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The Gospel Echo, Volume 8 (1870)

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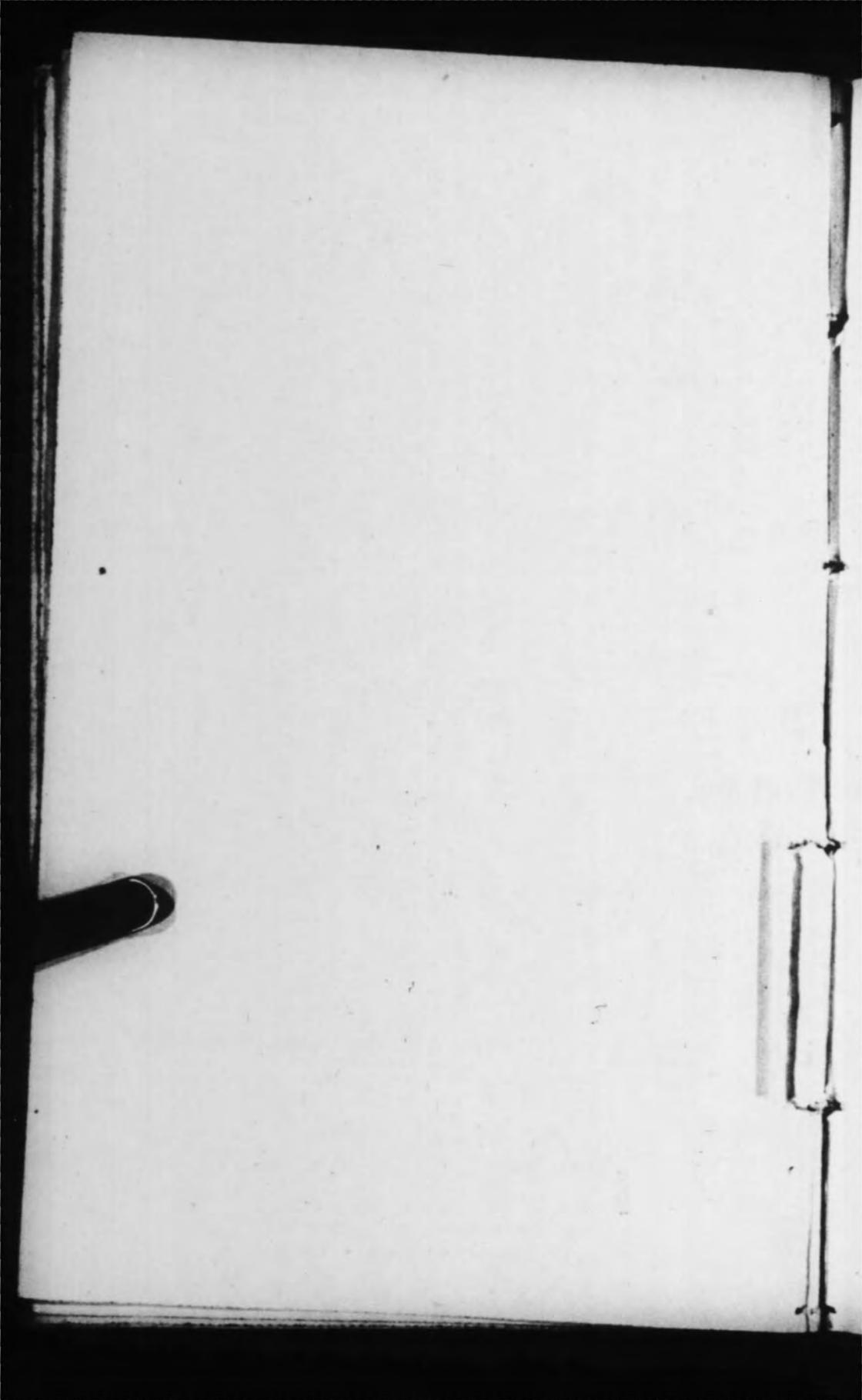
G O S P E L E C H O .

Devoted to the Restoration, Defense and Propagation of the
Primitive Gospel, Without Addition Thereto, or
Subtraction Therefrom.

J. C. REYNOLDS, }
J. H. GARRISON, } EDITORS.
E. L. CRAIG. }

MACOMB, ILLINOIS:
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1870.



P R E F A C E .

Another year has sped by like an arrow from the archer's quiver. It is gone, forever gone.

No power on earth can recall it long enough to inscribe even a single act on its sealed pages.

A moment's time to garner up the sunshine that has streamed down upon us through crevices of broken clouds, and heave a sigh at the grave of departed joys, blighted hopes, and duties illy done, and we turn to the ever-living, active and busy Present.

We are once more at the mile-stone that marks the beginning of a new year.

With the commencement of 1870, we commence the 8th volume of the GOSPEL ECOLO.

We have no apology to offer the Christian Public for its continued publication.

The well-known principle in political economy, that the demand creates the supply, holds good in moral economy.

The demand for the Eclo is constantly increasing, therefore we publish it.

We resume the work of its publication during the ensuing year with a most vivid appreciation of its trials, cares, anxieties and responsibilities. No one not having entered into the details of office duty, connected with the editing and

publishing of a religious paper, is at all qualified to form a proper estimate of the nature and magnitude of the work. Subscribers can do much to lessen the usual labors and cares of editors by prompt attendance upon their obligations and by manifesting charity for imaginary or real mistakes.

Some seem to labor under the impression that in paying the subscription price of a paper they purchase the right to have it run exactly according to their notions of things, and any deviation therefrom, elicits a threat of discontinuance, or from the still more stubborn, an order for *immediate* discontinuance, couched in terms unknown to Chesterfield. As much as to say: "Your paper is not running to suit my exalted ideas of propriety; therefore I will just remove my support and let it die!"

The editors of the Eclo claim no exemption from the common desire to please; yet it is their fixed purpose to study to show themselves "approved unto God," and not unto men. While this is their aim, they will in meekness and thankfulness, consider any suggestion made by any brother, for the improvement of our magazine. "No one liveth unto himself" in this world, but we are

PREFACE.

all measurably dependent on each other.

We therefore ask of all our readers, their prayers, sympathies and influence in carrying on our enterprise.

We kindly request our preaching brethren to send us reports of the success of the gospel, and other items of church news, that would interest the brotherhood. We pressingly invite our scribes to write for our pages, well-prepared articles, which while they will improve the writer, will edify the reader.

It is proper here to express our thanks to those of our brethren, who, during the past year, have enriched our columns by occasional contributions from their pens. We are especially indebted to our beloved brother, A. P. ATEN, of Abingdon, for his monthly installments, couch-

ed as they are, in rhythrical verse, chaste and elegant, which adorn nearly every number of the past year.

We doubt not all our readers join with us in these thanks and in the wish that they continue their articles for the coming year.

But, above all, we do imploringly invoke the guidance and support of Him, in whose cause we labor and without whose aid, all our efforts are vain; that we may so control the columns of the Echo as to make it the humble instrument in the hands of God in spreading a knowledge of the blessed gospel of his grace and in reaping many precious sheaves for the garner of Heaven.

THE EDITORS.

THE GOSPEL ECHO.

VOL. VIII.

JANUARY, 1870.

NO. 1.

Condemnation.

There is therefore now no condemnation to them that are in Christ Jesus. Rom. viii. 1.

At the request of a brother we pen a few thoughts on the above statement by the Apostle Paul.

Jesus the Christ is the Alpha and the Omega of the Christian system. To present Him in his various offices and relations to the human family, is the sole duty of ministers of the gospel.

He may be presented as Prophet, Priest and King; as our Savior, Mediator and Intercessor; or as the good Shepherd, the great Exemplar and our elder Brother.

In the passage above, He is set forth as the great Refuge of humanity, to whom the guilty sons and daughters of Adam may flee and escape the penalty of condemnation that rests upon them.

This passage clearly teaches:

1. Directly, that a certain class of individuals are free from condemnation.
2. Indirectly, that another class are subject to and resting under such condemnation.
3. Directly, that those that are "in Christ Jesus" constitute the first class.
4. Indirectly, that those *out* of Christ Jesus compose the second class.

Before we are prepared, however, to appreciate the difference between those that are *in* Christ Jesus and those that are *out* of him, one other thing remains to be done, and that is to attach a definite meaning to the term "condemnation" as it here occurs. Until that is done, we can never know what we have escaped by coming into Christ, nor can the man out of Christ know his true condition.

The word "condemnation," is not a specific but a generic term.

It always carries with it the radical idea of a sentence against an individual

for real or supposed crimes, but the sentence is not always the same.

One man may be condemned to death, by hanging, another to ten years imprisonment, another still, to pay a fine of ten thousand dollars. Here are three condemnations, but all of them different. We must ascertain its import then in this passage from other sources than the word itself.

It will aid us materially in ascertaining what it means here to find out first what it does *not* mean.

The condemnation of physical death that has passed upon all men in consequence of the "offense of one," (see Rom. v. 18.) is not the condemnation that we escape by coming into Christ.

For all die the death of the body, whether in or out of Christ.

"It is appointed unto men once to die" and no act of man can change that appointment.

Death is no respecter of characters. He knocks at the poor man's hovel and the rich man's palace. He calls the king from his throne, and the slave from his servitude, to lie down together in the same low bed. He takes the saint crowned with virtue, and the sinner polluted with vice.

Here then is one general condemnation that has passed upon all men, that we cannot escape by coming into Christ.

The Savior said to the unbelieving Jews, as recorded by John in the 3d chapter and 19th verse of his gospel, "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." The cause is here evidently put for the effect.

This is the *cause* of your condemnation that light has come into the world and men loved darkness rather than light.

Jesus Christ himself was that true Light that lighteth every man that cometh into the world.

The cause of the condemnation here alluded to, was the rejection of the Lord Jesus Christ, and every man is resting under that condemnation that refuses to submit to his authority.

This condemnation is death also, but not physical. It is spiritual death—the second death—the death that never dies.

This is evident from the language of the Savior, recorded in John viii, 51. "Verily, verily I say unto you, if a man keep my saying, he shall never see death." Jesus never meant, of course, that if a man kept his saying he would never die the death of the body.

He meant then that such an individual would escape spiritual death. There is then such a thing as *spiritual death*, and beyond controversy this is what we are to escape by coming into Christ.

We have now before us, two kinds of condemnation—the result of two distinct causes.

The first is the condemnation of physical death—the result of Adam's transgression.

The second is the condemnation of spiritual death—the result of *personal* transgressions.

With the nature of the first death we are all well acquainted.

Paul describes the second, in his 2d Thessalonian letter 1st chapter, 9th verse, to be "everlasting destruction from the presence of the Lord and from the glory of his power."

I know of no representation of the future condition of the wicked, that is more fearful than this.

To be *everlastingly* separated from the presence of Him, who so loved us as to give himself a bleeding, agonizing victim that we might be saved, is a *terrible* thought.

This then is the nature of that condemnation that the sinner is to escape by seeking refuge in the wounded side of the blessed Savior.

That this is the condemnation referred

to by Paul when he said, "There is therefore now no condemnation to them that are in Christ Jesus," becomes more evident when it is remembered that the cause of this condemnation as given in John iii, 19, is refusing to accept Christ, as the true light of the world.

If *rejecting* Christ is the cause of the condemnation, then it is reasonable that *accepting* him, (or coming into him,) would be the means of becoming free from the same condemnation.

The cause being removed, the effect would cease.

By coming into Christ then the sinner is freed from the consequences of his personal transgressions, by having them remitted.

But says one, "when are we to be freed from *original sin*?" If you mean by "original sin," the sin that Adam committed, I answer, we will be freed from the consequences of it in the morning of the resurrection. We will all gain through Christ what we lost through Adam. "For as in Adam all die, so also in Christ shall all be made alive." I Cor, xv, 22.

When all the nations of the earth are "made alive" and are marshalled upon the vast plains of eternity, then comes the judgment and the grand separation of the human family into two classes. See Matt. xxv, 31-32. What Adam did, or did not, will not then be taken into the account. We then must give an account for the "deeds done in the body." Reader, if you have not accepted Christ as your righteousness, your wisdom, your sanctification and redemption, where will you stand in that day?

As certain as the bible is the word of God, if you are out of Christ, you will be among that unhappy throng to whom it shall be said, "Depart from me, ye cursed into everlasting fire, prepared for the devil and his angels." It is yours to accept Christ and live, or reject him and die.

There is no spiritual life outside of him.

O, why delay coming into him? Me-

thinks, "I hear some, trembling sinner, say, "if there be such riches of grace in Christ, as to cleanse me from all sin, and to secure a poor sinner like me from the merited condemnation that rests upon me, oh, tell me, I implore you, how can I come into him?"

It would be impossible to exaggerate the importance of this inquiry. It is equivalent to the question, "What must I do to be saved?" for no sinner is saved out of Christ.

It is another form for the question, "How may I obtain the remission of my sins?" for no sins are remitted out of Christ, because persons are *condemned* while out of him.

It is the same question as, "How may I be born again?" for "if any man be in Christ Jesus he is a *new* creature."

If the word of God does not furnish a plain and definite answer to this inquiry, then I cannot see how any man can be justly condemned for not being a Christian. I cannot believe that God, in giving a revelation to man, for the special purpose of guiding him in the right way, would leave, clothed in doubt and uncertainty, a matter that involves his eternal interests.

But perhaps it will not be claimed by any one that the bible leaves this question unanswered, or answered in ambiguous terms.

If then the *bible* answers the question clearly, why cannot the *preachers* all do it? There are thousands of mourning, doubting souls to day, whose hearts would leap for joy, to know certainly, what was required at their hands in order to bring them into a state of justification before God.

But let us not delay longer, a search for a scriptural answer to the question, "How can I come into Christ?"

That *faith* is necessary in order to come into Christ is evident.

1. Because we are justified by faith, (Rom. v, 1,) whereas, if we could come into Christ without it, *justification* could be secured without it, as those in Christ are justified. (Rom. viii, 1.)

2. Because "without faith it is impossible to please God." This not only shows that faith, precedes coming into Christ, but that it is the *first step* in that direction.

3. Because "he that comes to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

To come to God, is to come into Christ, for "God was in Christ reconciling the world unto Himself." (II Cor. v, 19.)

These scriptures show incontrovertibly, that faith is a condition of coming into Christ and must precede and prompt every religious act, or it is not pleasing to God. "But faith in *what*?" the inquirer asks. "Ye are all the children of God by faith in *Christ Jesus*." (Gal. iii, 26.)

That settles it. We do not become children of God, by believing "articles of faith," "confessions of faith," or "points of doctrine," but by believing in the Lord Jesus, whom God has highly exalted and given a name that is above every name.

So far, we have found that faith in Christ, is necessary in order to come into Him. How reasonable this! For who would seek refuge in Christ, if they had no faith in him?

But who, that has read the New Testament through, will say that nothing else is necessary to bring a man into Christ?

Certainly no one that reverences the word of God.

And yet we have a great many who regard it as a doctrine "very full of comfort," that we are justified by "faith only." Whence the "comfort?" Does it console them to believe that they are justified out of Christ?

For beyond doubt, justification by "faith only" is justification out of Christ, which is justification under condemnation! (See Rom. viii, 1.)

If there be any consolation or "comfort" in such a justification as this, we leave it for the enjoyment of those who can appreciate it.

We prefer to go on further, where Paul says there is "no condemnation."

"For as many of you as have been baptized into Christ have put on Christ." (Gal. iii, 27.)

That is when the sinner puts on the robe of righteousness, when he puts on Christ. "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death." (Rom. vi, 3.)

A sinner cannot receive the benefits of Christ's death until he comes to it.

You see then, reader, "how that by *works* a man is justified and *not* by faith only," as some do wrongfully teach, "not knowing the scriptures."

Faith in and obedience to Christ then *are* justification, or freedom from condemnation.

The same conclusion may be reached by other courses of argument.

To come into Christ is not to come into his person, but into his kingdom.

But the kingdom of Christ and the kingdom of God are the same. The Savior said to the Jewish Rabbi, "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.) "But to be born of water and the Spirit," is to believe and be baptized.

O, sinner will you hear the glad news? By believing with the heart on the blessed Savior, and arising with penitency, and being baptized, "calling upon the name of the Lord," you may escape the fearful condemnation hanging over you, and be enabled to "rejoice evermore."

O! flee as the angel-hurried Sodomites, to your only refuge—the Lord Jesus! He is ready and anxious to receive you. With a smile of joy would he welcome your return.

Do not delay, your condemnation is terrible. Why remain in danger, when you can flee to safety?

Why choose death when life is offered you?

Come then to Christ, singing:

"Rock of ages, cliff for me,
Let me hide myself in thee;
Let the water and the blood,
From thy riven side which flowed,
Be of sin the double cure;
Cleanse me from its guilt and power.

"Nothing in my hand I bring,
Simply to thy cross I cling;

Naked, come to thee for dress;
Helpless, look to thee for grace;
Foul, I to the fountain fly,
Wash me, Savior or I die."

J. H. G.

Self-denial leads to the most exalted pleasure, and the conquest of evil habits is the most glorious result.

For the Echo.

A Conversation on the Cars.

Having attended the State Meeting of Missouri, I was returning from Macon City to St. Joseph, over the St. Joe and Quincy R. R. It was something past mid-night when the train left Macon, and after riding for an hour or two, I fell in company with a preacher of the M. E. persuasion, and after a few casual remarks the following conversation took place:

Methodist Preacher: What is the dominant religious party of this State?

Christian Preacher: I am not certain, but suppose that the Baptists are most numerous, and perhaps second to them is the Christian church.

M. P. (With a sneer) Christians? humph! in the State of New York, where I live, they are regarded as aliens.

C. P. They are not so regarded in this State but are looked upon as a very worthy people.

M. P. (With a look that seemed to say, you poor ignoramus, how I pity you! with what compassion I look down upon you.) You are a member of that church, I suppose?

C. P. Yes, sir. With what religious body are you identified?

M. P. I am a member of the Methodist Episcopal Church, and have been for more than forty years.

This was said with all the apparent dignity connected with that party. How they like to ring their titles, and boast of their orthodoxy and church relationship!

M. P. You don't believe in the divinity of Christ, do you?

C. P. Yes, sir. Do you?

M. P. (His dignity being stirred within him.) I supposed that every one knew that every member of the M. E. Church is a believer in the divine nature of Christ. But perhaps you are a Western man, and your ideas of courtesy very low, that you ask such a question?

C. P. It may be that my early training has been at fault, as I did not know that I was prohibited by Christian courtesy from asking you the same question that you asked me.

M. P. But your folks have never been regarded orthodox on this question.

C. P. By their enemies, and those who receive and peddle reports from irresponsible sources, but those that know us for themselves, know that such charges are false.

M. P. After a worried look and a pious groan—well, let that go, but what is your Creed on baptism?

C. P. We have no Creed but the Christian Scriptures, and hence, on baptism, as on everything else, we believe just what they say.

M. P. Would you take a member into the church that had received baptism by sprinkling?

C. P. I suppose so, if they were proper subjects of baptism when they received it.

M. P. Why! you give up the whole ground on that subject.

C. P. I was not aware of it.

M. P. Have you ever taken any persons into the church that had received their baptism by sprinkling?

C. P. No, sir, for I never saw any one that had been baptized in the way you speak of. I have witnessed sprinkling and pouring both, but never saw anyone baptized that way.

M. P. O! I see, you do not then believe that affusion is baptism?

C. P. I do not, do you?

M. P. If it answers their conscience, I suppose it will do.

C. P. That is not my question. Do you believe that either sprinkling or pouring is baptism?

M. P. Not as such, but Christian bap-

tism may be performed by either mode—by sprinkling, pouring or immersion.

C. P. Will you please tell me what you believe Christian baptism to be, that it may be performed by sprinkling, pouring or immersion?

M. P. I suppose you know that the Scriptures were originally written in Greek?

C. P. I know that the New Testament was written in Greek, but that is no answer to my question, I wish to know what you believe baptism to be?

M. P. Well, sir, I don't know that you are prepared to appreciate what I have to say about the Greek word *baptizo*.

C. P. You refuse to answer my question then.

M. P. It is not profitable to pursue this subject farther, you believe only that immersion is baptism, and I am willing that every one should enjoy his opinion.

C. P. It is not a matter of opinion, but of faith. I did not ask for your opinion, but for what you believed?

M. P. "I believe you don't receive infants into your church," rather dryly, as he yawned, looked out of the window, and made some remarks about the weather.

C. P. I have no church, nor did Christ authorize any one to receive infants into His church. "He that believeth and is baptized" is the form of the commission. And when the Apostles and Primitive Evangelists reported their work, it was like this: "many of the Corinthians hearing, believed and were baptized;" "when they believed Philip preaching the things concerning the Kingdom of God and the name of Jesus Christ, they were baptized, both men and women." But finding no authority for infant baptism, or infant church membership, we neither baptize them nor take them into the church.

M. P. You mark and pen the old sheep then, but let the lambs remain out of the fold, ready to be devoured by the wolves. Your church is more like hell than heaven, having no infants in it.

C. P. And you might have added no

idiots. But does the Methodist church receive infants into it?

M. P. She takes them—she regards them in covenant—did you ever read our Discipline on the relation of baptized children to the church?

C. P. Yes, sir, and that is why I asked you if the M. E. church took infants into its fellowship. I understand by your Discipline that no one can be received into the M. E. church till he is favorably reported of to the preacher in charge, by a class-leader with whom he has met for at least six months. That would exclude infants, but you seem horror-stricken at the thought of rejecting them from membership!

M. P. I believe in bringing up our "children in the nurture and admonition of the Lord."

C. P. We believe in it also, but it appears that neither of us believe in infant church membership, since neither the Christian church nor the Methodist church receive infants into church fellowship.

After a long pause and several intervening remarks about the country, road, weather, people, etc., etc., he again remarked:

M. P. I think you folks attach too much to an outward ordinance, and don't believe enough in the Holy Ghost.

C. P. That may be true, but what do you know of our faith in the "Holy Ghost?" If your knowledge of this is like it was with respect to our faith in Christ's divinity, it is not worth much. But you speak of an *outward* ordinance, are there any *inward* ordinances?

M. P. Well, you make too much of baptism!

C. P. No more than was made of it by Christ and the Apostles, and then quoted Mark xvi, 16, Acts ii, 38, xxii, 16, I Peter iii, 18-20, etc. We believe nothing farther than such statements lead us.

M. P. Your construction of John iii, 5, is wrong. That had reference to John's baptism, which Nicodemus had received, but the Savior told him that, in addition, to that birth of water which he had received

at the hands of John, he must be born of the Holy Ghost in order to enter into the Kingdom of Heaven. This, sir, you will find to be the true interpretation of the passage, when the Scriptures come to be known in their fulness!!

C. P. Then you believe "born of water" (John iii, 5,) refers to baptism, it is surely nothing less than an immersion. And as the Savior makes it necessary to enter the Kingdom, it seems you have made a strong case for us.

D. R. DUNGAN.

For the Echo.

Sow The Seed.

BY JOHN R. ROBERTS.

Where the nations clad in sorrow
Have not heard the gospel's sound,
That they may its blessings borrow,
Sow the seed with endless bound.

Where the poor in flesh and lowly,
Destitute, in daily need,
Have not heard of God most holy,
Sow unsparingly the seed.

Where exist vain superstition,
Party names and party strife,
Where there's vain interpretation,
Sow the seed, the word of Life.

Where 'mid Africa's deserts wild,
The truths of God are rarely known,
To tell of Jesus meek and mild,
Let the seed be thickly sown.

Where the Jew, his old tradition
Holds most sacred to his breast,
Sow the seed of true salvation,
Tell of Jesus Christ, the blest.

Where the many Pagans kneeling
To the things that earthly are,
Sow the seed in earnest, feeling
That they need a Savior's care.

Yea, where'er the gospel's needed,
Where's not shed its rays so light,
Pass it not, I pray unheeded,
Sow the seed both day and night.

Press on, then, ye men of heaven,
Preach the word of power and might,
Sow the seed by Jesus given,
Receive the crown of glory bright.

ABINGDON COLLEGE, ILL.

Little faults become great, and even monstrous in our eyes, in proportion as the pure light of God increases in us; just as the sun in rising reveals the true dimension of objects which were dimly and confusedly discerned during the night.

Materialism--Why I Cannot Receive It.

BRO. REYNOLDS, SIR: Under this head I send you, for publication, some extracts from the teachings of two leading soul-sleepers.

There are persons in your State, and in other places, who are confusing the minds of some of the brethren on this subject, and leading them astray, under the delusion that they are receiving a very essential part of the gospel, which, until recently, has been overlooked.

To assist in counteracting this influence, is the object of this writing.

That the doctrine of Materialism involves a denial of a resurrection of the dead, can be easily proved. But as this is not the object of this essay, I will let it rest just here.

I cannot receive the doctrine, because it teaches me to believe that all infants dying in infancy, and all persons who are not able to, or cannot understand the bible, die, in all respects, like the brute, without any promise of a resurrection!

This is a direct and very grave charge, and should be made only on the most conclusive testimony.

It may be said, that this charge is false, because, in presenting their doctrine in a community, they do not avow it. They do not generally declare it openly, for if they should do so, its absurdity would render their doctrine repugnant. It is like many other pernicious theories, to make it popular, it must be sugar coated.

Present the matter to them directly, and insist on an unambiguous reply, and they will openly declare it. Instances will now be given.

1st. "All infants die like the wild mule colts on the plains."

This declaration was made by one who considers himself the leader of the fraternity in the West. Did not the Savior exhibit a wonderful compassion when he called the little brutes to him and blessed them! See Mark x, 13-16.

2d. But let us hear from one of their editors. The translator of the *Emphatic Diaglott*, and editor of the *Gospel Banner*, says, "Those who have never heard, or are incapable of understanding the gospel, cannot obey God; and it would be an act of injustice to punish any one for disobedience to a law of which they are ignorant, or could not obey. Will not the judge of all the earth do right? Why, then, resurrect such? Where is there a promise or statement that such will be resurrected?"

Answer—John v, 28, 29; Rom. v.

Let us hear this writer further: "We read that the kingdom is to be on this earth, that those who inhabit it will be rewarded according to their works. Infants can neither understand, believe, obey, or do good works. They cannot labor as Paul did, and as all Christians ought to do in order to obtain a resurrection from among the dead."

"The Kingdom of Heaven and the life of the coming age are not given unconditionally or irrespective of character. Infants have not character, not having done good or evil."—*Gospel Banner*, No. 11, page 217, 218.

Therefore my allegation is correct. Now, any man or set of men, who can really believe and teach such a doctrine, can, I think, truthfully preach that they are brutes, and have no pre-eminence over the beasts. As ever,

DONIPHAN, KANSAS. M. N. PARKER.

THE OLDEST RELIGION.—A certain Italian saw in his church in the time of mass, the well-known face of an English gentleman. Glad to see him there, and wishing to convince him of the superiority of the Papal communion, he wrote on a slip of paper with his pencil, and sent to his friend, the following words:

"Where was your Protestant religion to be found before the days of Luther?"

The English gentleman wrote in like manner the following answer:

"Our religion was to be found then, where yours is not to be found now—in the Word of God."

Minutes of Investigation Meeting.

BRETHREN REYNOLDS & GARRISON:

The brethren of the counties of Stark, Henry and Peoria, held their regular Investigation Meeting at La Fayette, Nov. 12th and 13th, 1869. The object of this meeting was to consider the office and duties of the church officers. Brother Willett was chosen Chairman of the meeting, after which an opening address of half an hour was delivered by Bro. D. McCance, on the office and work of deacons, in which the speaker showed:

1. What was necessary to constitute a deacon. As first selection or choosing was necessary; secondly, laying on of hands; thirdly, he must be scripturally qualified.

2. The meaning of the word *deacon*, as used or implied in Holy Writ—Servant, servant of temporal things, minister of temporal things, a waiter, etc.

3. The Scriptural duty of deacons. As the meaning of the word implies, waiter of the congregation, server of "tables," etc.

All of which was very ably presented, after which questions were submitted and speeches made of ten minutes each, by brethren present. The day was very profitably occupied in this way.

On the following morning the office and duties of elders was taken up.

Dr. Younkin of Abingdon, made the opening speech upon this subject. He showed:

1. That the church officers were composed of elders and deacons, that the elder was the highest officer known in the church of Christ; that bishop, pastor, shepherd, and elder were scriptural appellations designating the same officer—the necessity for a plurality of elders, and how ordained, etc.

2. The qualifications. Willing but not self-willed, ready minded, apt, blameless, sober, just, holy, temperate and patient man; not easy made angry, not a striker, not given to money, not a brawler, not covetous, no novice; the husband of one

wife, ruling well his house; children not to be rioters nor unruly, etc.

3. The duty of elders. To be the church excoctors, take the oversight, feed it, shepherd it. How? Not by constraint, not for filthy lucre's sake, not as lords but in accordance with the disposition and spirit of the man marked out in the qualifications of the New Testament.

The day was then occupied by ten minute speeches by the brethren and the evenings and Lord's day following by discourses by Bro. Younkin. The whole was a meeting of interest.

Our next meeting of the kind will be held at Rochester, Peoria Co., Ill., commencing on Thursday before the second Lord's day in January, 1870. We expect a full attendance and hope to make the meeting a complete success, and one of great usefulness. Brethren, arrange your business so as to be present at 2 o'clock on Thursday.

Brethren from abroad are invited to attend.

I. L. HART, Sec'y.

Your Mission.

BY MRS. ELLEN GATES.

If you cannot on the ocean
Sail among the swiftest fleet,
Rocking on the highest billows,
Laughing at the storms you meet,
You can stand among the sailors,
Anchored yet within the bay,
You can lend a hand to help them
As they launch their boats away.

If you are too weak to journey
Up the mountain steep and high,
You can stand within the valley
As the multitude go by;
You can chant in happy measure
As they slowly pass along!
Though they may forget the singer,
They will not forget the song.

If you cannot in the conflict
Prove yourself a warrior true,
If where fire and smoke are thickest
There's no work for you to do—
When the battle-field is silent,
You can go with gentle tread,
You can bear away the wounded,
You can cover up the dead.

If you cannot in the harvest
Garner up the richest sheaves,
Many a grain, both ripe and golden,
Which the careless reaper leaves—
You can glean among the briers
Growing rank against the wall,
And it may be that the shadows
Hide the heaviest wheat of all.

Regeneration.

"Not by works of righteousness which we have done, but according to his own mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit." Titus iii, 5.

In vindication of a much abused people, and to correct a foul slander yet circulated against them, by a class of men in whose reformation we have no hope, do we write this article. It is, to us, painful in the extreme, to have the conclusion forced on us, that men, who claim to be "called and sent" of God, to preach the gospel, should, as we know some have done, willfully misrepresent our teachings, after we have denied, a thousand times, their damaging and malicious allegations. While we feel only the promptings of pity for this class of men, we owe it to ourselves, we owe it to the cause of truth and justice, as well as to the world, that these dealers in slander and false statements as to our teaching, should be exposed again and again. Not that they can be benefitted. No, we have long since given these over to their shameless, bootless work of defamation, for which alone, they seem to be so well fitted. But we pass.

In nature, generation precedes birth, and in the kingdom of favor, the same order obtains. Regeneration precedes the new birth, and is as indispensable to being born again, as generation is to the natural birth. True, the term is found but twice in all God's holy oracles, but the great moral change referred to, is brought to view in various forms and under different terms, and is indispensable in the great matter of salvation from sin, and in securing the proffered boon of eternal life. A change of purpose, as well as a change of views, or the necessity of the sinner's heart being purified prior to baptism, has always been insisted on by all our preachers and writers, and yet wicked or ignorant men charge us with denying the necessity of such a change. This is gross injustice to us, and we pity our calumniators.

We need not tell the intelligent reader, that generation is not birth, or that no

sensible, well informed person ever confounds the two things, nor the two terms which represent them. No, never. They are as distinct as the sense of smelling is from the odor smelled. Need we say then, that regeneration and the new birth are equally distinct? Surely not. It certainly cannot be, that any one who admits the former, can fail to see or refuse to admit the latter, if they are really candid. It must appear to all real students of the Christian Scriptures, that regeneration and the act of being born again, or of being *re-born*, are separate parts of one complete or harmonious whole.

But we desire to deal very specifically with the subject brought to view in the quotation at the head of this article. This we should do, for the Apostle tells us how or in what manner God saves men. And first of all, it is of his own mercy that any are saved. Never yet did mortal man bring God under obligations, in consequence of works of righteousness which he may have done. According to his own mercy are we saved, if saved at all. But while we are saved according to his own mercy, it is, at the same time, "by the washing (bath) of regeneration, and renewing of the Holy Spirit."

We are now led to say, "regeneration" is not the "washing of regeneration." They are as distinct from each other, as life, and the breath of life. We have already defined regeneration to be the great moral change which every sinner must undergo, prior to his formal entrance into the Kingdom of Christ. It is what is properly called, conversion, though it may, as we believe, precede this, and leads to conversion, or turning to God. This may suffice, in defining the terms regeneration, and we pass to consider the phrase "washing of regeneration."

What is it? Whatever it may be, it is that *by* which, God in "his mercy saves us." We are not saved by regeneration alone; nor by the washing alone, but by the washing of regeneration, and renewing of the Holy Spirit. We are

forced to the conclusion, that, to be born again, is to pass through the "washing of regeneration." To this, all agree. But all do not agree, as to what the Lord meant by the words "born again," as an unalterable condition of entering His Kingdom. We see no reason why any disagreement should exist on this point. Nicodemus was in difficulty in regard to being born again, and at once the Savior told him what it was. Hear it all ye tribes of earth! Hear it all ye special pleaders for human systems of speculative theology! To be born again, is to be "born of water and the Spirit," according to the authority of our divine Lord, and no one can deny it. But some stumble even here, and seem not to comprehend the import of the divine Teacher's words. We unhesitatingly say, when the believer, the regenerated man, is immersed into Christ, he is "born again," "born of water and the Spirit," or passes through what Paul calls "the washing (bath) of regeneration." "Born of water and of the Spirit,"—"born again," and "washing of regeneration," all refer to the same thing, and that thing is Christian immersion.

Having now stated our position, in general terms, we will enter into the details, very briefly; for we are determined not to be misunderstood. Men may misrepresent us, and we cannot prevent it: but we can prevent them from misunderstanding our teachings, and if we are not fairly and truthfully represented by others, we are determined that no man shall be guiltless after reading this article, who shall charge us with denying the necessity of a moral change, a purification—a change of heart, if this phraseology be preferred.

This change of heart, will, and purpose, are indispensable, and we mean by these, just what our friends in the denominations mean by conversion or regeneration. There is, however, this difference. They confound pardon, with regeneration or conversion. We differ, too, as to when, and by what means men are purified in heart, or regenerated. For

example: Some say regeneration occurs anterior to faith, and is indispensable to its existence. Such is the view of all high-strung Calvinists, as taught in their creeds.

The time at which a sinner passes through the change, or become regenerate, is when he "believes with the heart unto righteousness," as taught by the Apostle Paul in his letter to the Romans, x, 10, and by Peter in his defense before his Jerusalem brethren, found Acts xv, 9, when he said: God put no difference between them and us, "*purifying their hearts by faith.*" Now we assume that the man whose heart has been purified is a changed man—a converted—a regenerated man, and God accomplishes the work by faith in Christ—by faith as the instrumental and proximate cause. The Apostle James sets this question to rest in these very plain words, found James first chapter, eighteenth verse: "Of his own will begat he us, by the word of truth." How plain this is. The sinner is begotten to a new life by the word of truth—the gospel—and as in nature, so in grace, birth follows begetting, the regenerated being is now ready to be born again, of water and the Spirit, ready to receive the washing of a previous regeneration, to be immersed into the name of the Father, and of the Son, and of the Holy Spirit, when he enters formally into the Kingdom of Heaven, old relations are dissolved, new ones are entered into, and before heaven and earth, he stands, a justified man, by virtue of the blood and Lordship of Jesus Christ, in whom he has believed with the heart, and whom he has obeyed from the heart. Thus Paul could say to the brethren at Rome: "God be thanked that (though) ye were the servants of sin, ye have obeyed from the heart that form of doctrine which was delivered you; being then made free from sin, ye became the servants of righteousness." Rom. vi, 17-18. This is real emancipation.

What inconceivable mercy and grace God offers to all the sons and daughters of want and ruin! O, the depths of re

deeming love! Let heaven and earth catch the glad notes as sounded in those inimitable words of Jesus, thus: "Come unto me all you that labor and are heavy laden, and I will give you rest." Yea, dying sinner, come. No hope for you, unless you fly to Jesus, the sinner's friend. To-day he calls you—come.

E. L. C.

OUR NEW MINISTER, AND WHAT HE ACCOMPLISHED,

BY R. J. CLARKE.

CHAPTER I.

"The Campbellites have a new preacher."

"Ah, indeed! Who is he?"

"I have not heard his name, but understand he is a graduate of Bethany College."

"What! the college of which old Alexander Campbell is President?"

"The same."

"Well, I suppose we will now have Campbellism, pure and undefiled, preached in our midst."

"Doubtless."

"From what I have heard of the Campbellites they imagine what they don't know about the gospel ain't worth knowing. Shouldn't wonder if we were all ducked before spring!"

"Nor I either."

"Why, you talk as if you were really in earnest. You surely do not think there is any danger of our being converted to Campbellism, do you?"

"I cannot say. In fact, I know but little of the sect, having heard but one or two of their preachers. The congregation in this place, as you are doubtless aware, is in a very weak state and have had no preacher employed since I have resided here. What I have heard convinces me that they are not far from right."

"Well, I never heard one preach and I never want to. They say they never preach anything else but baptism, and I consider that a non-essential ordinance

any how. I believe a drop of water is as good as an ocean."

"It may be as you say, but I could not see that those I have had the privilege of hearing laid any more stress on baptism than faith and repentance. If I understood them right they regard baptism as a command of God, and teach that no one can wilfully disobey any command and be held guiltless. You scarcely believe this?"

"Well, yes, I—but then you know they are not orthodox."

"I know nothing at all about it, nor do I care. If they preach the truth, that is all I wish to know, and from what I have heard, I believe they come nearer it than any other denomination. I intend anyhow, to post myself as to their views. But, as I have an engagement at this hour, I shall have to bid you good morning."

"Good morning."

The above conversation occurred between a Mr. Brown and Mr. Melnotte, two representative men of the town of Melville, in the store of the former. Mr. Brown was a member in good standing of one of the evangelical churches, and was very strong in his denunciation of all persons whose orthodoxy was questionable. The Campbellites, as he termed them, or more properly the Disciples of Christ, came in for a good share of his abuse. Mr. Melnotte was connected with no church, having never as he said, heard the gospel preached in its simplicity as it was revealed to him in his bible. He was what might be termed a moral man; lived in obedience to the laws of the land; wronged no one; was upright in all his dealings, and was liberal to the poor. Still he was not satisfied that he was living as God required, and was only waiting a favorable opportunity to yield himself in obedience to His commands.

As was remarked in the conversation above recorded, the congregation of Disciples in Melville was in a very weak state, numbering at the present time not more than thirty or forty members, of

whom probably not more than six or eight took any especial interest in the cause. At one time the congregation numbered more than two hundred and fifty active, working members. The cause of the decline could be traced to the want of an efficient eldership. The elders, though good men, against whom nothing could be said, were yet unqualified for their office. They could not control an organization of such numbers, keeping a general oversight over all, and keeping all employed in carrying on the good work. No attention was paid the new converts by them: feeling secure in their own righteousness, they thought not of the danger that might surround others. The consequences we have seen. From a membership of nearly three hundred, the congregation had been reduced to about thirty or forty members, and it is but just to say, that even some of that number were in doubtful standing.

The elders, good souls, deeply deplored this state of things, but knew not how to remedy the evil. In their public exhortations, it would seem they were doing all they could to stay the evil. They warned the members of the danger of forsaking the house of God; called upon them to participate in the public exercises of the prayer meeting, saying that God would bless them in so doing, but their exhortations availed not: the congregation becoming weaker and weaker. Nearly every time they assembled, the fellowship of the church would be withdrawn from some brother or sister who had been walking disorderly.

For a year or two past, no regular preaching was had, the congregation feeling they could not pay the salary of a first class laborer, and no other would answer their purpose. After discussing the matter, and praying over it during all this time, the elders, with a few others, who might be termed leaders in the congregation, came to the conclusion a preacher they must have, and, hearing a good report of a young graduate of Bethany College, they wrote him ex-

plaining the state of the congregation, and calling upon him to come and labor with them, if only for a short time. A favorable answer was received, and an engagement was made between the congregation and the young brother for one year.

Robert Sinclair was born in the State of Virginia; was the son of wealthy parents, was raised to know nothing of want, his every wish being gratified. At the age of fifteen he made a profession of his faith in Christ, and was buried in baptism, arising to "walk in newness of life." Connecting himself with a band of disciples in his native village, he endeavored to walk worthy of the vocation wherein he was called. On arriving at the age of eighteen, he entered Bethany College, and in four years graduated, with honor to himself and the noble Institution which has sent out so many worthy men to preach Christ and him crucified. With a heart filled with love for his race, he decided to devote his life to the proclamation of the gospel and the salvation of sinners. Feeling that the town of Melville presented a good field for labor, he accepted the call, and we now find him ready for the work.

CHAPTER II.

It was a beautiful Lord's day morning on which Mr. Sinclair preached his first discourse in the town of Melville. A large crowd was assembled to hear him, many attending through mere curiosity, while many who had formerly been connected with the congregation, in whom the love of Christ was not all dead, came out once more to hear the story of the cross, and, if possible, have their spiritual strength renewed.

The speaker chose for his theme, the commission of our Savior as recorded by Mark.

"Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized, shall be saved; he that believeth not, shall be damned."

Referring briefly to man's condition before the fall, his disobedience to God,

and the necessity of a sacrifice, he spoke of the wondrous love of our Savior in coming into the world, suffering that we might live; his death upon the cross; his burial and resurrection from the grave; his stay upon earth another forty days while he instructs the Apostles in the mysteries of his kingdom; his assembling with them upon Mount Olivet; his giving them the commission to go preach and disciple all nations, and, to crown all, his ascension into heaven. The same commission which the Apostles received of the Master and which they delivered among all nations, the same gospel they preached, he preached this day, and likewise called upon all men to repent and obey. He had come among them to preach the gospel and to labor for the conversion of sinners. All the talents which the great Jehovah had bestowed upon him he proposed to use for the advancement of the Master's cause. But while he proposed to devote his time and the best energies of his life to the building up of Christ's kingdom, he alone could not do all the work there was to be done in their midst; there was work for all to do, and he should expect all to do their part. As yet he was personally acquainted with but few, but would lose no time in forming the acquaintance of all. He then closed with a short appeal to the unconverted in the audience, which was responded to by the confession of two young ladies.

The discourse was listened to attentively by the whole congregation, and produced a good effect. Among the number present was our friend Mr. Melnotte. From the first to the last his eye was fixed upon the speaker, and if one could judge from appearances, he, too, was well pleased with the discourse.

The doxology was sung, the benediction pronounced, and the congregation dismissed. Many remained in the church for the purpose of receiving an introduction to the minister, Mr. M. among the number. One of the elders observing him, pressed forward and greeting him pleasantly, asked the privilege of intro-

ducing him. Calling the minister to him, he said:

"Bro. Sinclair, allow me to introduce you to my friend Mr. Melnotte, one of the leading citizens of our town. Mr. Melnotte, Mr. Sinclair."

"Though not connected with your church," said Mr. M., "I yet feel an interest in the cause of Christianity, and gladly welcome you to our town. My best wishes attend you in carrying on the good work."

"I thank you for your good wishes," responded Mr. S., "and although I may not claim you as a brother, I am truly glad to acknowledge you as a friend. May the time soon come when I may be allowed the privilege of calling you by that dearer name."

"How soon that time will come I know not, I am ready and willing to obey, did I but know the way."

"Christ has said that He is the way."

"True, but in what sense He is the way, I am at a loss to understand. But I see I must not detain you, as others present desire to form your acquaintance. Whenever you find it convenient I would have you call at my house. My latch-string will always be out."

"Thanks, I will avail myself of the privilege at no late day."

The Sunday School under the Superintendency of Dr. James, one of the elders, was in as weak a condition as the congregation, only meeting eight out of the twelve months of the year, the balance of the time being "froze up." The usual time of meeting was half past two o'clock, but it was very seldom the exercises were commenced on time, the Superintendent being one of that kind who believed in waiting for all to assemble before commencing. Both teachers and scholars knowing this to be the case, never hurried in the least.

Before dismissing the congregation the morning of his first discourse, Mr. Sinclair called the attention of the members to the Sunday School, notifying them that it would meet at the usual hour, and

stated he should be present and hoped there to meet as many of the congregation as possible. As at church in the morning, so at Sunday School, sometime before the regular hour the scholars began to assemble, and all were present by the time the clock pointed to half-past two. The Superintendent was greatly surprised; this was something he had never known to happen before, and he could hardly account for it. What was more surprising, every teacher was present also. This never occurred before.

Mr. Sinclair did not, as many ministers do, wait until the school was under headway, and then march in with a heavy tread, attracting the attention of all, but realizing he would be looked to by the scholars connected with the Sunday School, as an example, he was present among the first and was ready to meet all with a welcome smile as they entered.

After the usual exercises of the school were gone through with, the Superintendent called upon Mr. S. to make a few remarks. He arose and for about fifteen minutes he addressed all present in a strain of persuasive eloquence, rarely listened to. His language was well chosen, and adapted to the comprehension of every child. To say that he won the heart of every child present would only be just. From that hour his influence over all was boundless.

At night another powerful discourse was listened to by a large congregation, and the confession of one young man was taken.

It was concluded, as such a favorable beginning had been made, that it was best to protract the effort, and an announcement was made for the following night.

CHAPTER III.

The meeting, commenced so favorably, continued without interruption for three weeks, and resulted in seventy additions to the congregation, about fifty by confession and baptism, and the rest reclaimed. Much joy was felt by the old and faithful members, and our young preacher was almost idolized.

Some disappointment was felt by a few that Mr. Melnotte was not among the number to make the good confession which is unto salvation. If asked for a reason, it is doubtful whether he himself could have given a satisfactory excuse.— That he believed in the doctrine advocated by the Disciples was evident to all, but still he remained without the fold.

Among the number to attend the services of the church during the protracted meeting, was a daughter of Mr. Brown.

Miss Laura Brown was a young lady of prepossessing appearance, with a warm and loving heart, and one who in a humble way strived to do all the good in her power. She was ever ready to lend a helping hand to the poor and distressed of earth. It is needless to say she was beloved by all, and the idol of her parents' hearts.

Although a regular attendant of the church of her parents, and for the past two years a teacher in the Sunday School, she had never professed religion. Parents and friends had plead in vain for her to "seek religion;" but, like many others, who read the Bible for themselves, she believed religion was something to be done and not sought after. She felt that she would be doing wrong to unite with the church unless she was thoroughly convinced the doctrine as taught by that denomination was right.

Her parents objected to having her attend the "Campbellite" meetings, but did not positively forbid her doing so; they thought there was no danger of one of their family ever becoming a "Campbellite." But attend she did; the good seed has been sown in her heart, and by and by we shall see the result.

After a storm there is always a calm, and after a protracted effort has ceased, there usually follows a period of inactivity; the spiritual strength of the members of Christ's body seems to be exhausted, and all labor ceases. The first night of prayer following the close of the meeting may witness a fair attendance of the members, but the second finds about

the same number usually present.

How will it be with the congregation at Melville in its reconstructed state?—Will the members all settle down to a state of "masterly inactivity," or will they, under the direction of the new minister and elders, continue to work faithfully in the Master's cause? We shall see.

Wednesday night has arrived, and at the hour of prayer we go to the Lord's house. Instead of a few seats around the "amen corner" being occupied, nearly every seat in the house is filled. The good elders and deacons look wonderingly at one another, doubtful as to what it means. Never before had such numbers come together in social meeting.

After singing that beautiful hymn "Sweet Hour of Prayer," one of the elders read a portion of the Word of God and all knelt in prayer. Another song and the minister was called upon by the elder to address the meeting. He arose in response to the call and spoke for about ten minutes. He stated that it must not be expected that he alone, should occupy the time of the meeting. They had assembled for social worship, to pour out their souls to God in prayer, to exhort and encourage one another in the duties of the Christian life. He desired to hear a few remarks from as many as possible in the usual time allotted to the services of the meeting, and hoped not a moment of time would be lost, but all would be prompt in the performance of their duty.

Other speakers followed in rapid succession, and before any were aware of the fact, the usual hour of the exercises expired, and the congregation was dismissed. All went to their homes feeling greatly encouraged and that the time was well spent.

TO BE CONTINUED.

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.

Tribute of Respect.

WHEREAS, We the members of the Philomathi Society, of Abingdon College, having just heard of the decease of T. H. WILLIS, of —, formerly a regular member of this Society, would express a sense of the loss we have sustained, as a tribute eminently due to the character of our brother, whilst a member of this Society and a student of the College, therefore be it

RESOLVED, That in the deceased, we recognize one, who, during his connection with this Society was not only distinguished for a high intellectual reputation, but for that moral beauty also, that ever adorns the character of the true student.

RESOLVED, That we cordially sympathize with the bereaved wife, relations and friends.

RESOLVED, That a copy of these resolutions be forwarded to the wife and parents of the deceased.

RESOLVED, That the editors of the Echo be requested to publish these resolutions.

JOHN HUSTON,
T. H. GOODNIGHT, (Com.
EMMA VLACH,)

For the Echo.

The Angelic Song.

BY A. P. ATEN.

O peaceful ray of heavenly day
That scatters gloomy night away,
Dispel the clouds that o'er us roll,
And calm to rest the troubled soul.

O blessed hour of holy power,
When out from blissful Eden's bower,
To sing to earth a new-born hymn
Descend the bright-winged Cherubim.

O rapturous note, as downward float
The grandest song e'er angels wrote;
That, breaking on the midnight air,
To earth born vans the zephyrs bear.

O grandest sight of pure delight
Where thought of mortal wings its flight,
When triumphs joy o'er gloomy fears,
And smiles wipe off all bitter tears.

O peace on earth, thy wondrous birth
Come not with sounds of boisterous mirth,
Yet sound glad notes of harpings till
Sweet tones of joy the shepherds thrill.

O holy song of angel throng,
"Good will to men," thy burden long,
In moral midnight darkness still,
May hearts of men thy music fill!

ABINGDON, ILL.

"Are Universalists Christians?"

The question, "Are Universalists Christians?" is the title of the leading article in the December number of *Manford's Magazine*.

This Magazine, as our readers know, is a prominent organ of the Universalists in the West.

The article referred to covers over four pages of the Magazine. Its author is the Rev. W. S. Balch.

Mr. Balch is commonly spoken of by Universalists in this region, as an extraordinarily fine preacher, accomplished gentleman, and finished scholar. Indeed, I think it is safe to say, that he is one of their "big guns." Any thing that he writes is doubtless thought to be entitled to the highest consideration amongst them. His production is written in a kindly spirit and passably good style. Mr. Balch asks a question very important to all Universalists. They ought to give it a serious and prayerful consideration.

He answers his question affirmatively, occupying the whole of his rather long essay in so doing.

To my mind, his answer is very unsatisfactory, as well as unscriptural.

It seems to me that the proper method of meeting his interrogatory, would have been, first to have shown from the word of God what it takes to constitute men and women Christians, and in the second place to have shown that Universalists have done those things. Had he done this, his answer would have been much more satisfactory than it is.

Instead of doing this, he draws the following contrast between the past and present standing of Universalists in society:

They can hardly believe that so recently this state of things existed; that to whisper that such and such persons were Universalists, was to arouse suspicion, and made them unsuccessful and ill-ous. No matter how honest and faithful as mechanics, enterprising and prudent as farmers or merchants, and skillful as physicians, it being once known that they believed all men were to be saved; that the devil should not finally frustrate

God's plan of salvation, was to fix on them a stain never to be washed out but by joining an orthodox church. Even the oath to fact and justice was refused them. Sage jurists decided in open court, that they could not be admitted to testify as witnesses. Cases were not uncommon where men of moral worth and high standing were put upon the stand as witnesses. If the opposing party objected, they were put upon their oath to testify whether they were Universalists or not! If, as honest men they frankly confessed their faith, they were not permitted to testify. If, as hypocrites and knaves they disguised their faith, they were allowed to swear as much as they pleased!

Now, Universalists are found everywhere in all departments of governments, in every kind of honorable employment, and high in social positions as those of any other denomination. None are made to suffer deprivation, or rarely so, because they have too good an opinion of their Maker, or too bright a hope for humanity.

According to Mr. B. the Universalist, if a mechanic, was denied employment, if a physician, however skillful, he was not patronized, if a merchant, there were no purchasers for his wares. He was not even allowed to testify in the courts. Now nobody is so highly honored as this same tabooed, ill-fated, persecuted Universalist! He is lifted up into all departments of the government. What a mighty man he has grown to be!

How does all this solve the question the learned writer is trying to answer?

Is the proof that Universalists are Christians in the fact that they were so persecuted?

Now in my opinion this story of their persecutions is to be taken with "many grains of allowance." But admitting it all, it does not follow that they are Christians. If they can thus be proven to be Christians, so can the infidel Jews, for they have been persecuted a thousand fold more than Universalists have ever been. If this be sound logic, then that chief of all villains and scoundrels, Brigham Young, and his vile crew, are all saints indeed, for they have been sorely persecuted.

Is the proof in the fact that they now occupy high places?

If so then the public plunderers are Christians also, for they "are found everywhere in all departments of governments."

Is the proof in the fact that they have

risen up from their obscurity to places of influence and power?

If so, then Mohammed and his deluded followers were the children of the most High, for they rose from poverty, obscurity and persecution to the highest pinnacle of power and worldly glory.

The truth is our learned essayist has shot wide of the mark. He has failed to present proof of the thing he is trying to establish. We will give the reader another extract from Mr. Balch:

The controversy has been going on for a century. Strongholds have been given up and large numbers have surrendered. The main conquest has been achieved, and an almost entire change of the standards and mode of warfare been adopted. It is no longer the sling and javelin, the battering ram and scaling ladder, the hemlock and the poignard; but the conflict of ideas, the needle-guns of reason, or a *COURSE-MAIN* of moral and humane works to relieve the burdens of humanity, and teach the deceived and erring to walk in the highway of holiness. Those who fight hardest and run the swiftest in this race of moral reform and Christian benevolence, are sure to win in our day.

In the above extract Mr. B. gives us another of his proofs that his brethren are Christians. He claims for them that they do "moral and humane works;" that they "relieve the burdens of humanity." This I am constrained to deny, if it is meant that this kind of works is at all peculiar to Universalists. That there are good, moral, and benevolent people who are Universalists, I freely admit. But taken as a body they are not superior to any Protestant sect, either in morality or benevolence. I would rob no man of the honor of a good action, nor would I if I could, take away the credit due any church or body of people for what good they do.

But I have not yet seen the evidence that Universalists have excelled any Protestant party in piety, morality, or any good work.

But suppose we admit that all and even more than is claimed, were true. Would their morality and acts of benevolence prove that they are Christians?

Do they display more morality, more goodness, more benevolence than Cornelius of old?

He was superior to the best of them

before he had even heard the gospel. Yet he was not a Christian until, in addition to all his good works, he had heard, believed and obeyed the gospel.

If his good deeds did not prove him to be a Christian, neither do the benevolent actions of Universalists or any body else, prove them to be children of God.

This whole theory is but a revival of the old Papal doctrine of meritorious works. It takes the glory from God and transfers it to the creature.

It supposes merit to pertain to the creature and his acts, which is not true.

It is useless for the moralist to undertake to purchase salvation by his meritorious acts. He must come in faith to Christ, and relying on his blood to take away his sins, obey the mandates of King Jesus, who will then, and not till then, receive him by adoption into the divine family.

We will give the reader one more extract from Mr. Balch, as follows:

Our idea of Christian organization is a brotherhood of believers in Jesus Christ, as a divinely appointed Teacher and Savior—a family, with one father; a common interest in a common cause; and hope in a common home; that no one, nor a few, nor the many, have any right to intervene between the child and the father; nor to impair confidence in the superior wisdom and goodness of the elder brother; but, allowing the divine rights of each member to be unimpaired, no one can justly disturb or molest another to his injury, but in contravention of the law of the common father and with wicked intent to impair the perfection and beauty of his government.

I wish here to call attention to a vital point of faith, in which Mr. B. is unsound, if his language here is expressive of his belief. If Mr. B. is unsound, it is safe to say that Universalists generally are also unsound, for he is a fair exponent of their faith. He speaks of "Jesus Christ as a divinely appointed Teacher." My conception of "a divinely appointed teacher" is a person appointed by divine authority to teach any lesson that God would have taught. Moses, all the prophets, and the primitive preachers of the gospel were "divinely appointed teachers." But they were only men. Jesus Christ might be "a divinely appointed

Teacher" and yet be only a creature, only a superior man.

I fear that the highest conception that many Universalists have of the Lord Jesus, is, that he is a man of exalted moral character.

I fear that their faith in Christ is the worst phase of Unitarianism.

Jesus could be "a divinely appointed Teacher and Savior," and yet be no more divine than Moses. Christ was not only "divinely appointed," but He was and is a divine "Teacher and Savior." He is eternal. He is Creator. He it is "by whom also He made the worlds." "All things were made by him; and without him was not any thing made that was made." He is God. "In the beginning was the Word, and the Word was with God, and the Word *was* God."

Moses and John the Baptist were "divinely appointed," each to his respective work, but they were only men.

In Jesus Christ "God was manifest in the flesh."

If the Universalists believe in Jesus Christ as He is set forth in these scriptures, then Mr. B., with all his learning, has utterly failed to express their faith. If, however, they believe in Him as a creature, then Mr. Balch has stated it quite distinctly. We will not now offer any further reply to Mr. B. But let us now discuss his question without regard to what he has said.

"Are Universalists Christians?"

To answer this, we will ask and answer two others:

1. What is a Universalist?
2. What is a Christian?

A Universalist is one who believes that *all* men will be finally saved in heaven. The liar, the thief, the debaucher, and the murderer will be as surely saved, finally, as the purest saint that ever dwelt on earth. This, every sincere Universalist fully believes. The belief of this single article of faith, really constitutes any one a Universalist.

But we will add, good works in relieving the burdens of mankind, and believing "in Jesus Christ as a divinely appointed

Teacher and Savior." This includes all, and more than is claimed by Mr. Balch.

A Christian is one who believes in Jesus Christ, the *divine* Son of God, and repents, abandons all his sins, and puts on, or comes into Christ.

Repentance and putting on Christ are not once ment. ed in all Mr. B.'s article.

How does the believing, penitent sinner come into or put on Christ? "Know ye not that so many of you as *were baptized into Jesus Christ*, were baptized into His death?" "For as many of you as have been *baptized into Christ have put on Christ*."—Paul.

Out of Christ men are under condemnation, in their sins. In Christ they are free from sin. "There is therefore now *no condemnation* to them who are *in Christ Jesus*, who walk not after the flesh, but after the Spirit."—Paul.

Peter told those who asked him what to do, to "repent and be baptized every one of you in the name of Jesus Christ for (*and* in order to) the remission of sins."

It is perfectly clear from these scriptures that the unbaptized person is *out* of Christ, yet in his sins, under condemnation, and consequently not a Christian. It is equally clear that the believing penitent who has been baptized is *in* Christ, *not* under condemnation, free from sin, and consequently a Christian.

Universalists wholly disregard baptism, at least many of them so do. My friend, Rev. John Hughes, who is quite an oracle among his brethren, does not believe in it at all. Mr. Manford, another High Priest of Universalism, mocks and jeers at it.

The processes of becoming a Universalist and a Christian are two, *not* one and the same. A man may believe that both righteous and wicked will be saved, may do good works, and may believe that Jesus was divinely appointed and thereby be a Universalist, and at the same time *not* believe in Christ as the divine Son of God, *not* repent, *not* be baptized, consequently *not* a Christian.

I will not undertake to say that no man is a Christian who is a Universalist. But I do say that simply being a Universalist never can make any man a Christian.

If any Universalist be a Christian at all, it is because, independently of his Universalism, he believes in and obeys the gospel. His Universalism is only so much useless luggage he has to carry.

J. C. R.

...
Correspondence.

DEAR BROTHER REYNOLDS:

I am reminded of the promise I made you at the Louisville Convention. I have traveled several thousand miles since that time. I am now in the field evangelized, and purpose to continue in it during the winter. What an immense field to labor in, and so few willing to engage in the work of the Lord! Here, in this magnificent State, there is work for a thousand preachers, but where are they to come from? In the providence of God I am here doing the best I possibly can in giving prominence to our plea, and in proclaiming the glad tidings of salvation. I am now in my native State, and only about thirty miles from where I was ruthlessly conscripted from the cradle and sprinkled by my Lutheran friends. After the expiration of forty years I have, by the grace of God, returned to pay them off.

I have been engaged in a meeting at this point for three weeks, and up to this writing we have had thirty-two additions, which is considered a great conquest in this latitude. Some of these converts were once Methodists; some Baptists; some Presbyterians, and some United Brethren. The entire community for miles around is agitated by this meeting, and, as a consequence, it is presumed that more Bible reading has been done in that length of time, than has been done for several years past. All parties come to hear, and we have an overflowing house every night. The meeting still goes on. I have adopted a

new rule in holding meetings, which is, that when I begin a meeting at any given point, *not to limit my time*, but to continue the meeting as long as the interest keeps up. I also think it necessary to thoroughly indoctrinate the converts in all the responsibilities and practical duties of the Christian life, before leaving them.

Here, and in many other places, the old disciples complain, and not without good reason, that our younger preachers largely fail to "document" their propositions by a constant appeal to the word of God. The tendency is to *sermonize*, and to fit up nice, popular discourses, without reference to a full development of the Scriptural plan of redemption. Many very excellent sermons are delivered, which, in themselves are true, but the system of redemption is left undeveloped, and comparatively speaking there is a very small portion of Scriptural knowledge imparted. In my opinion, and in harmony with my experience in the ministry, the Gospel cannot be preached with power and effect, if the *words* of Christ do not dwell in us richly. It is the word of God that breaks in pieces the stony heart. "Preach the Word," is the pointed injunction of the Holy Spirit. So far as I am individually concerned, I am more determined than ever to adhere strictly to the apostolic teaching, and, without extra trimmings and ribbons and gilded attachments, to trust in the Gospel as "*the power of God in order to salvation.*" I find that the plan of salvation as revealed to us by the Holy Spirit, is, above all things in this world, the most beautiful and wonderful system of things ever presented to the consideration of immortal man. And, therefore, I propose to spend my life in contemplating its grandeur and glory, and with all its sublime attractiveness, I also propose to urge sinful men to receive it as the greatest boon of earth, even though I know less of science and literature and worldly wisdom than other men.

One chief reason, in my humble opin-

ion, why our younger preachers commit less of the word of God to memory, and therefore quote much less than our older preachers, is the fact, that in their collegiate course, their minds are so exclusively occupied in the study of mathematics and the languages, that in consequence of this *stufing process*, there remains but little time for them to study the Scriptures. Consequently when they go out to preach, they carry with them a large stock of Greek and Latin, but a very small stock of the precious seed of the Kingdom. If they can possess both, well and good; but if not, let Latin and Greek be made subordinate to the Gospel. But the brethren, everywhere, will all rejoice to know, that our colleges themselves having discovered this defect in their systems of education, have obliterated the difficulty in such a manner, that henceforth less time will be bestowed on classics and mathematics, and much more on a thorough understanding of the Bible and all that appertains to its full and satisfactory elucidation. I am now but eight miles from Whetstone, a place made memorable by the fact, that more than half a century ago, in that place, ALEXANDER CAMPBELL met his infuriated Baptist brethren, with whom he had such a terrible conflict on the question of creeds. On his way to that place, where he was to answer to the charge of heresy, he encountered a furious storm of the physical elements, which demonstration of the warring elements, he was wont to say, in after years, prognosticated to him, in his lonely march, the darkly booming clouds of the coming ecclesiastical conflict, which, as history records, terminated so happily in his favor. I am only ten miles from Redstone, also made famous by Alexander Campbell's connection with the "Redstone Baptist Association." I am twenty miles distant from Washington, where, in 1809, Thomas Campbell read, in the presence of the Washington Association, his justly celebrated "*Declaration and Address*," the declared principles of which are, at this time, permeating the entire Protestant

world, and molding men's minds for the coming regeneration of the ecclesiastical world.

I am forty five miles above Pittsburg, on the Monongahela river, a beautiful stream winding through a most romantic and picturesque country, where the eye never loses sight of the everlasting hills. The word Monongahela is an Indian name, and means, "the falling in of the banks," derived from the fact, that the banks of this stream are continually crumbling down, and in some instances pushing into the river 25 yards. This is one of the greatest coal countries in the world. The coal is inexhaustible, and the immense deposits of the precious ore immeasurable. To give you a faint idea of the extent of the coal trade, on this river alone, I would remark that between this point and Pittsburg, there have been floating, for several weeks past, *seven million bushels of coal*, waiting on the rise of the river, in order that it may be floated down the Ohio river.

I received the Gospel Echo, and am very much pleased with it.

With much respect, I remain your co-laborer in the work of the Lord,

J. F. ROWE.

California, Pa., Dec. 7, 1869.

Prayer for Missions.

The brethren have all seen the request of the General Board, that the first Lord's Day of January next, be spent in prayer by all the churches for the Missionary cause. This, of course, will commend itself to every man of faith in the whole church.

"Ask, and you shall receive," is the promise; and surely this prayer for the success of the Gospel will be "according to his will," so he will "hear us." Let us all solemnly and in faith in the promise, devote that day as proposed.

Do we not need to deepen this whole subject in our hearts?

Remember poor sinners, and let us pray and give for their redemption, and God's blessing will be upon us.

THOMAS MUNNELL.

For the Echo.

Preach Christ Crucified.

BY L. H. DOWLING.

Inscribed to the preachers of the gospel assembled in Convention, at Batavia, Ill., Nov. 12, '69.

You servants of God, in your mission of love,
Go forth with the sword of the spirit in hand;
The crucified Savior is reigning above,
Go forth and proclaim it in every land,

Go tell the afflicted, contrited with grief,
That Christ is their Savior, Redeemer and friend,
The mighty physician to bring them relief,
He will heal them, and love them, and cheer to the end.

O, give to the erring, the lowly, the weak,
The hand of affection, of friendship and love;
And point them to Jesus, once lowly and meek,
The crucified Savior now reigning above.

Go forth with the armor of truth girded on,
And face every form of oppression and shame;
The crucified Savior to Heaven has gone,
Go forth to the fight in his glorious name.

Beware of division, contention and strife,
But hold the sweet spirit of unity dear;
And sacrifice nobly each power of life,
To the cause of the Savior, with meekness and fear.

Press on to encounter the fierce "man of sin,"
Whose armies are marshalling now for the fight;
Be prayerful and vigilant, then you will win,
For Jesus your captain will guide you aright.

You will meet with discouragements here, very true,
In preaching the gospel of infinite love;
But keep the reward of the faithful in view,
And you'll gather with joy in the Kingdom above.

Home.

"Mid pleasures and palaces, tho' we may roam,
Be it ever so humble, there's no place like home;
A charm from the skies seems to hallow us there,
Which seek thro' the world is ne'er met with else-where."

How sweet the word "home" seems when it falls upon the ear!

We delight to dwell upon the words, home, mother, and Jesus, because they fill our hearts with love and delight.

There are no other words so full of meaning to us in the English Language. They come laden with all that has been lovely in the past, and all that we can hope for in the future—home on earth with a good mother, and home in heaven with the blessed Jesus.

None of us can forget our homes, con-

secrated, as they are, by strong ties of domestic love, and inseparably connected with our best thoughts and emotions. Sweet home! It is to us as the oasis in the dreary desert is to the weary traveler. There is rest, there is joy, where the winning smiles of loved ones greet us, where we are shielded from the storms and wintry blasts of this life.

There we are shut in from the cold formality and chilling actions of the world, where kind words are gently spoken, and hearts are knit together by love.

Blessed family circle! How we love to think and write of thee! Place ever dear to those whose hearts have not been captivated by the glitter and burnish of a tantalizing world.

Why is it that men say when they land in a foreign country, "I feel that I am a stranger in the land?" Why that deep shade of sadness on the stranger's brow, when he sees friends meet and greet each other, and he alone has no friendly face to meet, none to bid him "welcome?" He may be surrounded by all the luxuries of life, be in good health, and yet be sad. A gentle sigh for "home, sweet home," bursting forth from the secret chambers of the heart and rising up to the mouth for utterance, accompanied by the silent tear, escapes his lips.

O, for one hour at home! One kind word to ease the lonely, aching heart! The wealth of all the world will fail to give that real pleasure found at home.

Why that tear glistening and falling down the cheek of that poor little orphan girl?

Why that pale and lonely gaze, that confidingly stares us in the face, mingled with pity and resignation?

You may say "it is only a child and signifies nothing." Better talk such stuff to the hills and immovable mountain gorges, to gain credence, than to me. Instead of it signifying nothing, it is the exponent of an innocent and pure heart. There is a fountain far back in human nature that has no outlet, has been chok-

ed and damned up by the rough words and cruel treatment of ungodly men and women.

The poor orphan girl has no home, no affectionate father to tenderly caress her and provide the necessaries of life, no fond mother with soft hands to wipe away the falling tear and sooth her lonely hours, and no brothers and sisters with hearts full of love to raise her up and guide her safely along the rugged pathway of life. My dear brother or sister, wherever you may be, let us remember those who have no homes and not rudely cast them out on the unfriendly world.

They can feel as well as we, have hearts of tenderness and pity; and when the great Judge of all the nations, tribes and tongues that have existed on the earth shall come "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," the orphan, if true to God, will have a home, and we will be rewarded according to the deeds done in the body.

If we have been righteous, cared for the fatherless, the down-trodden and oppressed of earth, we will wear the beautiful robe and the heavenly crown. And let me tell you, one of the brightest stars that will adorn that crown, will be won by caring for the poor, and giving homes to those who are fatherless and mother-

It causes the tear to stand in any of our eyes, when we think of those dear ones gone over to the other side,—those who have crossed "The dark valley and shadow of death." No wonder then the orphan is easily touched, and the tear is often seen in the eye. Her friends, the blessed kindred, are gone; the father, the mother, and may be brothers and sisters, have all tasted of death.

But by and by there will be a re-union on the sunny banks of the heavenly Canaan.

It has often been sweet to me when wandering in the graveyard, where the bodies of the good, the real benefactors of mankind, are deposited, to reflect up-

on the life that the righteous will enjoy in the new Jerusalem. Here we find a tombstone with a marble hand pointing upward, and the dead saying to us, "meet me in Heaven!" And another saying, "My home is in Heaven!" And then one with the epitaph, "Come, Lord Jesus!"

While we converse with the dead, thinking that ere long our bodies too will be mouldering in the silent earth, we allow the mind to wander back to the vacant chairs in that old home circle, that were made merry by those who are now sleeping in death.

We ought to "make home beautiful," and then our sons and daughters would not seek other places for enjoyment.

However poor home may be, we cannot forget it. The storms of life however severe, can never obliterate those fond reminiscences shadowed over in by gone days. They are the sweet recollections that entwine around home, and will remain, so long as life lasts.

The old home place has many things connected with it that are not to be forgotten. The orchard, the garden, the barn-yard. The friendly trees and the brook that runs hard by, still cling to the memory.

We bless those early days, and sometimes wish that we were children again; so that we could sport on the pleasant green, and sit beneath the heavy foliage of the old elm tree that stands near the house, and watch the sunshine as it falls through the branches in bars of gold on the green earth, sparkling and dazzling, as the long graceful boughs wave to and fro, clapping their hands under the influence of the balmy zephyrs of a summer's eve.

We long to hear again the deep sighing of the forest trees as in the days of our childhood, when the autumn leaves fluttered down the grassy banks near some neighboring oak whose tall head pierced the blue vault above. We want to wander along the rippling brook and once more construct our flutter-mills and watch the bubbles dash into the eddies and spin around in sportive glee. But the old

home as it was, has passed away. The house that once rang with merry laughter has commenced mingling with the earth, and some of that happy number that dwelt therein, have gone to Abraham's bosom. Soon we will pass over to them, if we have been true to the blessed Savior of the world.

In the great day of the resurrection, when the unerring Judge shall crown the righteous with eternal life, then the heavenly home will be enjoyed by the Father's children, those who have put on Jesus Christ and done good in this life. "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." That will be a beautiful home in Heaven.

It will not be like our earthly homes. They will all pass away. But the heavenly home will endure forever. There is no sin in that home. "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's Book of Life." Those who live in that beautiful home will see no more death and parting as we have in this life. "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." We should strive to gain this home, that we may be in the presence of God and the Lamb forever.

"Home, O, how soft and sweet
It thrills upon the heart!
Home, where the brethren meet,
And never, never part."

J. H. SMART.

CAMP POINT, Ills., Dec. 11th, 1869.

PERSONAL.

Bro. B. B. Tyler who has been preaching for the church at Charleston, Ill., for nearly five years, has now gone to labor with the church at Terre Haute, Ind.

The church at Charleston is now in need of an efficient preacher to take the place of Bro. Tyler.

It is represented by Bro. Tyler as a number one congregation.

Let those interested take notice.

J. H. G.

For the Echo.

I Will Go.

BY J. DEEHAM.

[Written in response to the poem entitled "Go" in Nov. number.]

I will go, my brother, to-day,
To preach the gospel of peace;
I will go while "'tis called" I may,
And guide the steps of the youth.

I will go where sinners are found,
Where vice, my fellows, combine;
Where the thick gloom of darkness, 'round
The dwellings of men entwine.

I'll go to the pilgrim, dreary,
With sin and its tempting snares,
And point the forlorn and weary
To the balm of all our cares.

I'll go to the meek and lowly,
To the weak in heart and mind
And direct to Christ the Holy,
Whose Father is good and kind.

I'll go to the poor and needy,
To the wounded, sick and sore,
And direct to Him who's ready
To save us all, ever more.

I'll go to the mansion and stall,
I'll go and the prisoner tell,
Of the glorious gospel to all
To lift them from death and hell.

I'll go with my Bible in hand,
My heart full of love divine;
I will teach all over this land,
That Christ the savior is mine.

And when "I have fought the good fight,"
And finished my work of love,
I will go to Jesus on high
To dwell in the mansions above.

Discussion.

"Christians Going to War Examined."

The undersigned have prepared a written examination of this difficult subject, so full of interest to all true christians, which they propose to publish if the public desire it. It will make a small volume worth not more than one dollar, and when 300 names are sent in, either to J. S. Sweeney, Chicago, or Thomas Munnell, Cincinnati, it will immediately go to press. If not published, the money will be returned to its owners.

We do not announce it as the best and most exhaustive examination of this subject, but we do feel assured that it grapples with *real* difficulties involved, and in a style as interesting as the writers could produce.

THOS. MUNNELL.
J. S. SWEENEY.

An Important Suggestion.

At a meeting of the General Board of Missions, Nov. 22d, it was resolved to publish the following address:

To all the Disciples of Christ:

DEAR BRETHREN:—We come to you with a recommendation which we feel confident will meet your cordial approbation. We are now generally agreed upon a plan of missionary operations, but we feel that this whole subject needs a prayerful deepening in our hearts. We need as a people, to feel that woe is upon us, every one, if we do not more effectively sound out the primitive Gospel of Jesus Christ. And to this end, we venture to suggest a time of prayer, in which all our Churches in the land may meet together in their respective places of worship, and cry unto God for help, in this, our time of need. God hears and answers the prayers of his people, when offered from the heart for the salvation of men, and the glory of his name.

It is, therefore, recommended, that the *first Lord's Day in Jan., 1870*, be sacredly set apart for prayer and spiritual awakening to the Missionary Work.—You will also, allow the further suggestion, that the time be principally spent in prayer for this special work, remembering upon our knees the souls of dying sinners, and the staggering forth of feeble saints, while we ask for unity, liberality and Christian love among ourselves.

M. H. SLOSSEN, Pres't.

THOMAS MUNNELL, Cor. Sec'y.

ALTONA, MO., DEC. 5th, 1869.

Brother Garrison:

A protracted meeting of the Church of Christ, worshiping at this place, has just closed after ten days preaching and twenty-nine additions.

Having received several old numbers of the *ECHO* of a brother from Illinois, I circulated them and obtained the list below. Hoping that the *ECHO* and the cause for which it labors, may prosper, I remain in hope,

R. R. P.

P. S. Inclosed find \$10 for which you

will please send us your *ECHO*, beginning with January 1870. R. R. POLLOCK.

REMARKS.

The above letter is from an esteemed friend and brother, and formerly a fellow student. We are glad to receive this testimonial of his remembrance of us and our common cause. It is an illustration of what can be done, in all our congregations, by an energetic brother, who has the good of the cause at heart, and is willing to make an effort for its advancement. We have not the shadow of a doubt, but what every brother or sister who aids in circulating the *ECHO*, is aiding in advancing the cause of Christ. In this way, *all* can do something in the great work of preaching the gospel to every creature. Now is the time of year when a great amount of reading matter is demanded to fill up the long wintry evenings.

Now is the time of year also, to send in names for the *ECHO*, as our volume commences with the year. Do you say "the times are hard?"

That is the very time your subscription is needed worst.

Bro. Pollock has our warmest thanks for his efforts in behalf of the *ECHO*.

Will not others, seeing his "good works," be constrained to make an effort in the same direction? 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.

*Chats with the Preachers in
the Military District.*

NUMBER ONE.

The Coming Year.

These papers are written and calculated for the latitude and longitude of the Military District. I announce this, that our critical Don Quixotes may spare their lances, and leave my windmill alone. The preachers of this district will understand me, and I think I understand myself. I do not pretend to omniscience, and therefore I do not purpose writing for the million. I was brought up in the school of Christ and his Apostles, the text book being the Bible. By nature and grace I am inclined to old things, and I have no confidence in anything in religion that is not over eighteen hundred years old. I am a profound believer in an old Spanish proverb, "Old books to read, old wood to burn, and old friends for company," and I write to the preachers of the Military District because they are old friends, and we know each other. Doubtless there are just as good brethren in other places, but as we are strangers, it would not be becoming in me to address them. Hence none of my allusions will be to them, for I know nothing about them personally, and I seldom trust to hearsay. When I speak about the church at large, my authority will be our periodicals. Though I expect to find enough to write about concerning things at home. I pen these papers the more cheerfully, because I well know, that my tried and true yoke fellows, whom I love, will respond to my feeble efforts, to assist in making our household paper, the dear old Echo, more interesting than ever, with the same gentle forbearance that they have hitherto shown me. Some of our preachers I know by name, but have never seen them; most I know personally, and revere for their work's sake, while I doubt not there are others, of whom I have never heard, who, in their day and generation, are faithfully laboring to restore

the "ancient order of things." Dear souls, true and sweet, how gladly would I greet you! But the Master knoweth the workman, and at best it will not be long till we shall, with all the faithful, meet in the "general assembly" of God's elect, and for this very reason I have addressed my papers to the preachers. We do not see each other often, and if I cannot say it personally, I want to write God bless you, establish, strengthen, and settle you. I desire to give my feeble words of cheer, that may comfort our hearts while fighting the battles of the Lord, in contending earnestly for the faith once delivered to the saints. I do not arrogate to myself any right to do this, as if I felt capable of instructing. On the contrary, it is because I feel that the cry of triumph from weakness always makes the strong bolder. I am your brother, a co-worker, a plain preacher, and I know a little of a preacher's life. My hopes, aims and desires are yours. My heart beats in unison and sympathy with yours, and I trust that God may enable me to say something, that may cause us all to feel that we are not so far apart, but that one common tie unites us together, one common love makes us one.

The old year is gone. For good or evil it has left its record; and in the book of remembrance, the recording angel hath marked how we have improved the days. I feel that we can all breathe a sigh of regret that we have not done more for Christ. Augustine used to pray "Lord forgive my sins of omission." I begin this year with that prayer with this addition, "and my actual sins." I cannot recall the past, but I can learn wisdom for the future from its sepulchral voice. Good bye old year! Life's current flows too swiftly, and the golden moments are too precious for vain regrets. Let me with renewed energy make up for the past by increased labors in the future. Perhaps this year is my last. Well be it so. Then God help me that it may be my best. Others must chant thy requiem, oh, dead year; I have not the time.

"Let the forests utter a moan,
Like the voice of one that crieth
In the wilderness alone,
Vex not his ghost."

So be it. Rest in peace, and may Christ cover our frailties with the mantle of oblivion and forgiveness.

There are, however, in the lives of men, times and seasons, when it is well for them to inquire, Where are we drifting? What are our surroundings? When the sea is tempestuous and for days and nights, neither sun, moon, nor stars appear, the question is anxiously asked. But in the great course of events, we never cast anchor, and we never stand still. We are moving in some direction. It may be scarcely perceptible, but we are drifting somewhere, and this is as true of aggregated masses as of individuals. Perhaps there are no more interesting questions, or more suggestive of thought, than, Where am I drifting? Where is the church drifting? Where are the masses drifting? And there can be no more appropriate time than the beginning of the year to think about them. I throw them out for your reflection. I may throw out a few hints, but I feel I am not able to discuss them properly at present. My thoughts are but crude, and I have doubts if it is my place. I will say however that straws indicate the course of the current, as reliably as a saw log, and perhaps these straws are the surest indices, especially if the current is moving very slowly. Any way, I shall keep my eye on the straws, and see if they are drifting toward Zion or toward Babylon.

The new year dawns propitiously for the cause of our dear Redeemer, so far as I am able to read the signs of the times. Last year was a year of victories. The annals of eternity alone will tell what a grand march the army of the faithful made. Nor was the number added to the saved, the only triumph. Equally suggestive and significant, was the number immersed by those "reverend gentlemen" who, "if nothing else will do, will immerse." One "clergyman," in Fulton county, felt himself constrained to inform

the people, "that he would have them understand, they could immerse their own members,"—an explanation, caused by the fact, of some of the members having intimated "that if he would not immerse them, they knew who would." A hint, by the way, that seldom fails in sending into the water, those "polite divines," who profess to regard immersion as a "vulgar and indecent practice." Not less cheering is the fact of increased zeal and spirituality among the brethren and sisters. And, while we can know more, and enjoy more, of the love of God, I doubt not, but that the church at large, has made strides upward on the highway of holiness. Every now and then, I hear talk about our brethren and sisters being so far below the sects in spiritual mindedness and zeal. I admit we are not what we ought to be, or what I hope, by the grace of God, we will be; yet our brethren and sisters, so far as I am acquainted with them, are, if any thing, superior to the sects in true spiritual mindedness, and have a zeal, to which the sects are utter strangers, viz: A zeal according to knowledge. There is a great deal of proud humility, and a hybrid, formed of conceit and superstition, which passes for spiritual mindedness. But it is a counterfeit. It has no regard to pleasing God. It fancies it is spiritual minded when it pleases itself with its notions, blessings, frames, fancies, and impressions. Whether God is pleased, is not thought of at all, or rather, it is taken for granted, that God is pleased whenever they feel pleased. Any idea of submission to God's will, and not their own will, never enters their vain imaginations. If you intimate to them that this reliance on inward lights is dangerous, and that Christ is the light, and his word a lamp to our feet, with a prodigious groan they will inform you, that they know they are right, because they feel it in their hearts. Tell them that the bible says "he that trusteth in his own heart is a fool," and, "that there is a way that seemeth right to a man, but the end thereof is death," with Christian courtesy, urbanity, and

humble spiritual mindedness, they will say, ah! you are only a Campbellite anyhow. From all such spiritual mindedness as this, let all the brethren pray, "Good Lord deliver us!"

I desire to say, in reference to our brethren and sisters, I have ever found them ready to bear with my short comings, encourage me when I needed it, reprove me when I deserved it, and divide with me their substance, when my necessities required it. And so I think we can all say. A preacher, who has so much fault to find with the brotherhood, generally finds that the brotherhood has just as much fault to find with him; and the worst of it is, the brethren have good reasons for *their* fault-finding. There never was a preacher yet, who faithfully stuck to his work, and adhered to the bible, and was not an unmitigated nuisance by being a chronic grumbler and fault finder, but what the brethren treated him well, and sustained him as well as they sustained any preacher of the period. Sour preachers make sour brethren; and lazy preachers make poor pay brethren. The remedy for this can be seen, as astronomers say, with the naked eye.

So far as the Military District is concerned, we may reasonably, with God's blessing, expect the coming year to be a year of great religious prosperity. I doubt if we have ever done yet all we could do in any one year. Don't you think it would be a very good thing to see how much we can do for the cause of our Redeemer this year? A first rate motto for all of us would be: Expect great things of Christ, and attempt great things for Christ. We are stronger numerically and financially than we ever were. We have made great inroads upon the enemy, and the foundations of Babylon are weaker than they ever were. The good of all parties are longing for unity; they are tired of all this clash, and war, and strife of creeds. The popular mind is in a ferment. They are seeking for Truth! They are turning from false lights to the glorious beams of the Sun of Righteousness! Every-

thing with them is unsettled, and nothing is certain, but that the truth of the popular systems is uncertain. They are like Noah's dove seeking rest amid the wild waves of contention. Oh! how I bless the God and Father of our Lord Jesus Christ, that he has given us a sure foundation, and that we can confidently call men from doubt to certainty; from strife to peace; from the opinions of men to the abiding word of the Lord. And what ought to, and no doubt does, make us eager for the conflict is, that though the battle may be sharp, the victory is certain. He must reign! Babylon must fall! The mouth of the Lord hath spoken it! The decree hath gone forth! "The gates of hell shall not prevail"—"his word shall not be void, it shall accomplish that whereunto it was sent." As the grey streaks proclaim the coming day, so do the events corroborate the certainty of victory. I do not know of one place, where the gospel has been faithfully preached, during the last year, but what the cause of truth has triumphed. I look forward to a series of victories, and a general movement all along the line, the coming year.

God has cast our lot in a time of portentous and important movements. I know not yet what they may be. I only know this, that whatever they may be, the ancient gospel is to play an all important part. Be it reformation, regeneration, or destruction, yet is the gospel to be the mighty power employed, and that gospel God has, in his wisdom, entrusted to us. Shall we be recreant and betray our trusts? God forbid. We ought to be glad we are born in this day, that we may witness God's wonderful deeds. But this involves the responsibility of our doing our part, and I think brethren, we will. The coming year may be freighted with great events, and if it is, let us be ready. All the ecumenical councils of Rome cannot perpetuate the Mother of Harlots. All the Evangelical alliances, Acts of Parliament, Christian Associations, and Bogus Union Conventions cannot prevent the downfall of Sectari-

anism. Let us be ready to hail their overthrow with shouts of victory and Hallelujah to God and the Lamb, and that we may shout the better, let us work for their downfall. A "divine" says, that God appears to have divided the strength of Protestantism, and confused their councils. As he means Sectarianism, I can only say most heartily, "The Lord prosper all such business." The sword and the trowel are two very good things; we have to tear down the false and build up the true. As soldiers of Jesus, we have no idea of either compromise or surrender. The sword is given us to conquer with; and best of all, we conquer that we may save. Not for mere idle applause, but that souls may be saved in the day of the Lord, do we wage a war of extermination against all things contrary to the commandments of the Lord, and the Apostles' doctrine.

And this brings me to speak of the preaching for the coming year. Every now and then, we hear about the preaching for the times, and vague hints are given, and insinuations thrown out, that we must tone down "aggressive preaching." "A more conciliatory tone would probably be more successful. We have reached that era in the reformation, when the progressive development of society, requires, if not a change of base, at least a change of tactics, &c." I do not mean these are the very words, but this is the impression made on my mind. Of course it is not asserted that we are to abandon "first principles," but, it is very plainly intimated that a change is to be made somewhere. Now what is meant by all this? Evidently a feeler, to see how the "needed change" will take; a sort of an advance guard of a coming apostasy. And I judge so, the more certainly, because the advance guard has on motley clothing. It can be changed to suit the circumstances. If to go over to the enemy, they have on part of the enemy's clothing, and they can easily put on the rest. If it is not "expedient," the Babylonish garment can be laid aside, and the old uniform re-assumed. I do not wish

to be understood as being opposed to either "progress" or "expediency." In their good sense I believe in them both. It is the bad sense I abhor, and then it means nothing more nor less than apostasy. I want more of the old gospel, and no new fangled additions or subtractions. All the sectarian errors are caused by their leaving the word, and they justify themselves that it is expedient. That is what I mean by the bad sense. Dead flies cause the ointment of the apothecary to stink; and our popular expediency is a very big dead fly. I wish it was out of the ointment. If "the times are out of joint" I know of but one remedy to set them right, and that is the plain preaching of the glorious old gospel, and a return to the ancient order of things. Known were all things from the beginning unto the end to the Lord, and no "times" exist, or "circumstances" arise, but the infinite mind foresaw it and provided for it. The saving power of God, is the gospel, believed and obeyed. It is not the eloquent way of proclaiming the gospel, nor the thousand and one tinsel trappings, that foolish men think will improve the gospel, that gives it saving power. It is saving power to the believer, because God so appointed it; because it pleased God to so save men. The preaching therefore needed for the times is the simple, but forcible, presentation of the gospel. Men must be taught and convinced, that the promises of the gospel cannot be enjoyed, unless its facts are believed, and its commands obeyed. Here the trumpet must give no uncertain sound. Plainly must this truth be enforced. He who evades it, covers it up, shrinks from it from fear, or "tones it down" to please a generation with itching ears, is unworthy the name of a preacher, and will have to render an awful account when the Lord comes. The Lord never intended that the gospel should be moulded to agree with people's notions, but that people's notions should be moulded to agree with the gospel. And this the brethren generally understand. They are neither asleep nor indifferent. They

are taking notes, and they will read them some day when some of us will not want to hear them. The brethren require that a preacher shall be like *Cæsar's wife*, not only pure, but above suspicion. Whether this is just or unjust, I am not prepared to discuss. Yet it remains a stern fact, and all concerned would do well to notice and govern themselves accordingly.

And so with all this talk about "essentials and non-essentials," "pious, godly Presbyterians," "immersed hypocrites, &c." It is all uncalled for, suspicious, and imprudent. It does no good to anybody. It injures those who say it, and those who hear it. It never led any one to obey the gospel, but I fear it has kept many in disobedience. If men do not like first principles, it is because they do not like the gospel of Christ. And the Lord says it is a corrupt people that say to the prophets, "prophesy unto us smooth things." The Lord has told us what to preach, and whether men hear, or are pleased or displeased, it is a solemn duty that rests on us to preach that truth plainly, and not what men say, or what we may think best adapted to the times. Has Jesus commanded men to do anything in order to salvation? If he has, it is essential that men do it, or they have no promise of salvation. Will any honest man deny but that Christ and his Apostles did command men to believe the gospel, repent, and be baptized? Then it is essential that men believe, repent, and be baptized. None but a distracted, confused, or unbelieving heart will trouble itself with speculations and questions about which is the most essential, or, if baptism is now essential. Faith takes Christ at his word. Unbelief doubts it, and quibbles over it. What men command, that Christ does not command, is non-essential, no matter if every "divine" in the land declared it a sacred thing. And it is enough to fill the sincere believer in Christ with horror, to see how men will contemptuously reject a plain command of Jesus Christ as non-essential, and wrangle about, con-

tend for, and pronounce some absurd dogma, or superstitious practice, of their own bewildered minds as essential; and anathematize every one who rejects it. For instance, Rev. Mr. Howler is shocked, in his pious soul, to hear it asserted, that, not he that believeth, but "he that believeth and is baptized," has the promise of salvation. And yet, he holds it very essential, that class meetings and mourners' benches should be kept up. I judge by actions, and not by words; when they are abandoned, I shall believe they regard them as non-essentials, and not till then, all denials to the contrary notwithstanding. And so those who regard so much preaching about baptism as non-essential, seem to regard their contentions and novel views as highly essential, judging by their zealous advocacy of them, and insisting that all shall believe them. I fear, with many, these sneers at "first principle preachers," spring from a lack of faith in the truth of those first principles. It means, we are not to preach on such subjects as will be displeasing "to our brethren of other churches." Hence they agree with the sects in one cardinal principle: "We like preachers to leave other people's doctrine alone, and preach their own views." I hold that it is essential that we deceive no man in reference to the law of the Lord; and I am not going to do it if plain speech will prevent it. No man, in the Bible sense of the term, is a Christian, unless he is in Christ; nor is he freed from condemnation while out of Christ. And I know of but one way for penitent believers to enter into Christ, and that is by baptism. I can conceive of a foreigner being an unnaturalized American, as easily as an unbaptized Christian.

A "Short Catechism" will demonstrate this:

Question. To whom does the gospel promise salvation?

Answer. He that believeth and is baptized, shall be saved.

Q. Are Christians aliens and foreigners?

A. No. They are fellow-citizens with the saints.

Q. To what kingdom did they once belong?

A. The kingdom of darkness.

Q. To what Kingdom do they now belong?

A. The Kingdom of God's dear Son.

Q. Was baptism necessary to enter that Kingdom?

A. Yes. Except a man be born of water and the spirit, he *cannot* enter the Kingdom of God.

Q. Are all Christians pardoned persons?

A. Yes. God, for Christ's sake, hath forgiven them their sins.

Q. Are forgiven persons under condemnation?

A. Certainly not. God imputeth not to them sin. They are justified.

Q. Who then are they that have no condemnation?

A. Those who are in Christ Jesus.

Q. How did they enter into Christ where there is no condemnation?

A. They were baptized into Christ.

When it can be shown me that a man can have "no condemnation" and be out of Christ, it will be time to talk about "recognition," and "our pious *Christian* brethren," of the unbaptized sects; but, till that time comes, talk and labor will be better employed in persuading these "pious brethren" to obey the gospel, and enter the Kingdom of our Lord and Savior Jesus Christ. There is no conservative ground in Christianity. It is radical all the way through. It is an unconditional surrender to Jesus that the gospel requires. A man is either in the Kingdom, or out of it. Either a Christian, or something else. Good, pious, prayerful, church-going, benevolent, he may be; but, if the word of God be true, unless he is born of water and the Spirit, in the Kingdom of God, he is not. What the "uncovenanted mercies of God" may do, as God has not revealed it, I know not. Nor has God ordered me to preach about "uncovenanted mercies," but to preach the Gospel, and urge men to be-

lieve and obey *it*. To such, God has promised salvation, and he will keep his promise. If men will not accept the "sure mercies" of God, they must run the risk of the uncertainty. I can only deplore the hallucination that blinds them to the stern claims of Christ's word. But I am not going to jeopardize all hope of winning them for Christ, and ensuring my own damnation, by telling them what I know is a lie. That is, that probably, they are right after all; any way, it is non-essential whether they are baptized or not. It is all very well to talk about "liberality of sentiment," and "greater catholicity and charity," but I would remind all such "urbane souls," that the gospel is not ours to be liberal with. We are stewards that have to give an account to our Master. I can conceive how an earthly steward could be very liberal of things that belonged to his master, and, no doubt, get great applause, as a generous, open-handed fellow; but I opine the reckoning would not be very agreeable to the steward. And so with charity. I have charity as wide as the Gospel has charity, and further than that it is sickening, maudlin, sentimentalism. It is either caused by misunderstanding the Word, and forgetting that the Judge of all the earth will do right, or it is a bid for cold potatoes from some sectarian cupboard. If we are right, (and I am sure we are) we are right all over. The differences between us and the sectarian world are radical, and can neither be bridged over nor compromised. It is idly to suppose that the friendly greetings which sectarian preachers sometimes bestow upon us, are any indications of their approximations towards the truth. They only hope their affability may be the means of tying our hands. They hope to strangle the truth with silken hands, and stop our mouths with velvet gags. I like many of them as men, and I prove that I do, by doing all I can to save them from destruction. But I know the great mass of them love me, no better than their fathers did the early pioneers of the Reformation. They have

no use for me unless I can be of use to them, and the least inclination towards religious fraternization, or endorsing them as right in the main, and the difference between us non-essential, acts as an anodyne to all the troubled consciences in their congregations. There is a difference between us and always will be, while they hold to creeds and we to the Bible. If we have peace, we must conquer a peace. It is nonsense; nay worse, it is a sin to think of abandoning the old landmarks. The conflict must go on. So let the coming year see the issue clearly presented.

The Bible *vs.* Creeds.

The ordinances as Christ gave them, *vs.* the ordinances as Rome has presented them.

The union of God's people *vs.* Sects and parties.

Whether we are accounted heterodox or orthodox, is a question utterly insignificant compared with this: "When the Son of man shall come in his glory, and all the holy angels with him," shall we hear him say, "Come ye blessed of my Father, inherit the Kingdom prepared for you?" I know brethren, in the Military District, most of us, God helping us, will hold fast the things we have received, that no man take our crown.

Till we meet in the flesh, my beloved co-workers, I mentally shake hands all round, and wish you, one and all, a happy and a prosperous coming year.

H. R. T.

An Address.

Delivered to the People of Colchester on Christmas Eve, by J. C Reynolds.

Brethren, Sisters, and Children of Colchester:

I take pleasure in addressing you at this time. This is to you, doubtless, a happy occasion. The pleasant faces and sparkling eyes of these precious children, all beaming with intelligence and love, are enough to excite both pride and gratitude in parents' hearts.

When I look at this intelligent and

Christian-like congregation assembled in this neat and commodious house, this orderly Sunday School with its superintendent, teachers and pupils, congregated around their first Christmas Tree loaded with gifts, I feel like thanking God and taking courage.

When I look at this tree, these children and parents come together within these walls, my mind travels back along memory's pathway a few short years, and contrasts Colchester as it *is*, with Colchester as it *was*. I well remember the first sermon I ever preached in this town. It was a Lord's Day afternoon in the month of August. The house in which I spoke on that occasion was a miserably poor excuse for a school house, situated in a clump of small trees, not far from where now stands the beautiful edifice devoted to science in Colchester. The audience consisted of some fifteen or twenty persons, among whom not more than four or five would call me brother. I take great pleasure in saying that I have never preached to so small a congregation in Colchester since that day, though I have delivered more than a hundred regular discourses here. I mention this fact in honor of the citizens of the place.

At that time Colchester had no school house worthy the name, now she has one of which her citizens may well be proud. At that time whisky shops and their accompanying vices were the order of the day; *now*, thank the Lord, through the labors of the Christians, the Methodists, and the Good Templars, it is *not so*. While I and my Methodist brethren have often met in conflict on the points of difference between us and them; I take pleasure in giving them credit for their unswerving opposition to intemperance in this town.

At that time the people of Colchester had not heard our plea as a people. They had only heard that there was a terrible heresy preached in other places called Campbellism.

They had perhaps been told that we (1) denied the divinity of Christ; (2)

that we denied the operation of the Spirit; (3) that we did not believe in experimental religion; (4) that we believed in a water salvation.

Now they have heard us fully on all these points, and it is known in this town, (1) that no people in this age have a higher conception of the divine nature of Christ, than we.

It is well known that the black stain of Unitarianism does not lower the standard of our faith. The citizens of this town now know that we believe and teach that Jesus was and is divine, and that all Christians, by virtue of the fact that they are *in him*, are "partakers of the divine nature;" and if faithful until death, will walk the golden streets of the City of God, and wear crowns of glory forever.

(2) It is now well known here that, while we steadily deny that the world (sinners) receives or can receive the spirit, for the Savior said of the spirit, "whom the world" (sinners) "cannot receive," and that, while we persistently refuse to believe, without evidence, that the Spirit operates on the heart of the man who cannot receive it, separately from the love of God, manifest in the gift of His Son, known only through His word; we both believe and teach, that the Holy Spirit inspired the Apostles and other primitive preachers, and that by this inspiration they both spoke and wrote.

We believe and teach that the Spirit enlightens the minds of men and warms their hearts with the love of God by its words spoken or written. We believe, also, as is well known here, that every Christian receives the Spirit, and that it dwells in him and comforts and sustains him under all the trials of this life.

The people of this place now know (3) that our conceptions of true, genuine "pure and undefiled religion," are clear and scriptural. What is meant, by the self-styled orthodox, by experimental religion? Common sense would seem to say that the old servant of the Lord would be the proper person to relate a Christian experience. But instead of

this, those who require the telling of a Christian experience, demand it of the new convert.

When could a soldier relate a soldier's experience? Just before he is sworn into the service? Certainly not. But when he has been drilled; has been in camp; has been in the field; has been in battle, and actually done the service of a soldier, then he could relate a soldier's experience.

How ridiculous it would be to ask the raw recruit at the time, or even before he is sworn into the service, to tell a soldier's experience! But the veteran, who had served for years, and had endured the hardships of the camp; of the long march; of the battle; of the hospital, and of the prison, could in *reality* relate a soldier's experience. But should the undrilled recruit who had not been yet in actual service undertake to tell a soldier's experience, everybody knows that it would be a sham.

It is just so with the soldier of the cross who has resisted temptation; who has endured trials; who has wrestled with the Lord in prayer, who has always found the Lord a help in time of need. He can indeed tell a real Christian experience. But the mere candidate for membership in the church can no more relate a Christian experience, than can the young volunteer tell a soldier's experience.

Religion is to be practiced, not obtained. We believe in bible religion. James says that "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." The man who practices these things can tell an experience worth hearing. But I may be told that a change of heart is meant by experimental religion. Be it so. The good people of this village know *now* if they did not a few years ago, that my brethren believe in and require as thorough and radical a change of heart as any other people, however much they may pride themselves on their orthodoxy.

(4) As to the charge of a water salva-

tion, it is hardly necessary to refute it any more in Colchester. The people here know that we give to baptism simply the place and importance that the Apostolic writings give it; no more, no less.

We do not think enough of baptism to baptize an infidel; an impenitent person; an idiot, nor even an unconscious babe. We baptize *only* those who have full and unwavering faith in Jesus Christ, and are so thoroughly penitent for all their sins as to break them off. Peter said, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins." He says again, "The like figure wherunto even baptism doth also now save us." Ananias said to Saul of Tarsus, "Arise and be baptized, and wash away thy sins, calling on the name of the Lord."

The good people of this place now know that we make no more of baptism, than the Apostles just quoted. But before God and all the people, we never propose to make less of it.

But I will press the contrast between *then* and *now* so far as the knowledge of the people of the place is concerned; no further.

What was the spiritual condition of the people *then*? I have already stated that there were only four or five persons who would call me brother when I preached my first sermon in Colchester. How is it this pleasant evening? I am in the midst of a band of more than one hundred warm-hearted Christian brethren and sisters. This whole company of Disciples meets regularly in this house erected by their liberality for the worship of God. Here the ordinances of the Lord's House are regularly observed. This congregation of the Lord is exerting a good influence in the entire community. Every body is made some better by the influence of the church here. Even the bad man would be still worse, if the influence of this church were withdrawn. Some who obeyed the gospel and became members of this congregation, have already gone to the unseen world. Tenderly we

laud their bodies in the grave to wait till Jesus comes. When one of our number is taken, and we are satisfied that the dying brother or sister is ready to meet the Master, then it is that we realize the worth of Christianity; then we feel repaid for all our labor. Such has been my feelings when I have looked upon the lifeless forms of several of the members of this congregation. Let us all be faithful till death shall come.

Let me, in conclusion, address myself to the Sunday School.

To the Superintendent I would say, go on my dear brother. You have undertaken a noble work. Its responsibilities are heavy; its duties onerous. Teaching the children and youth the way of the Lord, is a grand work. Stick close to *the Book*, the Lord's word. Catechisms and creeds are of no consequence; they are worse than useless. The great and sublime lessons to be taught are in God's word.

Go on my brother! When the Master sees fit to call you up higher, let death find you in the field, with "the whole armor of God" upon you, with "the sword of the Spirit" in your hand, striking valiant blows for Christ!

To each teacher of a class, and each officer of the School, I would say, never falter in the Sunday School work. Remember that each child committed to your care, has a precious soul to save. Study well each lesson yourself, before you undertake to impart it to the children. Be sure you understand it yourself; thus you will be able to make it plain to your class. Love the children for Christ's sake, and they will love you, because you first loved them. Thus you will be able to point them to the Lamb of God. Keep Him in his proper person always before their minds. Let them see Him as he lay a tender, helpless, precious babe in the manger. The faith you can plant in their little hearts, will see very vividly the sweet face of the babe, as wrapped in swaddling clothes, He rested on Mary's bosom. Just there they will learn to love Him. Let them see Him at

the Jordan. Let them see the tears He shed in sympathy with Martha and Mary, and they will be sure to imitate Him, feeling for the sorrowful. Let them behold Him at the grave of Lazarus, and they will form a correct estimate of His mighty power. Let them see the crown of thorns, and the rugged nails driven through his hands and feet; let them hear him say, "Father forgive them, for they know not what they do!" Oh! how they will admire and love Him! Let them see Him in the grave, and then see the stone rolled away, and Jesus walking forth alive, and their little hearts will leap for joy, and they will in the early morning of their lives, link their fortunes for time and eternity with his name.

Children, let me say to you, never forsake the Sunday School. Obey your parents and teachers. Obey the Lord, and you will be happy.

Finally, brethren, friends, all, may we so live that the Lord will sustain us in the hour of death; save us at the Judgment; admit us through the pearly gates into the Golden City, and admit us to the tree of life, that we may eat and live forever and forever!

The Echo for the War.

At the beginning of another year's work and another volume of the *Echo*, it is proper to look over the field we have to occupy, and as far as we can do so in advance, take a survey of the work to be done.

The Christian's life is a warfare. The work of a Christian publication is necessarily a warfare. I have headed this article, as I have, with special reference to several things which I will name in numerical order.

1. The Sects seem to have made a new declaration of war against us as a distinct people. There have been recently debates held in Illinois, Missouri, Kentucky and Iowa, and still others pending. Many of these discussions have been with the Methodists. It has been

stated that the Bishop presiding at the last Conference in Kentucky, instructed the clergy of that Conference to make war on the Campbellites. By Campbellites it is well known that they mean the Disciples of Christ, whom they still persist in nick-naming. The truth is not afraid of scrutiny, nor are our brethren at all slow to come forward in its defense. If the sectarian parties of the day are willing to risk their systems in conflict with the old Jerusalem Gospel, the *Echo* is ready to go to the bottom of their theories, and to sift them thoroughly. Let all Sectarrians combine together against us if they wish. We are ready for the struggle, and court the conflict.

2. Romanism is growing bold. It begins to assume a defiant attitude. Already it has succeeded in securing the passage of a resolution by the Board of Education of the city of Cincinnati, excluding the Bible from the public schools of that goodly city.

The time is at hand when the lovers of God's word and of religious liberty will have to bow the knee to Rome, or meet and *crush her* in battle. May the Lord grant that this battle may be one only of Scriptural argument. In this contest also, the *Echo* is in for the war. In the *Echo*, we are determined, the Lord being our helper, Rome shall find a foe worthy of her steel.

3. Infidelity is busier than ever worming its way to the hearts of the people, *not* avowedly, but under the guise of Liberalism, Unitarianism, Spiritualism, Materialism, and Universalism. All these isms—different shades of Infidelity—are to be met and exposed. The *Echo* will not lose sight of these either during the year 1870.

4. The shameful sin of drunkenness seems to be on the increase in many places. Against whisky making, whisky selling, and whisky drinking, the *Echo* proposes to unsheath the sword and throw away the scabbard.

If there are any professed Christians who are in the habit of taking a dram in a whisky shop, or in any way directly or

indirectly supporting the whisky business, let them look for plain talk in the coming volume.

5. The Ecno expects to wage war on ignorance of all kinds. In so doing, it will be the fast friend of all our Institutions of learning. One man last year ordered the Ecno discontinued, because it had so much to say in favor of Colleges. I suppose such men thank God for their ignorance.

With Eureka College, and Abingdon College and our other schools, we are co-workers. We expect the enemies of these institutions, (the enemies of Christian education) to oppose the Ecno.

6. We expect to forestall Satan as far as we can, by supporting to the extent of our opportunity the Sunday School cause.

7. We intend to do much in the same direction, by laboring to promote practical piety in the family.

8. Last, but not least, we expect to wage a triumphant warfare on Satan's kingdom, by supporting and pushing forward the missionary work. We are determined to work in full harmony with the brethren, on the plan adopted at the Louisville meeting.

J. C. R.

"Christian Convention" at Macomb.

Under the above caption, in the Macomb journal of the 17th inst., is an account of the proceedings of an "Evangelical Convention," composed of Presbyterians, Methodists, Baptists, Congregationalists, Reformed Churchmen, and perhaps others not named.

As it is called a "Christian Convention," it is supposable that they all, by mutual agreement, left their party jackets at home, and come out in the regular uniform of the Lord's army.

My sincere prayer to God in their behalf, is, that they may make such growth in grace and in the knowledge of the truth, while convened for mutual edification and instruction, that it will be impossible for them ever to get inside of them again. Then they will always be

prepared to co-operate with each other and even with us, for the salvation of sinners.

But I was going to tell you what they convened for. "The question, what is the object of the Convention, was opened by Rev. D. W. Williamson of Chicago," says the account in the Journal, and the object as stated by him was, "to pray for an out pouring of the Holy Spirit upon the churches." Are we to infer from this that "the churches" have been all this time without the Holy Spirit? Or has it departed from them? Do sectarians have an idea that the Holy Spirit visits the churches occasionally, and then returns to heaven? I thought the church was the *dwelling place of the Spirit*. I think Paul is responsible for that impression.

In his first letter to the church at Corinth, third chapter, and sixteenth verse, he says: "Know ye not that ye are the temple of God, and that the Spirit of God *dwelleth* in you?" With this agree the words of the Savior, spoken to his sorrowing disciples, just before his crucifixion: "And I will pray the Father, and He shall give you another Comforter, that he may *abide with you forever*." John xiv, 16.

Now we all know that prayer to God avails nothing unless we pray "according to His will." But how can we *know* when we are praying according to the will of God? When we ask Him for what He has promised to give us, on the condition of prayer.

Has God ever promised to pour out the Holy Spirit on "the churches" in answer to prayer? If so, where is the promise recorded? I read of the Spirit being poured out on the Apostles on the day of Pentecost, and subsequently on Cornelius and his friends, and besides these I know of no other instance. In both these cases, the persons on whom the Spirit had been poured, spake with tongues, manifesting supernatural power.

Both these cases were in fulfillment of a promise and for the accomplishment of a specific purpose.

Neither of them, therefore, furnishes any ground for the belief that God will pour out his Spirit upon us now.

But while it is true that God has not promised to pour out his Spirit upon "the churches" nor upon individuals of the present day, it is nevertheless true that He has promised the Holy Spirit to every one who believes in and obeys the Lord Jesus. "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise is unto you, and your children, and to all that are afar off, even as many as the Lord our God shall call." Peter.

If God, then, nowhere in His revelation to man, promises to pour out His Spirit occasionally on the churches, is it not a sin of presumptuousness to ask Him to do it?

While it is the object of the Convention to pray for the out-pouring of the Spirit, the object in having the Spirit poured out is to have a revival of religion in Macomb.

Certainly the religion here needs reviving considerably, in order to come any thing near the "pure and undefiled" article referred to by James, but I fear that the work will never be accomplished by praying for the out-pouring of the Spirit.

My dear neighbors, you, I sincerely believe, desire to see every sinner in Macomb, and elsewhere, converted to Christ. The desire is a noble one and my heart beats in unison with it.

Now if we desire to see the Spirit of God operating in this grand work, let us all go to preaching the gospel of Christ in its naked simplicity, to the people, and the good work will soon commence.

In order to convert sinners, we must bring the power of God to bear upon them.

"Well," says one, "that is just what we have been praying for in our Convention—the power of God."

In that you have erred, in asking God for what He has already given you. You have the gospel which Paul declares to be "the power of God unto salvation to

every one that believes" it.

We ought to use the "power" God has given us, instead of asking for another power.

Why do you insist on God's sending down "converting power," when He has already done so in the glorious gospel of His Son?

Why, in all candor and earnestness, I ask, do you pray God to send His Holy Spirit down and convert sinners, when He has transferred to the hands of men, the grand work of preaching the unsearchable riches of Christ and turning men "from darkness to light, and from the power of Satan unto God?"

We believe the chief sin in the orthodox churches of the day, is, a want of confidence in God's plan of salvation. This is the prolific source of a thousand other evils. God either has or has not, instituted means to save the world. If He has, it is the height of folly and presumption for us to try to improve upon His plan. If he has not, vain will be all human institutions to effect that end.

If the bible teaches us anything, it is, that the gospel of Christ is his moral power to convert the nations. A want of confidence in this gospel, as a sufficient moral power to accomplish this end, leads men to pray for some other power. Hence the substitution of the "mourner's bench" for obedience to the commands of Christ, and feelings as evidence of pardon, instead of the sure word of God.

Hence also, this praying for the out-pouring of the Spirit upon "the churches," in order that sinners may be converted, instead of preaching that gospel that was given us by the inspiration of the Apostles on whom the Spirit was poured out on Pentecost.

I have a proposition now to make to all my fellow preachers in Macomb. Let us all resolve that during the year that is just commencing, we will preach the plain, simple, unvarnished gospel of Jesus Christ to the people that come to hear us. Let us, like Paul, determine not to know anything, "save Jesus Christ and Him crucified."

Let us tell the simple story of the cross; "how that Christ died for our sins according to the scriptures; and that He rose again the third day according to the scriptures." Let us tell the people that "there is none other name under heaven given among men whereby we must be saved," but the precious name of the Lord Jesus Christ.

Such preaching will touch the hearts of the people. It will convince them of sin. And ere long, we will hear from broken and contrite hearts, the question, "Men and brethren what shall we do?"

Let us answer that question with the fear of God before our eyes, and with becoming reverence for His word.

For fear that we *might* give a wrong answer to a question involving the eternal interests of undying souls, suppose we answer it in the *identical* words used by the Apostle Peter, when He answered it by the inspiration of the Spirit of God, with which he had been filled to qualify him for that duty. What do you *say* to that, neighbor preachers? Suppose we try it for one year any way. Why then we can preach together, sing together, and pray together to the same God and Father of all.

More than that. We will *love* each other, and extend to one another, when we meet, the hand of friendship, and fellowship. Warrings and animosities and endless disputations will cease. Our brethren will mingle together. They will visit each other in sickness and distress and want.

The world will look on and say, "Behold how they love one another!" Christianity will then be regarded as something rational and practical, and sensible people will be disposed to receive it. But as long as we continue the farce of professing to love God and hating each other; believing in the bible and not practicing it; confessing our belief in the all-sufficiency of the word of God as a rule of faith and practice, and adding thereto a useless and fallible human creed; claiming to be the bride of Christ and refusing to wear his name; pleading for

union with Christ, and advocating and perpetuating divisions among ourselves; thanking God for his love, "shed abroad in our hearts by the Holy Spirit *given unto us*," and still praying for the Holy Spirit to be given; saying with Paul that the gospel is "the power God, unto salvation," and praying to God to send down "converting power;" just so long, will Christianity fail to exert its proper influence over the masses of the people, while they go plodding their way down to eternal undoing.

I have spoken these plain words to you neighbors, in all kindness and love. I greatly desire that you may see your inconsistencies and departures from the word of God, and realize that they are keeping hundreds and thousands out of the kingdom of God.

May the new year be one long to be remembered, on account of the great number of precious souls saved, and on account of the great progress made, by an apostate church, in its counter-march from Babylon to Jerusalem, is my sincere prayer to Almighty God. "And let all the people say, AMEN!" J. H. G.

The Braden-Davis Debate.

The Christian Record for December contains an account of a most shameful and cowardly back-out on the part of one Rev. R. N. Davis, D. D. of Mechanicsburg, Illinois, whom the Methodists of Farmington, Coles county, employed to conduct a debate with one of our brethren. The matter was on this wise: Bro. Tomlin of Charleston, preached a discourse on baptism, in Farmington, which created a furor among the sects, especially the Methodists. One challenged him for a debate. Bro. T. preferred to have the issues discussed by representative men on both sides.

It was finally agreed that the Methodists should select their man and notify our brethren so that they could select theirs.

About two weeks after, our brethren received notice, on Friday, that Mr.

Davis would be in Farmington on Tuesday, to debate and to "bring on their man." The brethren plead for time, but was refused at first on the ground that Mr. Davis would come prepared to debate. Finally, they allowed them two days more.

The brethren wrote and telegraphed to several different men, but without favorable response.

Methodism was in great glee. On Monday morning Bro. Tomlin started out by rail, in search of some one.

At Mattoon, he luckily met with Bro. Clark Braden, President of "Southern Illinois College," who left a "Teachers Association," returned home to Carbondale that night for his books, and by traveling night and day, reached the field of the contemplated battle on Wednesday, the time for the debate to commence being Thursday. In the afternoon, Bro Tomlin went down to see him to arrange preliminaries, when, lo! he was informed by the Rev. Mr. Davis, that he had not come there to debate, although he brought a trunk of books with him!

What bravery! How valiant some theological knights are, when there is no opponent with whom to cross lances!

If our brethren had not succeeded in getting a man to meet him, neither he nor his brethren would have ceased crowing over the victory for a year. But to get out of the matter as easy as possible, he agrees to discuss certain propositions, and the time fixed for Oct. 12th, 1869.

Bro. Braden returned home and at the appointed time was on hand again, but still no Davis!

He commenced preaching to those who came to hear the debate, and telegraphed Davis that he would remain two weeks in Farmington, and if he did not come, he would publish him, but no tidings came.

Finally Mr. Davis' moderator came and reported that he, Davis, would be on hand without fail, on a certain day, naming it.

Bro. Braden kept on preaching and announced the debate again for the time specified.

But on Monday night, after announcing the debate as usual, he was positively informed, to his chagrin and the disappointment of the audienes, that Mr. Davis was not coming at all! He had written to the moderators' daughter, that he would not be there, without attempting an excuse!

Such a disgraceful and dishonest terminus betrays a bad heart as well as a weak cause.

As might have been expected, Bro. Braden gained the public sentiment in his favor, and at last accounts, was holding a profitable meeting there.

J. H. G.

Manford's Magazine.

This Magazine is a zealous advocate of "woman's rights." It thinks that women should be public preachers. It strikes back at the *Echo* in its September issue with all the malignity of the viper. The magazine, to use its own chaste (?) language, "rebuked" the *Apostolic Times* "for its narrowness and want of Christian spirit in condemning a woman preacher." The *Times*, in speaking of the "woman preacher," had used the exact language of the Apostle on the subject. The *Echo* referred to the matter showing that the Magazine was administering his rebuke to Paul rather than the *Times*. The Magazine, in a great rage, comes at the *Echo* in the following gentlemanly (?) style:

The attempt of this magazine in the August issue, to convict us of "contempt for the word of God," "infidelity," etc., would be simply amusing were it not for the pitiable ignorance it displays.

We will see who "displays" "pitiable ignorance" now. We will also see whether the charge of infidelity and contempt for the word of God is not fully sustained by the genteel (?) statements of the Magazine itself.

We will attend to the charge of infidelity. Paul says "It is a shame for women to speak in the church."

Manford's Magazine says "*Now*, thank God, it is *not a shame* for a woman to speak in a church."

Here the reader will see a plain and positive contradiction between Paul and the Magazine. When two statements are pointedly contradictory, a man cannot believe both of them. We will give the magazine editor credit for believing his own statement. It follows then that he does not believe Paul's which positively contradicts his. But he who rejects any part of the word of God, is an infidel to that extent. Let us hear the magazine once more:

We believe what Paul said. It was, in his time, "a shame for a woman to speak in the church." But, Sir Oracle, who made it a shame? Did God make it so, or did the custom of society make it so? We submit that there is a great difference whether Paul, by "Divine authority," was laying down a law that should be of binding obligation through all the history of the church, or simply giving his advice as to what was then expedient to avoid reproach. Can the Ecno comprehend this difference?

The word "shame" which the apostle uses (instead of *sin*) is conclusive evidence that he was looking to the reproach that might come upon the church, as public sentiment then was, if women should be encouraged to violate the customs of society in public speaking. But the customs of society have changed.

Yes, the Ecno can comprehend. The reader will see that the magazine admits Paul's teaching to be suitable for that age, but society has outgrown that now. Free-thinkers, spirit-rappers, and free-lovers talk just so. They say that Jesus' and the Apostles' teaching was good for that age, but there is something better now.

If the magazine does not like the hint at infidelity why does it use infidel argument? The magazine seems to be a regular progressionist. The world has been progressing until it is away ahead of Paul. He did pretty well eighteen hundred years ago, but he would be sneered at if he lived now. This is a very slippery dodge to say, that whenever an inspired writer of the new dispensation runs counter to our whims, Oh! he is giving advice for an ignorant people. He was not declaring law, but simply stating an "expedient" for a corrupt age. It is folly to try to get rid of the Apostolic writers by saying "The customs of society have changed." We are living

under the same dispensation that the Corinthians were. The rules of government for the church have not been changed if the customs of society have.

The magazine "dis-plays" its own contemptible and "pitiable ignorance" of both the spirit and letter of the Christian religion, in trying to conform the lives of Christians to this world, ("the customs of society") instead of conforming the world to Christ.

The poor pitiful dodge on "the word 'shame,' which the Apostle uses (instead of *sin*)" is so far below anything like logic, that it hardly deserves notice. This "Sir Oracle" knows, or at least ought to have known that Paul positively forbids women to teach publicly: "Let your women keep silence in the churches; for it is not permitted unto them to speak."

But, "Sir Oracle," is it not sinful to do what God forbids?

Establish the rule that the church is to be regulated by "the customs of society" and any corruption however base, can come in, and Scripture commandments may be dispensed with. We will hear the magazine once more:

We suppose our "Christian" friends will admit that Moses was as divinely inspired as Paul. How then could Christ set aside Moses' law of divorce? Plainly on the principle that it was a law of expediency made in conformity to circumstances then existing. Hence Jesus said, "Moses gave you this law for the hardness of your hearts." So we say Paul gave his command that women should not speak in the churches for the hardness of the people's hearts—because with their then barbarous ideas, they could not tolerate women's speaking, and would make it a reproach against the church.

According to this "Sir Oracle," Christ could only set aside Moses' law of divorce on the ground that it was an "expediency."

According to this writer, Paul was no more inspired than was Moses. As Moses did, so also Paul established "a law of expediency."

Christ could only "set aside Moses' law of divorce" on the ground of its being "a law of expediency."

On the same principle, now, this "Sir Oracle" "sets aside" Paul's "law of expe-

diency," thus making himself equal with Christ.

O! Papal Father at Rome, hide your face! In Rome you have claimed to be Christ's viceregent on earth. But in Chicago we have a mighty one, who, with a single dash of his pen "sets aside" Paul's "law of expediency." Behold "the pitiable ignorance" of this writer!

Does he not know that Moses' law of divorce remained in force as long as the Jewish dispensation continued, but when Christ came he took it all out of the way, "nailing it to his cross?"

Does he not know that *any* law enacted under the Christian dispensation will remain in force as long as that dispensation continues?

Who told him that "Paul gave his command that women should not speak in the churches for the hardness of the people's hearts?" Nobody. It is an assertion without the shadow of proof.

But if it were true, who told this "Sir Oracle" that the time had now come when their hearts are soft enough for women preachers? Nobody.

Christ told the people when the time came to disregard "Moses' law of divorce." He has *not yet* told us to disregard Paul's law governing women in regard to preaching.

This "Sir Oracle" presumes to exercise the authority of Christ, and "sets aside" Paul's law as coolly as if he were Pope indeed.

If the Lord had told us that this was only for the time being, I would receive it; but I will not obey the mandates of this self-appointed Pope of Chicago.

J. C. R.

"Hard Times."

It is certainly legitimate and proper to write upon a subject that every body is talking about.

I presume no class of people has heard and seen the expression, "hard times," any oftener than editors. This, I apprehend, is *especially* true of editors of religious papers. They are reminded nearly

every mail, that "times are hard."

A great many brethren would like to take the paper but "times are hard."

Now in reference to these "hard times" as a reason for discontinuing a religious paper, we have just two propositions that we desire to present for the consideration of our readers:

1. "Times are not half so 'hard' as one would conclude, from the great amount of croaking there is on this subject.

2. If "times were as 'hard' as any of our readers ever saw them, that fact would constitute no good excuse, with the great mass of the people, for discontinuing a religious paper.

That the people in this State generally, and in some other States, failed to make as much money as usual this year, on account of the partial failure of crops, is very true.

And that money matters are a little close in consequence of that fact, is a truth that cannot be denied.

But there is no prospect of any one starving to death or suffering of want in this country, for some time to come yet. There is an abundance in the country to support the people. We have much more reason for thanking God for our abundance than grumbling about our scarcity.

The slight pressure in money matters on account of bad crops, will pass away with a good crop season, which the good Lord will be very apt to give us the coming year.

Again, I see most of the people indulging in luxuries, which ought not to be done, in the midst of "hard times."

I see people constantly spending money for that which they could do just as well without.

Certainly "times" are not *very* "hard" yet, or such would not be the case.

In order to *prevent* "hard times," let all the people be sober, industrious, prudent and hopeful.

But suppose "times" were "hard," and so hard that retrenchment was necessary. Where should we begin to curtail expenditures?

All that we use or spend money for,

may be divided into two general classes :

1. Luxuries.
2. Necessities.

I mean, in this classification, to include under the term "luxuries," every thing that we can do without and be just as well off, in every respect, as we would be with it. A little thought here will show that this class includes no small part of our expenses.

Under the second class, of course, we include every thing else that we use, i. e., those things without which we *can not* do as well, as we could by their use. I am aware that different individuals would differ about what *is* and what *is not* necessary to our well being, and yet there are a *great many* things, in the disposition of which there can be but *one* opinion among sensible people.

I suppose I scarcely need to say, that retrenchment should begin with the first class. And not till every article under that head is dropped off, should we interfere with the latter class. The idea of a man puffing a ten cent cigar, (from three to six of which he uses every day), and talking about "times" being so "hard" that he cannot take a religious paper for himself and family, is simply disgusting to right reason, and unperverted judgment.

A similar specimen of the *genus homo*, is the man who puts enough 'fine cut' into his mouth at one time to make a bird's nest, spits tobacco juice all over the stove and wood-box, to the great annoyance of the tidy house-wife, and talks about not being able to buy so many school books for his children. In the first case the man is smoking away his own and his family's religious culture, and in the latter case the man is spitting out the education of his children in the form of filthy saliva.

"But," says one, "you do not class religious papers and school books among the 'necessities,' do you?"

Most assuredly I do. If man was an animal *only*, the classification would then be wrong. If I was talking about the "necessities" of a horse or an ox, I would

not name religious or scientific literature.

But man is *more* than a horse or an ox, and his "*necessities*" are *more*. Besides an animal nature, he has a mental and spiritual nature, and these have necessities as well as the animal. Does the body require food? So does the mind and likewise the spirit.

The man that makes no preparation for these departments of his being, degrades himself to a level with the brute. That intelligent people, should neglect either of these, is strange.

But that professed *Christians* should pander to the desires of the body, to the neglect of their souls, is a mystery, the solution of which I shall not undertake. What does a brother, who owns his broad acres, mean, when he says, "on account of hard times I must discontinue your paper?"

Does he mean that we ought to cease publishing the paper until times are better? I presume not *that*, because he wishes us "God's speed in the good work." And yet if every brother should do just what he has done, we would be *compelled* to cease publishing it. And since *one* religious enterprise is stopped until times are better, why not *all*, and let Christianity have a vacation until good crops are raised and we all have plenty of money to spend in its support, without interfering with our "luxuries?"

If, on the contrary, the "good work" is to go on, *right through* the "hard times," as he seems to think it ought, why discontinue? Does he think we can run a paper with less money in "hard times" than when times are prosperous? Or does he wish others to carry his burden?

I leave the question for the reader to answer with the single remark, that the *true* friends of a paper, are those that stand by it in "hard times." J. H. G.

Nov. 14th, 1869.

Since my last report there has been five additions to the church at Bedford, one by letter, two reclaimed, two by faith, repentance and baptism.

Yours, &c., ELI FISHER.

EDITOR'S TABLE.

"A HAPPY NEW YEAR!"

DEAR READERS OF THE *ECHO*:

With grateful thanks to our Common Father, for His loving kindness in preserving our lives to see the beginning of another year, we greet you again with "a happy New Year!"

Let us all be up and at work, and see how much we can do for the Master's cause during the year 1870. Let every reader of the *ECHO* be an earnest worker for Jesus.

Let there be a mighty stir in the camp of Israel during the present year.

You see by our new title page that we mean work. We have added the names of several noble co-workers to our title page. They are not merely ornamental. They propose to add the weight of their talents in making the *ECHO* a power in the land.

We expect to treat you to something from some of their able pens, every number.

We congratulate our readers on this valuable addition to our editorial staff. Do you not think that our subscription list ought to be increased now in proportion to our editorial corps? Let us all labor for that.

May the blessings of Heaven attend all our efforts, during the present year, to build up the cause of Christ, and prepare the bride for his coming! J. H. G.

THE INDEPENDENT MONTHLY.

JOHN SHACKLEFORD, EDITOR.

The Independent Monthly, during the year 1870, will be published from Greensburg, Indiana.

The editor will be assisted by Dr. I. L. Pinkerton, D. R. Van-Burkirk, and E. Y. Pinkerton. Several other writers have promised contributions, for the year, 1870.

It is the purpose of the editor and of the regular contributors to the Independent Monthly, to make it a fearless and honest advocate of the whole will of Christ.

Terms, \$1.50 per annum.

We will furnish the Christian Standard and Independent Monthly for \$3.00 per annum.

Address, JOHN SHACKLEFORD,
Greensburg, Indiana.

THE MILLENNIAL HARBINGER FOR 1870.

—
FORTY-FIRST VOLUME.

A monthly of 60 pages, printed on fine paper and filled with articles of original matter, devoted to

The discussion of the great moral and religious issues of the age; the cultivation of moral and religious life in the family; union among the Disciples of Christ; Apostolic order in the churches; missionary work in the world; and a free, candid and thorough examination of all questions of doctrine or practice involving the purity and progress of Christianity.

TERMS:—For a single copy, \$2.50. To agents: For a club of five, \$11.25; For a club of ten, \$21.25; for a club of twenty, \$40.00, with an extra copy to the Agent in each case, free of charge.

A LIBERAL PREFERENCE.—To interest all in extending our list as much as possible, we make the following offer:

We will give a copy of "Campbell on Baptism" (a book that sells for \$1.40 in the stores) to each one who sends us a club; or to any old subscriber who will renew and send us another name or to any new subscriber who sends his own name, if desired; the money to accompany the order in each case.

Address, Bethany, West Virginia.

W. K. PENDELTON.

"WHAT CAN BE SEEN IN LONDON."

BRO. GEORGE LEYD HUDSON, a disabled volunteer, formerly clerk in Her Majesty's High Court of Bankruptcy, London, late of the United States Army, and now at the National Soldiers' Home, near Dayton, Ohio, purposes to publish a lecture under the above title, in order to raise funds to bring his family from England, and to see if he can be cured. He was paralyzed a short time after he left the army, whereby he has lost the use of his right arm, leg and part of his speech, and he having not got a pension. The lectures are one dollar each. Subscriptions will be gratefully received by Bro. Hudson.

CHURCH LETTERS.

We have on hand a large number of printed blanks for Church Letters, gotten up in handsome style. Congregations desiring them will be promptly furnished on application to this office.

Price one dollar per hundred. Address,

REYNOLDS & GARRISON.

By request, I intend to write a series of articles on the atonement, this year. If health will permit I will try to have the first one in the February number. I will try to have also in that number, an article on the relative duties of husband and wife. J. C. R.

CUBA, FULTON CO., ILL.
December 11th, 1869.

To all Whom it May Concern:

This is to certify that one A. S. Robinson, of Schuyler county; but formerly of Cuba, Fulton county, and a member of the Christian Church in that place, has been expelled from the Church for impurity, misrepresentation and falsehood.

And, whereas, said A. S. Robinson claims to be a preacher of the Christian Church, we, the undersigned Elders and deacons of the Church in Cuba, do warn the Christian brotherhood everywhere of A. S. Robinson, as a gross impostor, deceiver and falsifier.

JAMES CARY,	Elders.
T. J. WALTERS,	
ELI MOOREHOUSE,	Deacons.
MILTON MURPHY,	
PHILIP NEBERGALL,	Brethren.
DAVID SPENNY,	
JOHN W. BOWEN,	
W. J. GELETT,	
ROBERT LILURANCE,	

OBITUARIES.

DUDLEY DOWNS IS DEAD.

How painful the sad fact recorded in the above solemn sentence!

Our dear brother had but just entered on the strength of his manhood. He was just approaching the meridian of life. Possessed of remarkably fine mental abilities, combined with a delicate physical constitution, he was as industrious as a bee.

I have no doubt but that overwork helped disease to break down the body and bring it to an early grave.

When our noble brother was but thirty years of age, he bids us adieu and goes to the unseen world. He was for several years one of the editors of the Christian Herald. He had also been Corresponding Secretary of the State Missionary Society. No man could be more devoted to his work than was brother Downs, as Corresponding Secretary. I did not have the opportunity of knowing brother Downs so intimately as some other brethren, though I knew him well. I have preached with him and have been in his company in private, and I take great pleasure in saying that I loved him dearly.

He died in Minnesota whether he had gone in quest of health, which for him, was not to be found on earth.

Rest, dear brother, in Abraham's bosom, until the Lord comes, and then may we all meet you around the throne of God, and live together forever!

May the Lord and the brethren take care of the widow and the little one left behind? J. C. R.

Fell asleep in Jesus, in Eureka, Illinois, Friday, Nov. 25th, 1869, CHRISTOPHER OWEN NEVILLE, in the 68th year of his age.

He was in usual health till within thirty hours of his death. He was seized with cramp colic, a

disease which had frequently afflicted him. This paroxysm was more than usually severe. After short and very severe suffering, which he bore without a murmur, the strife ended in the repose of death.

He was born in Montgomery county, Tennessee, Oct. 8th, 1802.

He turned to the Lord in early life, and united with the Baptist church. Faithfulness and unwavering constancy were marked in his character, and he maintained a constant walk in his profession as a Christian. In the year 1838, he moved to the vicinity of Mackinaw, Tazewell county, Illinois. Here coming in closer association with the advocates of the union of Christians on Bible principles, the convictions of his heart yielded to the Scriptural views of that subject, and he became an active co-operant in building up and sustaining the Christian church in Mackinaw, and afterward in Eureka, where the last ten years of his useful life were spent.

Bro. Neville was twice most happily married. He leaves two sons and two daughters of his first marriage, and two daughters and one son of the second. He was greatly devoted to the interests of a sound, religious education. Few men of his means have labored so much to promote the blessings in their families. His oldest son is Professor John Neville in the chair of languages in the University in Lexington, Ky. His daughters have honorably filled various educational positions. Caroline was seven years associated with Prof. John A. Williams, in Ky. Virginia now holds a place with high credit, in the Christian College, at Columbia, Mo. Jesse, after their example, has already a good reputation as a teacher.

Bro. Neville left in all places a reputation of peaceful, quiet, faithful attention to his own business, and for great honesty and probity of character. Many remember his kindness of heart, simplicity of manners, and cheerful hospitality.

His remains were taken to Mackinaw, and after funeral services conducted in the house he helped to build, and where he long had worshipped, he was laid down in the leafy grove, to lie with his kindred till the trumpet of God awakes the dead.

A. S. H.

EUREKA, ILL., Dec., 1870.

Fell asleep in Jesus, on the 17th of November, 1868, in the 39th year of his age, at the residence of his father, Spring Creek, McDonough county, Ill., our beloved brother, Absalom Russell, after a long and lingering disease of the throat and lungs, which he bore with great fortitude. He leaves a family of six children, a father and mother, brother and sisters, and many friends to mourn his loss. He died in the full assurance of meeting his Lord in peace.

Farewell dear brother! Thou art gone from this world of sorrow and grief. We will see that form no more in this life.

Oh! may we all try to follow the example of our Savior, that we may be able at last, to meet our brother in that land immortal, where clouds of sorrow can never come, and where death will be no more.

JULIA A. BENNETT.

It becomes our mournful duty to record the death of Sister Ella M. Boyd, daughter of Bro. John Boyd, of Lafayette, Stark county. Her disease was pulmonary consumption, which had for a considerable length of time been making its inroads on her constitution, and thus at the early age of 30 years she passed through death into eternal life.

Sister Ella had come to this place with the intention of attending the college, but after her arrival, found it impossible to do so on account of her falling strength. Another motive in coming was that she might here obey the Savior, and as death drew near she most earnestly desired to be buried with Him in baptism; and it was our pleasure a few days before she passed away to solemnly immerse her into the body of Christ.

It was something sublime to see the faith with which she held hold of the promises of God, and her last hours were very peaceful in the consciousness of a performance of duty that brought with it the blessings from on high. Her continual exhortation to her friends was that they might prepare to meet her in the better land, and with a hope that reached within the veil, calmly and peacefully her pure spirit passed into the unseen world.

The assurance to each of her friends may be as strong as the truth of God, that if they are faithful to Him who is mighty to save, they will meet her on some glad day—

Where there'll be a bright to-morrow
To a dark and stormy day,
And we'll recollect our sorrow,
As the streams that pass away.

A. P. A.

ARLINGTON, Illa.

"Death rides on every passing breeze,
And lurks in every flower."

Joel Himes, died November 22nd, 1869.

It grieved our hearts sorely when we saw that little Joel must die—the only son of a widowed mother, but we could only bow our heads and say "Thy will O, Lord, be done." We put a white robe on his little form, and fresh flowers in his hands, and laid him down to await the resurrection morn, when the righteous shall be brought forth and clad in robes of immortality, to sing the song triumphant,

"O, death, where now thy sting,
O, grave, where now thy victory,"

Help us dear Savior to live the life of the righteous, and die in the Lord, so that we may have a part in the first resurrection.

MARY J. GOOD.

BEREA, Morgan Co., Illa.

DEAR BRETHREN: I have neglected sending an account of the meeting at Talbot's Creek. It resulted in 10 additions; 9 by immersion, and 1 by letter. Since my last report 10 have been added by immersion at Mauck's Grove, and 1 by immersion at Golden's Point.

H. R. TRICKETT.

BRETHREN REYNOLDS & GARRISON — I held a meeting, including the 3d and 4th Lord's days in October, at Pleasantville, Marion County, Iowa, which resulted in the organization of a church of 25 members, and the addition of 21 more to their number; leaving them in the way of the Lord, numbering 46. Among those added, were some of the most influential citizens in that part of the country. Two of the number had for years been members of the M. E. Church, but are now members of the Church of Christ. A happy change, we think. Would that many more would do likewise. We were accompanied to that place, and assisted much, during the meeting, by our beloved brother, John Ruddle, one of the elders of Ursa congregation, Adams county, Ill. We shall ever remember, with kindness, the brethren and sisters of Pleasantville. May the Lord bless them and Bro. Guthrie, who labors for them, whose company we had the pleasure of enjoying for a short time. May they continue to be men and women of Body and Spirit, Advent Sabbatharians to the contrary notwithstanding.

As ever, yours in the hope of the gospel,
E. J. LAMPTON.

MISONK, Nov. 26th, 1869.

DEAR BROTHER REYNOLDS:—In your last issue I reported a meeting at Washburn; three days after I returned home a messenger came after me to go back and resume the meeting. I went and labored two weeks and gained twenty additions more. It was a glorious meeting. To the Lord be the glory. As ever yours,
CHARLES ROWE.

SNATCHWINE, Nov. 30, 1869.

Brothers Reynolds and Garrison:

I have just closed a meeting at Lone Tree which lasted six days. The interest was deep from the first discourse.—Five were added to the church: three by immersion; one by letter, and one reclaimed.

My appointments prevented my continuing the meeting.

The cause is prospering in our midst.

Your brother in Christ,

G. W. MAPES.

THE GOSPEL ECHO.

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NO. 2.

The Church.

A theme so grand and so comprehensive, cannot, in the limited space of a single article, receive that attention that its importance demands.

We propose, therefore, the Lord willing, to write a series of articles upon the subject indicated by the above caption.

The primary question in reference to the church, and the one which we will try to answer in this article, is,

WHAT IS THE CHURCH ?

1. It is *not* the house in which Christians worship.

It is by no means an unfrequent remark that a certain congregation has built a fine church, when *really* they have only erected a building in which the people of God may meet and worship Him. An instance or two of the use of the term in the New Testament will make this more evident.

"Salute * * Nymphas and the church which is in his house." Col. iv, 15.

Paul addressed a letter to Philemon, Apphia and Archippus and to the church in the house of the former. (see Philem i, 1-2.) A house of worship therefore is not the church.

2. The laws instituted by Jesus Christ and his Apostles for the government of Christians, are not the church, though we heard a preacher of the most dominant religious party in America, a short time since, try to prove that they were.

We scarcely need to remark that such a meaning of the word church, makes nonsense of the word of God. Did Paul direct his epistle to the law of Christ at Rome, Corinth, Ephesus, etc? Nonsense! The epistles *themselves* constitute a part of the law of Christ.

The position is so unreasonable and

unscriptural that it merits no further attention.

We dismiss it therefore and proceed to the *affirmative* discussion of the subject.

We shall seek for an answer to the question, what is the church, or of what is it composed, first, by examining the meaning of the word in the original Greek. The word that is rendered "church" in the common version of the Christian Scriptures, is *ekklesia*, from *ek* to call out, which is a compound word, composed of *ek* out of, and *kaleo* to call. The noun *ekklesia* therefore, means an assembly called out. The word was in common use before it was employed to designate the "one body" called out from the world and built upon the foundation laid in Zion.

The word *ekklesia* occurs in the original New Testament Scriptures, one hundred and fifteen times, and is rendered "church" one hundred and twelve times. In the other three places, it is translated "assembly," and refers each time to the unlawful assembly that convened at Ephesus at the instigation of Demetrius and the craftsmen.

The church, then, is a body of people called out.

By whom are we called ?

"But the God of all grace who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you." I Peter v, 10.

God then has called us by his Son, Jesus Christ.

What is the call ?

"Whereunto He called you by our gospel to the obtaining of the glory of our Lord Jesus Christ." II Thess. ii, 14.

The *gospel*, then, is the call, and sinners need not wait for a more "effectual" one.

Where does the gospel call persons from and where to?

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." I Pet. ii, 9.

An individual then, before he is called by the gospel, is in darkness; but after he is called, i. e. after he accepts the gospel, he is in the light.

We have now arrived at a point where we can easily determine what class of persons constitute the *ekklesia* or church of Christ.

1. Angels constitute no part of the church. Why? They have never been in darkness, but have always dwelt in in the light of God's presence.

Having never been in darkness, they have never been called out, and not having been called out, they of course constitute no part of God's *ekklesia*.

2. Idiots form no part of the church of God. Why? 1. Because, having committed no sin, they could not be said to be in moral darkness, no more than the beasts of the field.

2. If they were, they could not be called out by the gospel, as they can neither understand nor believe it.

3. Infants do not compose any part of the church (*ekklesia*) of God, for reasons already stated.

They have committed no sin and are not susceptible of understanding God's call by the gospel of his Son—nor of yielding obedience to it.

Have those infants that are said to be in the church, any more light than those out?

If not, they have not been called from darkness to light.

Who then constitute the called of God, or the church of God?

Clearly, those who have been involved in moral darkness, who have heard the call—the gospel of Jesus Christ—were capable of understanding the nature of the call, believed it and yielded themselves servants to righteousness.

These deductions flow from the meaning of the term translated "church" in the New Testament.

The church is presented under the figure of a building by both Paul and Peter.

Regarded as a building it must have foundation.

What is that foundation?

There is a dispute in Christendom on this subject.

Jesus said to Peter, when that Apostle had confessed that He was the Christ—the Son of the living God, "Thou art Peter, and upon this rock I will build my church."

To determine what the term "rock" here refers to, is to determine the foundation of Christ's church.

Roman Catholics say *Peter* is the rock, while Protestants are generally agreed that Christ, (the truth of His divinity) is the foundation.

Not having space to give reasons *pro* and *con* on this subject, we will refer the matter to "Paul the aged," and see how he disposes of it.

Paul, we have a dispute among us about who is the foundation of the church, Christ or Peter; will you be so kind as to give us some information on that subject?

"Other foundation can no man lay than that is laid, which is Jesus Christ." I Cor. iii, 11.

We might cite other passages, but one sentence from an inspired man, directly to the point at issue, is sufficient to settle the question forever in the minds of those who have proper reverence for God's word.

The divinity of Christ, as attested by Apostles and Prophets, is the rock on which the church is built—its sure foundation.

Having found out from the word of the Lord, what the foundation of the church is, let us try to ascertain the kind of material that is built upon it.

In the same chapter cited above, and 9th verse, Paul says to the Corinthian brethren, "Ye are God's husbandry, ye are God's building."

Of like import is the language of Peter, recorded in the second chapter and 4th and 5th verses of his first letter, addressed to the strangers scattered throughout Pontus, Gallatia, Cappadocia, Asia and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." He says:

"To whom coming as unto a living stone, disallowed indeed of men but chosen of God and precious, *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."

From this scripture we learn:

1. That individual Christians are the "lively stones" that compose the temple of God, that is built upon Christ—the "living stone."

2. That this building is a "spiritual house."

3. That the object of God in building Christians into this "holy temple," was that they might "offer up spiritual sacrifices acceptable to God by Jesus Christ."

From these truths we deduce the following:

1. As the building, temple or church of God is a "spiritual house," the material that enters into it, must *also* be spiritual.

A stone house is not made of bricks, nor is the "spiritual house" of God built of fleshly material—but of those who have been born again—born of water and of the spirit.

A fleshly birth qualifies no individual to become a "lively stone" in the temple of God—a member of the "royal priesthood."

One of the most dangerous tendencies of this day, is the tendency to carnalize the church of the living God. And, strange to say, the very persons that are making the most noise about the Holy Spirit and heart-religion, and all that, are the very ones that are insisting on introducing into this spiritual body, individuals who have never felt one impulse of

the Holy Spirit, nor entertained a religious sentiment!

They claim that unconscious babes are fit subjects to become "lively stones" in the temple of God, and to "offer up spiritual sacrifices to God by Jesus Christ."

Such religious teachers need to study the conversation between our Savior and Nicodemus—the Jewish Rabbi—in which he taught most clearly that a *second* birth was necessary to citizenship in the Kingdom of God.

That "that which is born of the flesh is flesh," and is not therefore admissible into a spiritual body, but "that which is born of the Spirit is spirit," and can therefore "enter into the Kingdom of God," which is a spiritual kingdom.

It is here most emphatically declared by the Savior of the world, that no person can be a citizen of the Kingdom of God, unless he has been the subject of the new birth.

To affirm that infants are citizens of the Kingdom of God, is to affirm that they have been "born again," unless the Savior is flatly contradicted.

To affirm that they have been "born again," is to affirm that they have been "born of the water and of the Spirit." But to affirm this, is to affirm that they have believed the gospel and have been baptized.

But infants are not capable of exercising faith in Christ, and have not therefore been "born of the water and of the Spirit," hence have not been "born again" and are therefore *not* in the kingdom or church of God.

To deny this conclusion is treason to logic and rebellion against the authority of him "who is head over all things to the church."

It is common for our religious neighbors, who do not attach as much importance to baptism as Christ and his Apostles did, to deny that the term "water" in John iii, 5, *means* water. Will they *now* deny that Spirit means Spirit?

Just as sure as there is any Spirit in that verse, just so sure there are no infants in the church of God.

Of course this statement and the preceding arguments are based on the admitted ground, that the kingdom of God and church of God, are one and the same institution.

If this proposition, however, is called in question, the proof shall be forthcoming.

I have offered no arguments to prove that infants cannot be members of the various organizations around us. They can. Their organic law makes provisions for such membership. I have only showed, from the word of God, that infants are not, and cannot be members of the church of Christ.

We have now found that the church is built upon Christ—supported in his character as the Son of God, by Apostles and Prophets.

That none but those who have been in moral darkness are called out, hence angels do not hold membership in the church of God.

Again, that none but those who are capable of understanding the call—which is the gospel—are called—hence, infants and idiots do not belong to the church.

We have reached the same conclusion by considering the church under the figure of a building, the "lively stones" of which are individual Christians—capable of offering up "spiritual sacrifices," all of which is overwhelmingly sustained by the declaration of the Savior himself.

We now propose to let the subject rest at this point, until next month, when, the Lord willing, we will resume the investigation.

J. H. G.

The Sermons We Preach Every Day.

Very much is always being said about this and that eloquent discourse, delivered by the well-educated ministers of our land—the exceedingly beautiful and important ideas they contain, &c.

But for all that, I sometimes think that the sermons we all preach every day, have as much, even more influence upon the great reforms of the age, than the

occasional, studied orations of the day.

We preach them, sometimes by actions, sometimes by words, and to ourselves, by our thoughts, even.

One single sentence, containing some sweet command, some sublime sentiment from divine writing, may impress itself on the memory of some gay, careless devotee of fashion and pleasure, to be effaced, never, by the waves of Time.

One unselfish, polite, kind act may win a heart, when all other means would fail.

Don't give the world the idea that everything connected with religion is of that gloomy kind of character that some of its followers would make it. Don't make it a thing to be thought of—to be practiced, only in the sacred, calm atmosphere of churches and cathedrals—to be given to the unbeliever, only in the deep peals of organs, and in the elegant exhortations from the pulpit.

Such is not its end and aim, most certainly. It was made for the bright, cheery, hopeful heart of the boy and girl just as much as for the aged. It was made for them to obey, to think of, and to do so, too, without robbing their life of a single ray of sunshine or happiness, but only to intensify their joy, to purify the thoughts of their minds.

It was made for the home-circle—to be the silver chain to bind the chords of union still tighter round the hearts of its inmates. It was made to live, and to be preached in every little word and deed of those who propose truly to be its possessors.

If we know then what lies in our power to do—if we know that our lightest thoughts will cause ripples on the sea of destiny, we ought to remember and to be careful.

EMMA VEACH.

THE three great Apostles of practical atheism that make converts without persecuting, and retain them without preaching, are wealth, health and power.

Who are the Judges in Cases of Discipline?

NUMBER 5.

All my former articles under this caption, have been chiefly designed to exhibit the unscripturalness, the inutility and evil influences of mass-meeting church courts, as they are urged by our good Bro. Karr, and others.

We promised to take an affirmative position as soon as we could get to it, and to show, as well as we could, from the bible, the true answer to the question placed at the head of our articles.

Having supported our negative, as we suppose, to the satisfaction of Bro. Karr—as he seems to have given up his case, as is indicated by his long silence—I will now proceed to affirm

That the Elders or Bishops of the congregation are the proper judges in cases of discipline.

By elders or bishops, I do not mean all who are so called, for many are so-called, who do not fill the divine bill, made out "by the holy Apostles," and hence, the law of the Lord does not recognize them as elders at all.

I am not to defend the prerogatives of any who may claim to be elders or bishops, except those who possess all the qualifications necessary to that office spoken of by the inspired writers, and especially by Paul to Timothy and Titus.

Some churches have no members qualified for the bishop's office, and as a consequence, can have no scriptural bishops. In such churches, there are "things that are wanting." One of these things is bishops, and another is the lawful material to make bishops of, and I cannot see how we can have scriptural bishops, without we have scriptural material to make them of.

How can we consistently speak of scriptural bishops, with anti-scriptural qualifications?

Let us have no bishops until we can have scriptural men to fill the office.

A church can exist and live without

elders, though it cannot enjoy as much, nor be as useful; as a man can exist and live without two hands, or two eyes, or without hearing, though he cannot enjoy as much, nor be as useful.

There were churches in Crete, and in all of them there were "things wanting," until Titus reached that Island, and as soon as practicable, had set things "in order." Titus I.

Until Titus arrived, and for some time after, those churches managed some way to live and improve without elders. And why not some of our churches do the same, until we can develop that kind of men described by Paul to Titus, and that kind particularly and exclusively whom Titus was instructed to "ordain in every city."

That those churches in Crete, did live and improve before they had bishops, is certain; but the Book seems to be silent as to how they managed the various and essential exercises of their imperfect organizations.

If the law had spoken, we would be left with no choice but obedience or disobedience; but as the record shows plainly, that a church may sometimes unavoidably exist without bishops, and as we have no express law of the Lord, as to how such imperfect organizations should be managed during their embryo period, we are therefore left under the absolute necessity of being governed by a law of expediency until there is a development of qualifications in the church to a degree essential to the appointment of officers who will fill every specification of character found in the law of the Lord.

In our warfare against "expediency," we are in danger of going too far, as there are cases—and this is one of them—in which we have no law but that of expediency by which to be governed; and if this is rejected, then we have a pressing want, an imperative demand for something, and nothing with which to supply that want, nor to satisfy the demand.

A temporary Chairman or President,

and temporary committees, appointed for a day, or a week, or a month, or a year, as the sagacity of the members, or as a majority of them may think best to meet the exigencies of the case, will be all that will be necessary for the present incipient period. If more is necessary, we know not how to procure more with safety.

It will not supply a want, but will make the want more mischievous to make permanent officers out of unqualified men, as has been demonstrated to the destruction or great injury of many congregations.

Eternity alone will disclose the many terrible consequences of the malfeasance, or misfeasance, or nonfeasance in office of those who are called elders, or bishops, but who have not the scriptural qualifications for the office. The elders are not the only ones to blame, but the whole church is more or less culpable for being too hasty in making appointments which are so sacred, so hard to reverse, and vital to the very existence of the congregation, and to the eternal interest of many valuable souls.

If brethren are not sufficiently tried or proved, and are appointed to some office in the church, for a short and indefinite period, and if they do not perform the work to which they are assigned, to the satisfaction of the church, and according to the law of the Lord, they can be very easily and quietly dropped when their time is out, and there is no excitement, and no one is injured; but if they are properly proved and found sufficient, there is then time enough to confirm their ordination.

Some have found an ingenious way of furnishing a church with a scripturally qualified eldership, by dividing the specifications up, and apportioning them out to different men.

To illustrate: Suppose there are thirty specifications of character laid down in the law of the Lord, as necessary to qualify a man for the office of a bishop.

Suppose, also, that a church needs five elders, and there is not a man in it that

has all the specifications. The ingenious plan alluded to, is to find five men in the church, each of which, must have at least six of the specifications differing from all the others, so that the five men in the aggregate, would possess the thirty specifications in the aggregate, for what was wanting in the one man, would be supplied by the others.

It is claimed that this would give the church an eldership with all the scriptural qualifications, even though it takes five men to exhibit as many necessary traits of a bishop's character as should be exhibited by one man.

I am surprised that so good and great a teacher as Bro. Burgess, should take such a strange position. I could as easily believe that we ought to take one man who has *faith alone*, and another who had *baptism alone*, and receive them both into the church as "the saved," because Jesus says, "He that believeth and is baptized shall be saved," even though it should take two men to make out the necessary qualifications to membership.

My advice is, to require all the scriptural specifications of character to be attached to each and every man ordained to the office of a bishop and if any church is without such a man, or men, let that church import one or more, and support them as the bible teaches, or let it manage an incipient organization and wait till they can cultivate and develop the budding talents of the church, when "things that are wanting can be set in order."

When I affirm that the bishops are the judges in cases of discipline, I mean scriptural bishops. And further, before my position is complained of, I wish to insert another restriction.

* I do not mean to say that the elders are supreme judges, nor lords over God's heritage, nor Popes over God's children, nor that they can do as they please in every thing, unless they please to do right.

They are subordinate officers—they are servants and amenable for their conduct in two directions.

They are amenable to Jesus the Christ just as all Christians are, and if they persist in wrongly doing or in neglect of duty, Christ will condemn them whether the church does or not. They are amenable to the church and if they persist in violating the expressed will of the majority of the church, they will be condemned by the church whether Christ condemns them or not.

As to the law of their being, they are creatures of the King of kings, but as to appointment and continuance in office, they are creatures of the church, and the church never loses its power over them, any more than the State loses its power over its officers.

The church, as well as the State, may impeach an officer, and unconstitutional official acts may be reversed through the appointment and instrumentality of new officers.

An elder may be guilty of non-feasance, or mis-feasance, or mal-feasance in office, and if he persists in either one he is no longer a scriptural elder and should resign or be removed.

Non-feasance is simply the neglect of the duties of his office. Mis-feasance is an unwise and mistaken exercise of official power, but mal-feasance is always with depravity. It is downright dishonesty in the performance of official duties.

An elder may be guilty of the two first, and not guilty of sin, but the last makes him a subject of rigid discipline, —either of these faults, however, disqualify him for a bishop.

The elders I would have placed on seats of judicature, are made bishops through the unanimous consent of the church —each one of them have all the scriptural qualifications, and watch with a sacred and constant vigilance the law of the Lord, the interests of the church and the innocent wishes of a majority at least of the members.

In the course of their administration they will find times when they cannot suit all, nor should they strive to please their brethren any farther than they can do so by the practical exhibition and en-

forcement of "whatever things are true, are honest, are just, are pure, are lovely, are of good report, are virtuous, and are praise worthy."

Such bishops should have the confidence of the church, they should be especially respected and honored, and not looked upon with suspicion.

They should be protected from whisperers and grumblers and backbiters. All their acts should be understood as right and lawful until their wrong and illegality was clearly demonstrated.

Previous to the clearest proof of wrongdoing, all expressions of condemnation, and as far as possible all censures, should be withheld.

They may make mistakes, but if those mistakes are not very important, and deleterious, they had better for the sake of peace and good order be acquiesced in than to start afloat an exciting gossip to the destruction or to the injury of the bishops' influence.

It is evident that whatever injures the influence of any officer of the church, injures the church; and that the one is injured to an extent about equal to the other. The church should, therefore, take good care of the reputation of its officers, and not suspect and censure, but defend them at all times, and as far as possible, without a clear sacrifice of truth and justice. The position of the true elder is a laborious one and full of heavy responsibilities and eternal consequences. It is often filled with many and great personal sacrifices on the part of the elder, without any earthly remuneration, and the office is of the most vital importance to the church.

Refractory members, and those hard to rule, who see nothing wrong in themselves, but every thing wrong in others, who are self-appointed critics, who are so wise as to never make a mistake, and so perfect as to have no patience with imperfections in others, sometimes pay off the bishop with censures and cruel abuse, when the bishop has done the best he could, and has done right, and has done to the satisfaction of a majority of the church.

But the church, old and young, learned and unlearned, rich and poor, male and female should make it a business to stand in the defense of all the elders of their own appointment, against all such unfortunate brethren and adverse circumstances and should neglect no opportunity to hold up the credit of all their officers as long as they can in truth and justice and the presumption should always be in favor of their officers until the contrary was made to appear by a fair investigation.

Nor is there any law expressed or implied, divine or human, civil or ecclesiastical that requires the bishop to publically consult the church in every successive act of his official duties.

A thousand acts in the current life of the church are necessarily left for the elders to do according to their own judgment, without any public consultation, and these acts should be supposed to be for the good of the church, as the elders are supposed to be acquainted with the wants and ability of its members.

If the elders are probably in the fault and that fault is an important one, the case must be investigated.

The life and prosperity of the church demands this; but here the question arises, "how, and before whom shall a charge against the elders be investigated?"

Certainly the elders should form no part of such a court. It seems to me that it is inevitable that the church must proceed as if it had no elders and such churches did exist in Apostolic times, as before shown and they may exist still. In such cases a *pro tem* committee may be appointed by the church. Let the wisest and best men be appointed.

The suggestion of Paul is very useful in such cases: "Is there not a wise man among you who shall be able to judge?" &c. 1 Cor. vi, 5.

If there is an evangelist who has planted the church, or if the church is receiving the evangelical and pastoral labors of an evangelist, then let that evangelist become the chairman of the *pro tem* committee, and let the accusation

against the elders be presented to the committee through the evangelist. But let this evangelist observe what Paul said to an evangelist on a similar occasion, in 1 Tim. v, 19. "Against an elder receive not an accusation but before two or three witnesses."

If but one elder is implicated, there is nothing to hinder the others from sitting in judgment with the evangelist and the other members of the temporary judicial committee.

In this way may all the evils of a mass-meeting court be avoided and law and equity be meted out to all parties concerned. This, in our humble judgment, would be the most quiet, prudent and safe exercise, of whatever judicial skill and moral strength the church, aided by the evangelist, possessed; and if this, or some similar procedure will not meet the exigencies of the case, then we should set that church down as not able to govern itself, or to execute the temporalities of the law of the Lord.

With these explanations and restrictions, I wish to ask attention in our next, to the elucidation of our main proposition, that the elders or bishops of the church are the proper judges in cases of discipline.

In the meantime, if any brethren think our positions are wrong, we shall be glad to stand corrected by anything scriptural or reasonable.

May the Lord aid us in our investigation of truth, is the prayer of

C. W. SHERWOOD.

(CONTINUED NEXT MONTH.)

DEATH is the dropping of the flower that the fruit may expand.

HEAVEN always favors an honest purpose.

HALF the failures in life are caused by jerking your horse just as he is ready to leap.

For the Echo.

On The Mount.

BY A. P. ATEY.

Where mortals stand with listening ear,
Come soothing words in accents clear,
And sweetly flow
O'er hearts bowed down in crushing grief,
Seeking in vain some sure relief
From human woe.

With piercing eye and fearless mien,
With form of grace and face serene
The Christ appears,
Warming the heart with joy and peace,
That troublous care therein may cease,
And earthly fears.

To raise the spirit downward pressed,
To give the troubled conscience rest,
To cheer the faint,
His blessed benedictions greet
The hearts that there in sadness beat,
And make complaint.

By wondrous words with love imbued
He calms the listening multitude,
And o'er them throws
The mantle of His magic power,
As in their hearts that happy hour
His blessing glows.

Pure as a fountain fresh and bright
Cometh the words of heavenly light,
From lips of love,
Bathing in peace the weary souls
O'er which their holy influence rolls
As from above.

And yet across the vale of years
The halo round the mount appears
In beauty grand,
As by an eye of faith we walk,
And hear by faith the savior talk,
And with Him stand.

ABINGDON, ILL.

From the College Vanguard.

The "Beast."

This Beast, as spoken of in Revelation, 13th chapter, took its rise in the early part of the Christian dispensation. It sprang into existence in the city of ancient Rome, in Italy, and from there, its power and influence spread until it filled the whole world. Then passed what is known in history as the dark ages. It is said that the darkest time is just before day, and this is certainly true in this case; for the darkest period of history since the beginning of the Christian era, was just before the light of the reformation burst forth in all its brilliancy.

When that great Beast—Popery—held universal sway; when the masses of the people had written its name in indelible characters on their foreheads, and all who bore not this mark, were cruelly and malignantly put to death. Then it was that Protestants had to worship God in secret, in dens, and corners. It was then that multiplied thousands were slaughtered, or dragged to the stake and consumed by fire. Gray hairs, sex, or condition were no shields against the fury of the bigoted Pope and priests.

Then all Europe overflowed with blood of countless innocents. Yet, by the bold, undying energies of Martin Luther, preceded by those of Wickliffe, and the martyrs—Huss and Jerome, the spell of Romish supremacy was at last broken. Thus, the Reformation, on its very outset, (A. D. 1500,) struck a nearly fatal blow at Popery, causing a serious wound in the very vitals of the "Beast." This wound has never been healed; but has become an eating canker, devouring, one by one, the resources of priestly power and glory in Europe, until Pope Pius is to-day sitting only transiently on his tottering throne in Italy.

Only a few weeks ago, our eyes were greeted with the newspaper account of a ghastly discovery near Madrid, Spain. The ruins of an old Inquisition.

It is estimated by Lorene, a historian of the Inquisition, that this atrocious tribunal has deprived Spain of *twelve millions* of souls, including the Jews and Moors, expelled from the country. Over thirty-one thousand perished by fire, seventeen thousand were first butchered, and then burned; two hundred and thirty thousand by other methods of torture; making a total of *two hundred and seventy-eight thousand*.

If this terrible scourge has thus actually destroyed so many persons, in the small province of Spain, how many may it have devoured throughout the known world? Doubtless, *millions*.

So varied and cruel, were the punishments inflicted upon the poor, inoffensive Protestants, that it would turn the stout-

eat heart sick, even to read their history. Their joints were dislocated, they were whipped to death, cut and torn to pieces, burned and roasted to death, and their lives taken in many other ways, so diabolical, that none but the old Serpent himself could have concocted them.

But let us turn from this unpleasant history to the condition and tendency of our own beloved country, in this enlightened age—the 19th century.

Romanism, in Europe, is fast declining, and Pope Pius, being conscious that his rule is of short duration there, has for many years been anxiously looking abroad for a suitable country in which to establish himself with all ancient power and glory.

Upon what spot has his ravaging eye fallen?

The United States of America,—the garden spot of the world,—the home of Liberty, the assylum of the oppressed of all nations! God forbid that he should ever reap the reward of his expectations. The Roman Catholic church is taking advantage of our liberal laws, and is importing her devotees to the United States by the thousand, every month. For what purpose? To the final establishment of herself here, and the utter subversion of the government of this country to her own carnal and fiendish purposes.

Why does she send over large sums of money to America from the old country? To build her churches on our beautiful prairies, and to convert our citizens to her faith.

Why has she so many benevolent institutions all over this country? For the same purpose.

Why does she pick up our little dirty, ragged children, and clothe and educate them? To make *Roman Catholics* of them.

Why does she offer to educate our Protestant youth *cheaper* than we can do it ourselves? For the same reason.

We see, in all this, two grand objects, viz; First, the final establishment of Popery, and second, to utterly extinguish the Protestants, as heretics.

On looking around us, can we behold any marked efforts towards the accomplishment of the first object?

Says one writer of last year, "The increase of Bishoprics in America has been more rapid, than in any other part of the world, and bids fair to remain so for many years to come."

Already have the Roman Catholics become so strong in the popular State of New York, as to come out boldly and assert that "their church is the *established church of the State*."

This spirit is not confined to those of New York alone; but to every one throughout the whole Union, who has received the name of this "Beast" on their forehead.

Their motto is, "unwavering faith in their *perfect* church, and eternal hatred of Protestants and the unchained Bible." They have been demanding in different parts of the country, their portion of the educational fund, in order that they might appropriate it as they choose.

But a few weeks ago, they so influenced the board of Education in the city of Cincinnati, as to cause them to exclude the Bible from their common schools. What does this mean? Every one can see at a glance, the import of this great movement. State after State, city after city, will thus slip forever from our grasp.

Perhaps, the next important news we hear will be that Chicago has followed the example of the Metropolis of Ohio, and then St. Louis, New Orleans, San Francisco, and so on, until *all* have joined to battle for the enemy of souls.

Protestants! Men of America! Lovers of freedom, of home, family and friends of that country redeemed and knit together by the strongest and most sacred ties, will you set down on the stool of "do-nothing," with folded hands until this monster shall have bound you, and then with fiendish laugh light the faggots of your torture? Will you do this, or will you struggle for liberty, while there is yet hope?

"But hold on," says one, "you are growing wild, you are becoming an

alarmist. There is no danger to be apprehended from their second object, as you call it, if they ever *should* realize the first. There are just as good people belonging to the Romish Church, as to any other within my knowledge; and as a people, they are good-hearted and kind. In fact, this church is not now, what it was five centuries ago, cruel and obstinate, but has reformed until it has become one among the first in the country."

We ask where is your *evidence* of this reformation, "that she is not now, what she was five centuries ago;" except the want of power to carry out the mandates of her will?

Do not her priests profess to forgive sins now, just as of old? Are not her subjects required to make confessions, and to do penance? Are they not forbidden to read the Bible? Are they not taught that their priests are endowed with *supernatural* power, and hence *infallible*? Do not the Roman Catholics still have their nuneries, in which their priests wantonly pollute the fairest daughters of the land?

To all these, in former days, the affirmative answer *must* be given.

Are priests held any more responsible now, for their actions in the Confessional Box, than they were centuries ago? No, not a particle more.

Is all this sufficient to convince you that she is identically the same in principle as formerly? If not, go ask a Roman Catholic, himself, and what is his answer? "Yes, she ever has been the *same infallible* church, from the times of St. Peter, down to the present."

Then, having "no way of judging the future, but by the past," her principles remaining the same (as they do) are we not rational in concluding that her actions now in the United States would be the same, as they were in Spain, five centuries ago, *if she enjoyed the same advantages*? And as she tried to exterminate the Protestants *then*, will she not try to do the same thing here, whenever she gains the supremacy over this country? Most assuredly. But what shall we do?

How shall we avoid the pending evil? That is *the* question.

We must unite, and fight; not physically, but mentally and spiritually, and let our fervent prayers ascend as that of one man, to the throne of Omnipotence, and implore our Creator to crown our efforts with victory.

"Be ye of one mind." "Ask, and ye shall receive."

We *must unite*—the Protestant world must act in unison in order to battle successfully with so formidable a foe. But how is this union to be effected? Here is the fatal rock on which thousands of vessels have stranded.

No great work can be accomplished in a day. We do not expect to nail on the top shingle of a house, before we have laid the foundation. Neither can the hundreds of Protestant denominations be united in a single day. We can not expect to consolidate all the different opinions of so many sects into those of one, but we must first lay a foundation stone—we must have some leading principles, upon which to agree, or we can never unite—some broad basis, on which the Protestant world can labor, that possesses a common interest for all its denominations. Then, and not till then, will every Protestant sect lend a helping hand to move on the car of truth and right, until it shall have crushed to earth our common enemy—Popery.

Let that basis be those principles that are common to us all. Such as the support of the bible; the discountenancing of Popery, with unceasing efforts to cause its downfall.

Let us unite in the form of a Society, whose object shall be, to care for the poor—to establish institutions of learning, where our youth can be educated cheaper than Catholics can do it—to gather up all the poor, ragged children, that can be found, clothe and educate them—to place before the people the dangers of Popery to our free institutions—to control, as far as possible the educational fund, so that the bible may have free access to all schools—to check, if possible, Roman

Catholic immigration. In fine—to cripple it in every honorable way possible.

Thus united into one grand society, that shall pervade every part of the Union, we will act as a *unit*, and at least check the rapid increase of this evil.

Let us stop quibbling and debating with each other, and go to work in earnest, as one man, for already the dark cloud is fast thickening over our beautiful country, and ere long, if we do not arouse, it will burst upon us with relentless fury, and with its thunderbolts strike our free institutions out of existence.

Men of America, are you asleep, or can you read the signs of the times? Will you sit down, with arms folded, until every ray of hope is extinguished; until American liberty is chained down?

God forbid! Rally, and fight!

BOY.

Death of Dudley Downs.

DEAR BRETHREN REYNOLDS & GARRISON:

It is with a sad heart that I have just perused, and am now contemplating, the contents of a letter from sister Downs, in which I learn that our noble brother, Dudley Downs, has crossed over the dark waters of death, and that we shall see his face no more till the great judgment day.

Until recently, I supposed he was in Tennessee, and that his health was improving; but he must have left Tennessee and gone to Minnesota, perhaps some time in October. The following is, substantially, a copy of the letter just received from sister Downs:

PARIS, ILL., Dec. 3d, 1869.

DEAR BROTHER SHERWOOD:

In my sad bereavement, I must try to write you a few lines. With a heavy heart, I have to say to you that Dudley Downs is dead. He died on Nov. 24th, 1869, in Minnesota, after being confined to his bed but four days. We were away among strangers; no father, no mother, or brother, or sister, relative or friend, were present to speak a word of comfort.

Oh, my heavenly Father, how can I bear this crushing blow? I had to put away his lifeless body without a word of prayer, only as I offered it myself, as there were no Disciples of Christ near me. But the Lord my God was with me, and gave me strength and fortitude in that trying hour. Oh, how dark and cheerless, and

hopeless is this world now! Were it not for my dear little boy, I would have nothing to live for.

I have buried an excellent husband and three children. One after another has been taken away, and this my heaviest affliction, leaves me to weep alone on the shores of a cold world.

But I must not murmur. The Lord gives and takes away, and blessed be the name of the Lord, I shall try to be reconciled, and to say, the Lord's will be done.

I do not know what I will do. I am left with no home. I hope the Lord will provide me a home, either in this world, or with my dear Christian husband, in that heavenly country, where God will wipe away all tears.

If I could see you, I could tell you more, but I cannot write. I wish you would write an obituary as you was one of his faithful brothers in the Lord, and I wish also, to hear from you soon.

Yours in Christ,

SARAH E. DOWNS.

All I know of the circumstances of the last few days of his life, and of his death, I learn from this letter. Other brethren will know more, and I hope will write more concerning the life and death of this noble brother. To know that he lived for God and humanity, is a sufficient assurance that he died the death of the righteous, and will be numbered among the happy redeemed ones "in the presence of God, where there is fulness of joy and pleasures forever more."

This sad news will fill the hearts of thousands of the Lord's people, with deep sorrow, and very many will mingle their tears in sympathy with the sorrowing widow and orphan, as also for their own loss.

Besides being a faithful and congenial husband, an affectionate father, an agreeable companion, and all that makes up the genuine Christian of the highest grade, Bro. Downs was, for one of his age, a superior bible student, and preacher of the unadulterated Gospel of Christ. He had pre-eminently a logical mind, and a quick and clear perception of divine truth, and great confidence in the word of the Lord, and he was abundantly able with the tongue or pen, to make the truth stand out to the clear discernment and comprehension of those who read his writings or listened to his sermons.

He had the happy, and somewhat rare faculty of presenting the truth in all its

living strength, in "hard arguments and soft words," and of drawing, by the chords of the Savior's love, those stubborn hearts, which, when he began his attack, were full of prejudice and hatred.

I suppose that over fifteen hundred persons have been won to our blessed Savior, through the instrumentality of his discourses and religious conversations, and how many Christians have been strengthened and saved from fainting by the way, and how much general good has been effected through the efficient instrumentality of his brief life, eternity alone will disclose, and I never heard of his doing any harm any where, nor at any time. His record is as clear as is that generally secured by the highest grade of poor fallible humanity. We loved him ardently for his works' sake, for his piety, zeal, ability and safety. He never rode hobbies, and while he was moderate and charitable in style, he was ever ready and generally successful in efforts to oppose every important innovation upon the ancient order of things in the church. I believe he filled as well as any man could have filled, under the circumstances, the position of Corresponding Secretary of the Illinois Christian Missionary Co-operation for over a year, until his health gave way and compelled his resignation.

As an editor with Bro. Karr, of "The Christian Herald," he gave remarkable satisfaction, and discovered to the brotherhood talents as a writer of a high order. It has not been a year yet since our beloved and lamented brother retired from the editorial chair of the Christian Herald, and the following words I quote from Bro. Karr, published last March. He says:

"A strange, sad feeling of loneliness steals over us when we contemplate how much we are *alone* in this work.

Brother Downs, who has been with us a faithful co-laborer, a prudent adviser, and a near and dear friend, is associated with us in the work no more. If a better man graces earth, we have not made his acquaintance. If there is one with

whom we could labor more harmoniously and pleasantly, for five years, we expect not to be associated with him. Industrious as a student, sound and logical as a reasoner, and safe as a teacher, with undying and unremitting devotion to the cause of truth, and a passionate fondness for, and virtuous adherence to the religion of the New Testament, we know not a safer or a more successful evangelist in the church. Though his retirement was not sought for by either of us, was not desired by either of us, it has been mutually agreed to. The association which has so pleasantly existed for five years is broken off with many regrets, and with the very best of feeling."

These words of appreciation, written by Brother Karr, ten months ago, meets the hearty endorsement of a large portion of our brotherhood in several States of our country, and they remind us of what we have lost. But our loss is his gain. The missionary interest has lost a faithful servant. Our literature has lost a valuable contributor, and the church and world have lost an efficient and much needed teacher of the Gospel; and a still greater loss will be felt by his sorrowing and homeless wife and child who have been robbed by the unrelenting hand of death, of one of the best of husbands and fathers.

Sister Downs wept over the lifeless remains of three lovely children, but then her faithful husband mingled his tears with hers, and she could lean upon him for comfort and support; now in her greatest loss she is left comparatively to weep alone, and especially was this the sad case when far from both natural and Christian kindred, she was compelled to consign his lifeless form to the cold grave among strangers to rest until the trump of God shall awake the dead. But though afflicted and lonely and destitute, she is not absolutely alone. A host of appreciative friends will weep with her, and for his sake as well as her own, and his only surviving son, will the most tender chords of their hearts be moved; and better than all, a merciful

and wise Father in Heaven will be her husband and a father to her "dear boy."

Brother Downs could not have been, at his death, more than about thirty-one years of age, and his eminent usefulness was rapidly increasing until a disease of the lungs prostrated him and delivered him over to the hand of death.

We must wait for the revelations of the great day for the solution of the mysterious providence which permits such early removals from our midst, of men so much needed by the living, as were Dudley Downs, Aaron Chatterton, P. Murphy, and many others whose lives were valuable to the living, but who departed in early life.

But God will manage these afflictions with love and wisdom and make "all things work for good to those who love the Lord." Bro. Downs is a great gainer. He has been released from pain of body, sorrow of heart, anxiety of mind and the fatiguing labors of a sin-cursed world and his freed spirit has been carried by angels "to the Paradise of God," where "there is rest for the weary," where dear friends will never weep, nor suffer, nor part, and where there is "fulness of joy and pleasure forever more."

We have new ties in "the better land," and our hearts seem to beat quicker; and our energies are aroused to struggle on with care and heaven-directed perseverance in order to be gathered at last into that glorified throng composed in part of such noble brethren as Stone, Campbell, Scott, Rogers, Smith, Burnett, Murphy, Chatterton, Downs and others whose congenial society and faithful and efficient services we have enjoyed amid the perils and wants of our earthly pilgrimage.

May God preserve us faithful, for while we are doomed to sorrow and death, our calling and election may be sure for eternal life.

Your brother in Christ,

C. W. SHERWOOD.

Systematic Contribution.

Among the many moral virtues of Christianity, the principle of giving, occupies a very prominent position. It is not, indeed, so much an independent virtue, as it is the element in which other virtues move and operate. Its influence upon the giver is remote, but upon the person bestowed, it is immediate. "Remember the words of the Lord Jesus how he said it is more blessed to give than to receive." In this we are taught that a double blessing attends every benevolent act. Charity is that universal feeling of good-will and kindness, which, rejecting local circumstances, and prejudices, is willing to embrace the breathing universe in the right, in the Spirit of our Master in heaven, and which, where its object is smitten by the hand of poverty, is desirous of displaying itself in acts of pecuniary assistance. To make a just estimate of its importance, we have only to look abroad upon the face of the peopled earth—we have only to observe the myriads upon myriads of active beings, dwelling upon its surface, who, as civil and social beings, are bound together mainly by the cold law of selfishness; consider the numerous weaknesses and errors of human judgment; mark the perpetual liabilities to collision of feeling and interest, and we may then be prepared to form some idea of the importance of the law of beneficence.

It is true that a man, as an individual, possesses sympathies and inclinations, that lead him to seek with avidity, the fellowship of his species; but so soon as he enters into a state in society, his feelings of selfishness gain the ascendancy of all the rest; hence the necessity of some strong opposing principle, which shall be, in fact, the great conservative power of humanity. Such a power is the law of beneficence, as taught to us by the great King of the universe. Like an angel of mercy, it goes forth in the earth "with healing in its wings," often humbling and subduing the proud heart; and ever seeking to soothe the wretched and disconsolate.

Men will wrangle for religion, write for it, fight for it, die for it—anything but live for it.

The monuments of beneficence are more enduring, than those of the hero; for they speak not of devastation and blood, but of positive deeds of mercy, that cannot be forgotten. It is not, however, the sublime contemplation of this subject, to which I desire to call attention, but more particularly the duty of Christians, in the work of contributing. The importance of the subject is my apology for its introduction in these columns. I feel that necessity demands an investigation of the subject. I am satisfied that the manner in which the contribution is commonly conducted, in many churches, has led to much covetousness and error of different kinds. And in opposing the old beaten paths, I cannot but expect to meet with some opposition.

I could not consent to do so, were it not that I am firmly convinced, that those practices are unscriptural and tend toward much error.

I cannot believe that these errors grow out of any want of scriptural authority, but I fear that it is because we fail, in a great measure, to see the force of scriptural teaching upon the subject.

The system of beneficence, as taught in the Holy Scriptures, is to my mind, the most perfect of all others; but the manner in which the majority of professed Christians practice it, it is certainly the most imperfect. Other institutions seem to reach their benevolent objects more systematically, more perfectly, and much quicker, than we. This ought not so to be, and the reason of it is, because we follow no system. Not because the bible is imperfect, but because we fail to carry out those grand precepts of the Scriptures.

Look to-day, if you please, at the Romish priest, rearing up his fine edifices. Where does he get the means to do this? From his poverty-stricken subjects, having much less financial power than we. Look again at the charitable arrangement of the human institution of Odd Fellowship—how they reach their poor and sick, running immediately to their assistance when need is required. Where do

they get these principles? From no other source than that which we are in possession of; and if we would do our duty in these respects, these and other institutions would have no cause for their boasting; and the infidel himself would be compelled to acknowledge the superiority of the bible in this respect.

Beneficence is certainly of God, and He being the Author of it, it is no more than reasonable to conclude that His system of donation is the most perfect. We, therefore, naturally turn to the scriptures in search of His teaching upon this subject.

One of the great purposes of Christianity, is to implant in the human breast the principle of giving. A Christian, when made such, immediately becomes a steward of God's bounty—he is the guardian of the most sacred rights of the universe—the trustee of the world, and an executor of the Son of God; hence, the frequent admonitions in the sacred word, to give where need is required. Benevolence is an affair of the heart and is confined to no station in life. The poor and the rich, the weak and the strong, the learned and the unlearned are all taught to be benevolent. It is the atmosphere in which moves every subject of the Church of Christ.

The Christian religion, proposes also, that every good deed shall arise from a *willingness to do*. The *act* of giving is but the shell; the *will* is the kernel. The act and will are both included in the *koinonia*, or contribution, of Holy Writ. Thus, Christianity seeks to destroy the covetousness of man, to arrest the progress of sin, and restore him again with that divine image in which he was originally created.

But there is a marked difference between a *willingness to do* and that of *regulating a contribution by the will*. In the former, the desire is to do duty, but in the latter, the will is made the standard from which you make the contribution. Now, while I believe that each disciple should give from a "willing mind," I deny his having any authority

for making his *will* the standard in the case. How fatal this error!

A man may have a perverted will, and many in my judgment do have, when left to their own judgment to decide, "in whom the God of this world hath blinded the mind of them," so much so, that the richest men often feel very poor, at times of contributing.

I, therefore, conclude that the will is no more a correct guide in the question of giving, than feelings are to the blind devotee of superstition; and that which is more astonishing is to see men taking the position that their will is the standard in the case, and at the same time plead for the bible as the only rule of faith and practice.

This evil has become a real personality and is proving the ruin of many churches. No rules based upon human flesh should ever guide us in the work of contribution.

What then is the infallible guide in the work of giving? The bible, would be the answer to this question in general terms. The answer, specifically, is "*to whom much is given, from him much shall be required.*"

The Christian is therefore to be regulated by the bounty of providence, and Christianity is the purest principle of equality extending its duties to each according to the ability of every individual.

E. YOUNKIN.

(To be continued.)

The Bible.

All the so-called Christian world unites in conceding the Bible to be the revelation of God to his fellow creatures, unfolding to them their true and responsible position, explaining their numerous relations and consequent duties, their high origin and ultimate destiny. It is to be a lamp to our feet and a light to our pathway to the end of our pilgrimage. When it is remembered that this knowledge is to be derived from no other source than the one to which we have alluded, it is manifest how greatly we

are indebted to it; and we can discern the blindness of those who affect to despise it.

A man now and then crosses our pathway who is apparently so fortified in his stupid callousness as to be perfectly impregnable therein. All the means used for his true enlightenment—the mighty appeals from offended heaven, seeking his regeneration and adoption into the royal family of Jehovah; all are treated with scorn and contempt. The Bible and its teachings are derided, but perhaps the next breath is expended in the utterance of profanity, for the origin of which, he is indebted to the terms used in the very book he so bitterly condemns. Watch this man's conversation and conduct, and in ways without number, he testifies his indebtedness to the Book of books.

Tastes, habits, languages, traits of character are manifested that are traceable to no other source than to the hated fountain-head, the Bible. And this is so, too, while he is proudly ignorant that such is the case. He will perhaps tell you, with great appearance of wisdom, that he accepts whatever of good may be found in the Bible, but that he, in the exercise of his reason, rejects whatever may be found extraordinary, or that which appears to be immoral and unworthy of belief.

Now, if we attempt to sift this man's conclusions—if we attempt to ascertain where he derived his conceptions of truth and morality—in short, if we analyze his judgment and penetrate the *cause* of his conceiving this to be right and that to be wrong, what a vast number of the elements will be found to be of Bible extraction. Blot out the light of revelation, leave humanity bare of all impressions, directly or indirectly derived therefrom, and how little would this boastful man, under such circumstances, resemble himself as he now is!

Take away the idea of living after death, leave us to contemplate ourselves as the creatures of time only, subject to decomposition and annihilation, take away the hope of future rewards and the

fear of future punishments, eradicate all these Bible-derived impressions, and what is left to guide us except that peculiar attribute or passion which may chance to be most prominently developed in our animal organization?

And if a man go forward, under such circumstances, to riot in the gratification of his bodily propensities, whence shall another man derive authority to check him in such a course? By what rule shall one man's actions be subjected to the will of another who is created differently but without any authority to govern outside of his own person or property?

Where shall we seek a code of morals or perhaps more pertinently we should ask, what meaning would be attached to such words as "Virtue," "Vice," "Moral," "Immoral" &c, or would the ideas represented by these words have any existence at all? How could such a distinction ever be drawn, when all are on an eternal level so far as a rule of conduct is concerned? The proud spirited infidel will use the word "heathen" as a term of reproach as flippantly as his Christian neighbor. He is no less horrified at the sacrifice of the Hindoo widow, than he who offers his body a living sacrifice to the God of the Bible. Why should this be? He is merely contemplating humanity as it always appears when left destitute of the Bible, and he should not find fault.

In such a condition we should no doubt find ourselves in the absence of an authorized guide. We have no idea that our civilization is the offspring of our superior organization, mentally or morally, otherwise we should expect to find a rival in the case of some nation that has never enjoyed the advantage of supernatural assistance. The portion of humanity represented by the so-called civilized world, has not towered so high above the rest by virtue of any natural inclination to virtue, because, with equality at the outset, such vast differences had never been manifested. And furthermore we do not believe the theory sometimes advanced, that man is by nature inclined to virtue. Ask him who struggles to

maintain a Christian character, if it is easy and natural so to live. He is constantly under the necessity of summoning all his fortitude to resist the Satanic combinations of this world. Yes, notwithstanding, he accepts the Bible as true, and is inspired by its promises and deterred by its threatenings, yet he is at times almost overwhelmed by the temptations arising from the frailties of his constitution.

Had these props and stays to virtuous action never been promulgated, our degradation would doubtless have been as complete as that of the Chinese, or the more debased population of Central Africa.

Our race, prone to violate nearly every law of human happiness, would have run its course as natural brute beasts, and the man who exults in the possession of such vast powers of reason and discernment, like his brethren of similar constitution, would now be found kneeling in adoration to the host of heaven, or perchance to the work of his own hands.

Now if we can approximately grasp the magnitude of our obligations to the inspired volume, when it is as yet so imperfectly practiced, what should be our resolution in its behalf?

May we strive to increase its influence and usefulness, by a more strict and unflinching observance of its teachings. Let us recognize in it the sword of the Spirit—the word of God, and with becoming energy in the use of such a weapon, let us fearlessly fight the good fight of faith and lay hold on eternal life.

BIBLICAL SOCIETY.

ABINGDON, ILL.

The Leaven Worketh.

A Baptist preacher declared in a discourse delivered in this city a few evenings since, that Baptists believed in "the Bible, the whole Bible, and nothing but the Bible." That it contained no "non-essentials," and was man's guide from earth to heaven.

Does not this indicate progress in the

right direction? Now when I belonged to the Baptists we had a creed that was not "the Bible, the whole Bible," nor any part of the Bible. We called it our "articles of faith." Being clerk of a Baptist church, I remember distinctly having them in my possession in manuscript. I left the Baptists because I thought "the Bible, the whole Bible, and nothing but the Bible," would do me, and am now rejoiced that my Baptist brethren are coming to the same conclusion. Come right on, brethren, and may the Lord hasten you on your journey, to a better understanding of his will! Over half a million of hearts are anxiously waiting to welcome your return from your long captivity.

It fills our souls with joy to see you coming at last, shouting the battle-cry of the reformation—"THE BIBLE, THE WHOLE BIBLE, AND NOTHING BUT THE BIBLE!"

Brethren of the reformation, let us thank God and take courage. The Baptists are coming to help us rebuild the dilapidated walls of Spiritual Jerusalem.

J. H. G.

The Atonement. No. 1.

Having been requested several months ago to write on the atonement, I proceed to the task with some degree of diffidence. I know it is very easy to get into wild speculation on this subject, still I think it important that we have clear conceptions of the atonement, so far as the word of God has spoken on the subject. If I go beyond the word of the Lord in this article, and indulge in imaginary fancies, I ask no man to receive that part of what I may say. It is important that we understand and teach clearly on this subject, because, there are some thinking men who reject the gospel, because they fail to see that it was necessary that Christ should suffer as he did.

They think God would have been cruel to require so pure a being to undergo such a terrible death as Jesus died.

Not believing that a good and merci-

ful God would allow any such thing they reject the death of Christ altogether. It will be the object of these papers to set forth some, at least, of the reasons why it was necessary that Christ should suffer as He did, and also, why God was at the same time both just and merciful.

The persons referred to above, reason on this wise, God is just and merciful. He would not require suffering. Therefore, the story of the sufferings of the innocent Jesus is to be rejected.

Here let it be remembered that all our reasonings from the attributes of Jehovah, are liable to be fallacious. He is infinite. We are only finite.

His horizon is boundless. Ours is narrow and circumscribed.

The same thing, that seems to the child to be injustice and cruelty, is known by the wise and loving parent, to be both justice and mercy to that same child. So it is even with wise men in reference to God's doings.

Let us now, in the light of revelation, try to widen our horizon somewhat, and thereby be the better able to comprehend the mighty matters before us.

There are in this vast universe many worlds. Earth, sun, moon, planets and stars innumerable, (worlds upon worlds), are all the work of one mighty hand.

We know that there is a plurality of orders of intelligent beings that inhabit this vast universe. From revelation we learn that there are men, angels and devils, that have their abode in the universe. How many other classes of intelligent beings destined to exist forever in either happiness or misery, inhabit the worlds, we are not yet informed.

By whatever kinds of beings the worlds may be peopled or whatever degree of intelligence or purity they may possess, it is certain that God is the rightful Sovereign of all. He governs all by the wisest and best of laws.

Each individual is a part of the great whole. Each is governed with reference to the greatest good of the whole. God is the great legislator of the universe.

We can know his laws so far as He has revealed them to us.

When His law is violated He may deal with the offender for his own good, or for the good of all the inhabitants of all the worlds. Man may think God's treatment of the offending party, cruel and unjust, because he looks at it in the light of only human wisdom, while it is in reality, the best that could be done, both for the party punished and for all the universe.

The word atonement can hardly be properly considered a New Testament term. It occurs but once in the common version of the Apostolic writings. In that single case the original would have been much better rendered by the word reconciliation.

Although our article is headed the atonement, the subject matter, as already intimated, will be the sufferings of Christ and their necessity.

We have already said that God is the legislator of the universe.

We know that He has made laws for the government of angels and men. Sin is the transgression of law. John says, "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." Wherever sin is, law was before it. Paul says, "Where no law is, there is no transgression." Peter says, "For if God spared not the angels that sinned, but cast them down to hell," (*tartarus*) "and delivered them into chains of darkness, to be reserved unto judgment."

Angels sinned, but they could not have so done had they not been under law. Hence we are safe in asserting that God has enacted law for the government of angels. We know that He has put man under the restriction of law. Does it require an unwarrantable stretch of the imagination to conclude that all the intelligent beings of the universe are under law?

We learn from the case of the angels that God's law has a penalty attached. No law, human or divine, is of any force without it. The penalty we find is rigidly enforced.

"God spared not the angels that sinned

but cast them down to hell" (*tartarus*.)

Let us direct our attention to the laws made for men. The first one recorded is very simple. Let us examine it carefully. It is in these words in the King's version, "And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die."

The law here certainly needs no comment. It was simply a plain, positive prohibition, a forbidding to do a specified act. Man did the forbidden act.

In so doing he transgressed the law—sinned.

What was the penalty? "Thou shalt surely die."

About this death, there has been and yet is, a great amount of confusion in the religious world.

Confusion here makes confusion, when we come to look at the sacrifice of Christ.

It will be readily admitted on all hands, that the death and sufferings of Jesus Christ were intended to be an antidote for all that there is in the penalty, "thou shalt surely die."

Let us exercise a little plain, common sense and see if we can not, by the aid of the divine word, arrive at a proper understanding of what was meant when it was said, "thou shalt surely die."

We are not able to ascend to the topmost height, nor descend to the lowest depths of the ideas of life and death. Still we can, in perfect safety, go as far as revelation leads us. It would be unsafe to venture farther.

In what senses could Adam and Eve die? Certainly only in the senses in which they lived,

In what senses did they live?

In two, bodily and spiritually.

"And the Lord God formed man" (the body) "of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (spirit.)

We learn from the scriptures that man

has a body and a spirit. The body lives a life and the spirit also lives. The body may die and the spirit live. The spirit may die and the body still live. Both body and spirit may die.

The death of the body we call temporal death.

The death of the spirit we call spiritual death.

Still what is death?

Perhaps we cannot fully tell. We can however, tell something about it. There is one thing that it is not. It is not annihilation. All the particles of matter in any living body continue to exist after the death of the body. Death does not annihilate the body, it continues to exist, but its organization is broken up. Its relations are all dissolved. So when the death of the spirit, or spiritual death occurs, the spirit continues its existence, but its former connections are severed. Its old relations are broken off.

Bodily death need not be farther defined. The reader will readily understand that.

But let us still press the inquiry, what is spiritual death?

By spiritual death I understand simply the condition of the spirit or of the soul of him who is a sinner, a transgressor of God's law.

The human spirit, originally, is but an emanation from the divine Creator. As we are allied to and partakers of the material world, by virtue of our bodies which are from the earth, so we are allied to and partakers of the spirit world and of the divine nature, by virtue of our spirits, which are from God Himself.

But this relation of our spirits to the divine being is of necessity a pure and holy one, for no being can maintain a corrupt connection with Him who is pure and holy in all His attributes.

So soon then as a human being or an angel transgresses the law, he is corrupted by sin, and sin breaks off the connection between his spirit and God. The union between the spirit of the offender and God is rent asunder.

The sinner's soul is thus separated from

Jehovah the source of all life.

This is spiritual death

Are we sustained in this definition of spiritual death by the scriptures?

Hear Paul, Eph. ii. 1-6.

"And you hath he quickened, who were dead in trespasses and sins;

"Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience;

"Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

"But God, who is rich in mercy, for his great love wherewith he loved us.

"Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

"And hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

Here are persons described as "dead in trespasses and sins," who, we know, were not dead bodily. They were, therefore, involved in spiritual death. They were walking according to the spirit that works "in the children of disobedience." They were simply guilty of sin and were consequently "dead in sins."

They were quickened (made alive) from death by their sins all being forgiven for Christ's sake.

This is fully sustained by the same writer in the seventh verse of the first chapter of this epistle speaking of the same persons who "were dead in sins" and had been made alive, he says "In whom" (Christ) "we have redemption through his blood, the forgiveness of sins."

"The forgiveness of sins" then is the making alive, uniting the forgiven ones to God in Christ, "made us sit together in heavenly places in Christ Jesus."

We repeat then that spiritual death is the separation of the unforgiven sinner from God.

Forgive his sins and the union is restored, and he is said to be quickened, made alive.

Having now clear conceptions in our minds of both spiritual and temporal, or bodily death, we are prepared to inquire which of these deaths Adam died, as the consequence of his transgression.

Did he die spiritually or bodily, or did he die both spiritual and temporal death?

As "sin is the transgression of the law" and as the transgressor is "dead in sins," dies spiritually, and as Adam did transgress the law of God—he was "dead in sins"—died spiritual death.

Before he sinned he was united in spirit to God.

After he sinned he was separated in spirit from God, "dead in sins."

But did he die a spiritual death only? Certainly not. He died bodily also.

When God said "Thou shalt surely die," He referred directly to temporal death.

This is clear from the fact that the Lord, after man had eaten the forbidden fruit, said to him "In the sweat of thy face shalt thou eat bread, till thou return to the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."

Jehovah had said, "Thou shalt surely die" upon a certain contingency.

That contingency having occurred He proceeds to execute the penalty upon the offender. If we do not understand what the Lord means when he threatens, we may find out by observing what He says and does, when He executes that threatening. He had threatened that our first parents should die, but when He comes to execute that threat He says, "In the sweat of thy face shalt thou eat bread, till thou return to the ground; for out of it wast thou taken."

Adam's spirit was not taken out of the ground and could not return to it. His body was taken out of the ground and did return to it.

"Dust thou art and unto dust shalt thou return."

Adam's spirit was not made of dust and could not return to it. His body was made of dust and did return to it.

It seems clear, then, that temporal death was specially referred to when God said, "thou shalt surely die."

It then is the penalty of Adam's transgression.

We are now ready to raise another question. It is one of great importance to every human being.

To what extent is all Adam's posterity affected by his first transgression?

What do they all inherit from him?

Do they inherit spiritual death?

Do they inherit temporal death?

Do they inherit both spiritual and temporal death?

Orthodoxy says they inherit death temporal and death spiritual. It goes beyond this and says that they inherit "total depravity."

Modern Orthodoxy teaches that every child is born so wholly corrupt at heart as well as in body, that it cannot think a good thought, nor speak a good word nor perform a good action.

This is "total hereditary depravity." This is the Orthodox conception of spiritual death. Orthodoxy of the nineteenth century, thinks that Adam transmitted this spiritual death to his children, and thus the whole race is totally depraved.

Universalism joins hands with Orthodoxy at this point, and says yes, "all mankind die spiritual as well as temporal death in Adam," by inheritance.

Then Universalism quotes Paul's language thus, "As in Adam all die" (spiritual death) "even so in Christ shall all be made alive" (from spiritual death.)

Poor Orthodoxy, with its hands tied by its own false theory, is powerless to unravel the sophistry or show where the fallacy is. Orthodoxy has laid the foundation and Universalism builds thereon.

Is it possible for one being who is dead spiritually, to transmit that death to another in any way?

I answer most positively no. Now let the thoughtful reader remember that we have already shown that spiritual death is simply the state of condemnation or separation in heart or spirit from God, in which the person has involved

himself by the actual commission of sin. Let him also remember that "sin is the transgression of the law." Consequently no person, or being, can be dead spiritually, unless such person or being has himself violated some law that God has enacted for his government.

Every human being, except the first pair, has been a new born babe. There is a period, however short, when every child of Adam has done but one act, and that one act is the act of being born. But "where no law is, there is no transgression."

Now, unless there can be found a law of God forbidding the child to be born there is a period in its life when it is not a transgressor of any law, and consequently not a sinner, and not dead spiritually.

This being true, and I can see no escape from it, we do *not die spiritually in Adam.*

But if we do not die spiritual death in Adam, Orthodoxy is wrong at this point and Universalism has not where to rest its feet.

But both the Orthodox and Universalist objector will tell us that some children are born with a relish for strong drink. Suppose it be true, and through the misconduct of the parents it may be.

But has God ever enacted any law forbidding the child to be so born?

Then, in being thus born, it has violated no law, committed no sin, and was consequently not born spiritually dead. But when it comes to know the law, that God has forbidden drunkenness, and indulges its propensity for strong drink in violation of that law, then it sins actually, and thereby dies a spiritual death.

Do we die temporal death in Adam or by inheritance?

We most assuredly do.

How was this brought about?

"And the Lord God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever;

"Therefore the Lord God sent him forth from the garden of Eden, to till the

ground from whence he was taken.

"So he drove out the man; and he placed at the East of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life." Gen. iii, 22-24.

Before transgression the man had access to "the tree of life" which had power to protract life forever.

After transgression the effect would have been the same could he have had access to "the tree of life." But the Lord had said "Thou shalt surely die" and "dust thou art and unto dust shalt thou return."

The Lord had spoken and His word never fails. So to prevent man in his sins from eating of "the tree of life," and prolonging his life in sin forever, the Lord drove him out of Eden and placed "a flaming sword which turned every way" around "the tree of life." So that no human being while under condemnation should ever taste of "the tree of life."

Thus the first human pair became mortal, having no longer the means by which life could be prolonged forever. All their posterity have been born in this dying state. All have inherited mortal bodies from Adam. All have by inheritance entailed upon them the death of the body which has been shown to be the penalty of Adam's sin.

This can be sustained both by reason and by scripture,

Good men die this death just as surely as the bad man. If mortality be the penalty of our personal sins, then the Christian whose sins, are all forgiven, "blotted out," would not have to die.

But the purest saint is just as certain of the grave as the worst scoffer and infidel in all the land.

The little babe dies, though guilty of no sin. The idiot also, though he know nothing of the law, and is incapable of violating it, is sure to go down to the "region and shadow of death."

Now let us sum up:

1. We have ascertained that spiritual death is the state of condemnation or

separation from God in which every unforgiven sinner is involved, by his *own* personal, actual violations of the laws of God. Consequently the first human pair and every other human being since their day, who has rebelled against the divine government, so long as his or her sins remain unpardoned, have been "dead in sins," which is spiritual death.

2. We have found that bodily death, mortality, was the penalty threatened in the words, "thou shalt surely die."

3. We have learned that we do *not* die spiritual death "in Adam" by inheritance.

4. We have shown clearly that all the race *do* die temporal death in Adam.

We are now ready to raise the inquiry, What are man's necessities?

From what does he need to be saved?

Human necessities are three. They are the following and stand to one another in the order in which they are named:

1. Every sinner needs to be made alive from spiritual death.

In the scriptures this is called "justification," "forgiveness of sins," "remission of sins," &c.

Without this the transgressor of any of the known laws of God will remain under condemnation to all eternity.

2. The whole human family needs to be made alive from the death of the body. This is the general resurrection from the dead.

3. All who are free from sin at the resurrection and the judgment will need to have access to "the tree of life."

When a man has free access to "the tree of life," he will be where man was before he sinned. He will be as man was in his primitive state. He will be as God first made him.

But who is able to accomplish all this?

Who can take away sin and render the sinner "pure in heart?"

Who can grapple with death and overcome him?

Who can wrest from his cold embrace all the captives in the prison house of death?

Who can bring back the body from the

dust, resuscitate it, and reinvigorate it with warm and active life?

Who can take away the flaming sword from around "the tree of life?"

Can a man do it?

He is himself a sinner. He is under the dominion and power of death. The sword was put around "the tree of life," specially to prevent his approach to it. Man is utterly powerless to do any of these things.

Can an angel do it?

Even an angel is entirely unable to accomplish so great a work.

Gloomy indeed, was the prospect for sinful man, under condemnation for sin, doomed to the grave, and all darkness beyond.

Can God take him into favor again, taking no account of sins?

No. God can not do it. This, perhaps, might be thought merciful to man, but it would not be. It would have subverted God's authority in the universe. No government can continue to stand and permit its laws to be disobeyed with impunity. The angels that sinned, God had promptly expelled from their abode.

He cannot now be just and let man escape the penalty of his transgressions.

Oh! how the hearts of Adam and Eve must have sunk within them when driven out, condemned, doomed to the grave, and "having no hope, and without God in the world!"

God is merciful as well as just. He gave them one faint, glimmering ray of light. He said to the Serpent that the seed of the woman "shall bruise thy head, and thou shalt bruise his heel." There was to be long continued warfare between the two parties. There is only the faint assurance, that in the end, man would have the advantage of his enemy.

Long, long years afterward, another and brighter ray of hope was given to men when the Lord said to Abraham, "In thee shall all the families of the earth be blessed." "In thee shall all the nations of the earth be blessed; because thou hast obeyed my voice."

Years pass away and when the Patri-

arch Jacob was dying, in giving his parting blessing to his sons, he prophetically adds another ray of light to the little already had. He directs the world where to look for the deliverer. He says, "The Sceptre shall not depart from Judah, nor a law giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

After this men are to look to the tribe of Judah for the deliverer. Isaiah says, "There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots."

The above, beyond all doubt, refers to the coming Savior and locates Him in the family of Jesse.

Isaiah also says, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."

Here the coming savior is more fully described. His conception and birth are to be miraculous. He is to be born of a virgin. His name indicative of his character is to be Immanuel.

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." Isaiah ix, 6-7

From this language of the prophet we learn that He is to be a child, a tender babe, born of a woman, consequently, properly the seed of the woman. He is at the same time to be "Wonderful," above all born of women. Among all the wise of earth and heaven, He is the wisest "Counsellor." He is to be called, "The Mighty God." Yes, this infant Son of Mary is to be called even "The everlasting Father," and "The Prince of Peace."

From this description, He is divine. There is no dodging the conclusion with-

out contradicting the prophet. But He is human, for He is born of a virgin. The term Immanuel, applied to Him very pointedly expresses His character. It is by divine authority defined to mean, "God with us," or more correctly rendered, "God in us." God and man, divinity and humanity united in one person. Let us not reject the plain statements of the word of God, because the thoughts therein expressed, may be too mighty for our limited capacity to fully fathom. The same thing is referred to by the Apostle, when he says, "God was manifest in the flesh."

Another Apostle says "The Word" (God) "was made flesh and dwelt among us."

In all the annals of time and of eternity, we have no knowledge of another person like Jesus Christ.

We are told of God, of angels, of men, and of devils. But nowhere except in Bethlehem has there been one born in whom humanity and divinity are indissolubly joined together. In His birth, life, death, resurrection, and glorious ascension, He made a perfect display of *all* the weaknesses and frailties of our nature—sin excepted—and all the wisdom, majesty and power of the great Jehovah. He, and *only* He, in all the universe, had the elements of power in Him sufficient to take away sin, to overcome death, and open up a way to "the tree of life" in the city of our God.

Let us look for the elements in His character that rendered Him able to obtain for us "the remission of sins."

God's law against sin cannot be compromised.

Sin can never "be blotted out," without at the same time having God's law vindicated. An earthly government cannot stand and at the same time allow its laws to be disregarded. Man would cease to respect the divine government if God would enact laws and annex penalties to them, and then fail to enforce the penalty when the law is violated. God made a law concerning the forgiveness of sins. The writer of the epistle to the

Hebrews, states it thus: "Almost all things are by the law purged with blood; and without shedding of blood is no remission."

Let it be remembered that there never has been nor never can be a sin forgiven without the shedding of blood. We see this exemplified in the first case of a worshipful act. "By faith Abel offered unto God a more excellent sacrifice than Cain." The fact that this was by faith proves that God had spoken to them on the subject of offerings, and that he had called for such an offering as Abel presented. Abel's sacrifice was more excellent than Cain's, only in this, that it was one in which God's law, that "without shedding of blood there is no remission," was recognized and obeyed. We see then that both God and the man of faith had respect to this law. So it has ever been in all acceptable worship among men, from that day to this.

The sin offering must always have shed blood as its chief element.

This holds good in Patriarchal, Jewish, and Christian dispensations. Why blood is necessary to "the forgiveness of sins," I will not undertake to tell. I have some ideas on that point, but they would perhaps be looked upon as mere speculation, and I forbear to present them here.

It is sufficient for me, that God has so arranged matters. I ask no further proof that it is right. When the Lord speaks, that ought to be an end to all debate.

We now inquire what blood must be shed "for the remission of sins."

The blood shed at Patriarchal and Jewish altars could not accomplish it. Those sacrifices were only types.

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect.

"For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

"But in those sacrifices there is a remembrance again made of sins every year.

"For it is not possible that the blood of bulls and goats should take away sins." Heb. x, 1-4.

It is perfectly clear from this language that all the blood shed under that dispensation was insufficient to take away a single sin.

Those sacrifices had to be renewed year by year. They only obtained a respite until Christ should come.

"In those sacrifices there is a remembrance again made of" (the same) "sins every year."

"It is not possible that the blood of bulls and of goats should take away sins."

This settles the question as to all blood below that of man.

But sinful man could not atone for his *own* sins with his *own* blood. If he could, he might become his own Savior, and God would not have the glory. Besides, could he do this, he would be thereby independent of God. But if he could be independent of God, His authority in the universe would be subverted.

Human sacrifices, then, are out of the question.

This exhausts all the blood on earth, and all there is any where, so far as we know.

An angel could not save the sinner for he has no blood to offer.

God Himself (no irreverence) could not do it, for He is not flesh and blood, but "God is a Spirit" and has not blood as we have.

Then, as the blood of animals and of sinful men is not sufficient, and as God and angels are without blood, there is but *one* way to accomplish the great work without contravening the law.

It took divine wisdom, mercy, and power to devise that *one* plan to obtain for man "the remission of sins."

"God manifest in the flesh," solves the problem.

In Christ on the part of the human, we find the capability of being tempted,

of suffering, of feeling, keenly feeling sorrow, of shedding tears of sympathy, of shedding blood, and of dying. On the part of the divine—though now clothed in human weakness—we discover the ability to resist all temptation, to free us from all suffering, to take away all sorrow, to wipe all tears from our eyes, to save us from our sins through His precious blood, to rise in triumph from the dead, and to raise us up at the last day, and finally to take us home to glory.

Oh! what a grand personage is this? Eternity has produced nothing like Him. He is the maker of the worlds, "The mighty God," "The everlasting Father," "The Prince of Peace" come down to the fallen creature man. [He linked the creature to himself in one person, taking our burden, our sins upon His shoulders, and our griefs into His heart.

Thus He grapples with our enemy, death, and comes back from the unseen world, bearing our nature in triumph from the dead, still united to the divine on the other side of death.

He stops not yet, but with our nature linked with the divine, He goes up on high, and is crowned "King of kings and Lord of lords." The fallen creature redeemed and glorified in the person of Christ is carried to the highest place of honor in the eternal world.

This No. is already long enough. In our next we will take up and examine the scriptures that speak of the sufferings of Christ.

J. C. R.

A Christian Catechism."

The above is the deceptive title of an eight-paged pamphlet, published originally I suppose, by the Universalists of Rhode Island, as it is also called "The Rhode Island Catechism."

Being approved by Western Universalists, it is republished at Cincinnati in the office of "The Star in the West."

We exhibit the precious document to our readers for the double purpose of letting them know that Universalists are

up with the times in furnishing a "catechism," "to be learned by all, and especially by members of churches and Sabbath Schools," and to acquaint them somewhat with the contents of the same.

With the exception of a very few things, it is the orthodoxest "catechism" I have seen.

We will begin with the first question, and give a few of the most prominent:

Question. What word designates your Christian faith?

Answer. Universalism.

Lest our readers may be at a loss to know where Universalists get their name, we refer them to the following passage: "At Antioch the disciples were first called Universalists." "Universalism" then is the word that "designates" the "Christian faith" of Universalists! I wonder how many "Christian faiths" there are.

Paul says there is "one faith," and Jude exhorts his brethren to "earnestly contend for the faith once delivered to the saints." The faith alluded to by these Apostles must certainly be the "Christian faith." As there is then but one "Christian faith," and Universalism is the "word" that "designates" it, it follows that Universalism designates the faith of all Christians!

But it does no such thing. What then is wrong?

It is wrong to say that Universalism "designates" anybody's "Christian faith," since, if it did, it would designate the faith of all Christians, seeing there is but "one faith."

The truth is, Universalism simply "designates" the belief that all men will be saved. A person that believes this proposition may believe other things in connection with it, but these other things constitute no part of his Universalism.

I would suggest Christianity as the word to designate the "Christian faith" of all believers. But let us have question No. 2, and its answer:

Question. What is Universalism?

Answer. It is a belief in one God, the Creator of all things, and the Father of mankind; in Jesus Christ His Son, who is the true Teacher, Example, and Savior of men; in the Holy Spirit, the Comforter; in the certainty of retribution;

the forgiveness of sins; the resurrection of all men from the dead; and their final holiness and happiness in the immortal life.

The reader will see by examination, that the last item enumerated is the only one that would suggest the term "Universalism." This item they regard as more important than faith in God and his Son Jesus Christ, as it gives the name to the system.

But I desire now to contrast two items that are here said to enter into the faith of Universalists, and show their antagonism. They here say that they believe in—

1. The certainty of retribution.
2. The forgiveness of sins.

I cannot conceive of two propositions more diametrically opposed to each other, than these.

To demonstrate this, let us take their own definitions of the terms "retribution" and "forgiveness," as given in the same "catechism."

Question. You have spoken of the certainty of retribution. What do you mean by it?

Answer. The punishment due to sin; that for all the sins which I commit I must suffer the consequences, either in this world or in the world of spirits.

So much for "retribution." But what is forgiveness? We quote from the "catechism" again:

Question. What do you mean by the forgiveness of sins?

Answer. The remission, or putting of them away.

To talk of God remitting the sins of a man who has suffered all the punishment "due" his sins, is to mock the common sense of humanity.

A man commits a crime against the laws of the State. A legal court sentences him to ten years imprisonment. The petitions of friends fail to secure the interposition of executive clemency, in his behalf. He is carried to the State prison, and is confined for the full term of his sentence. At the expiration of ten years, the governor pardons (?) him! How full of gratitude the man would doubtless be for the pardon of a crime that he had expiated!

Such a benevolent Being is God represented to be by this "Christian (?) Cate-

chism!" I have heard Universalists represented as saying that God was too good to punish his creatures; but He is here represented as being too austere and merciless to pardon, as we shall now show.

Pardon and forgiveness are synonyms, so far as their bible use is concerned at least, and both signify literally to give back, the former being Norman-French, and the latter Anglo-Saxon.

Webster defines pardon to mean, first, "Remission of a penalty," second, "The release of an offense or of the exposure of the offender to suffer a penalty, or to bear the displeasure of the offended party; forgiveness; as to seek pardon for a fault."

Forgiveness is here given as a synonym for pardon, and means therefore all that pardon means.

To forgive a sin, therefore, is to remit the penalty due that sin. But as Universalists believe that "for all the sins" which man commits, he "must suffer the consequences, either in this world or in the world of spirits," they do not believe in forgiveness of sins. Their system, therefore, involves *universal condemnation* instead of universal salvation, "for all have sinned and come short of the glory of God."

The reader will observe also, that Universalists believe in future punishment after all, as the consequences of sins are to be suffered "either in this world or in the world of spirits."

As hell is the place or state of punishment for the wicked after death, Universalism needs a hell also, as much as they have ridiculed the place.

"But," says one, "our hell will not last long." Let us see about that. How long will God punish sinners?

Let the "catechism" answer: "Until they repent and are willing to obey Him."

How do you know this will be a short time, admitting the correctness of the answer?

For aught any man knows it might be a very long time.

Indeed, I can see no necessity for con-

cluding that the hardened, incorrigible sinner, who, while living, spurned every offer of mercy will *ever* become penitent, and change his conduct.

The real issue between Universalists and other religionists then, in reference to future punishment, is as to its *duration*.

We present one passage of scripture on this point and leave it. "And these (the wicked) shall go away into everlasting (aionios) punishment; but the righteous into life eternal."—(aionios)—*Math. xiv. 46.*

The reader will here see that the same word (aionios) is used to describe the punishment of the wicked and the life of the righteous. Is one endless? So is the other. Is one temporary? So is the other. Otherwise, the Holy Spirit has committed a mistake that a school boy would be criticised for making.

There are other items in this "Christian catechism" that need attention but we propose to make them the subject of a future article.

J. H. G.

"For Our Learning."

The first want of man as a fallen being, is knowledge. To be truly happy in ignorance is impossible. Darkness, ignorance and misery belong to the same family. Man must be "taught of God" or be miserable.

But after the fall—after man transgressed and was cast out from the presence of the Lord, he must be taught by such teachers as the Lord sees proper to send him.

Before this, God had taught him face to face; learned him words and their meaning; but now by seers, revelators, prophets, types, symbols, shadows; in a word, through all the avenues of communication, by which one mind may be made to operate upon, lead and guide another.

Man was very ignorant, and God has great fields of wisdom, for him to explore. When we realize the darkness of man's mind, his groveling disposition and down-

ward tendency, and yet the mysterious heights of wisdom to which God must bring him, or fail of the purpose for which he had created him—that man might be holy and dwell in the light, the work seems to be too great to be accomplished by ordinary means. Were it within the range of divine justice and divine economy to change man's heart by a direct operation of the Holy Spirit, Adam should have been the first example, receiving the wondrous-working power. But if God did not see proper to teach Adam in that way, let no man claim such special enlightenment. Adam was taught and so has every man been taught, by such means as were in harmony with the law of his nature. In man's being taught we know of no case in which human nature has been outraged or overleaped. As the student in mathematics must rise from the first lessons of notation, numeration, etc., to the highest principles of calculus, regularly, step by step, through all the intervening lessons, so man has been taught by the Patriarchal and Jewish systems, and thus prepared for the higher lessons of Christianity. The Law and the Prophets have performed the work allotted them, in bringing man to Christ, the true light who lighteneth every man. Men were thus drawn of the Father, as they were taught of God, having heard of him and learned of him. Four thousand years were taken up with these primary lessons, that men might graduate in the school of Christ. Who then, having begun in the college of the Redeemer, will be so foolish as to expect to perfect his course by a return to the fleshly institutions of the past.

God has ever surrounded us with such manifestations of his wisdom, love and power, as were best adapted to guide us to a knowledge of his will. But when the lesson has been difficult, he has been careful to interpret for us. He interpreted the hand-writing on the wall by Daniel, the coming destruction of Jerusalem, by the appearance of the Roman ensign, through Christ; and so may we read the interpretations of many of the

events of our times, by a careful perusal of the Christian prophecies. These lessons might not be received or understood without the explanation that the Lord has given. The lesson to Peter of animals, insects and creeping things, and the command to kill and eat, but for the explanation of the Spirit. But when Peter mused what these things should mean, the Holy Spirit said arise and go down, and go with them, doubting nothing—what the Lord has cleansed, call not common or unclean.

I apprehend that many of the circumstances of our times are for learning; that by the force of necessity, we are being led to a more perfect knowledge of the will of the Lord. I think Protestants will all be led to see the worthlessness of human creeds, and the necessity of union on the Bible, and that alone.

D. R. D.

Letter From Brother Toler.

ASTORIA, ILL., JAN. '70.

BROTHER REYNOLDS:

As has been remarked, perhaps by yourself, when we, as Christians are made to rejoice, we desire to let our joy be known to our dear brethren everywhere. And this only serves to demonstrate further, that there is in the mystic body of our blessed Savior, that which was promised, viz. The Holy Spirit, which permeates and pervades the whole, and causes the members thereof to rejoice with those who rejoice and to weep with them who weep. I therefore take the pleasure of informing the brethren through the Echo, that we have had a season of great rejoicing here. Brother William Grissom has been with us a week, and by his stirring, eloquent, appeals has, I hope and trust, induced us to holier resolutions, and a higher walk. Truly our spiritual strength has been renewed, rejoicing as we have, and do in hope of the glory of God. But while the church was edified and encouraged, sinners received their portion also. Two were immersed, and one added, who had been baptized some time since where there was

no church organization. Besides these, it was quite apparent that a good many others were almost persuaded to be christians. We had large and attentive audiences to the close of the meeting, notwithstanding circumstances were very unfavorable. The roads were miserably bad, but by far worse than this, the scarlet fever, mostly in a malignant form, prevailed fearfully among the children. Mr. David Keefer lost three of his, in almost as many days,—two of them having died in less than twelve hours from the time of attack; and a good many more of our dear little ones, one from this, and another from that hearthstone, have been borne away, through this severe weather, over our rough and frozen roads, and have been deposited in the cold embrace of a winter grave. Ah how sad we feel, when we return to our comfortable homes to remember the dear loved ones, who lie in yonder grave yard, to think of them lying all alone in the cold and silent earth, with no sound above them, save perhaps the North wind's requiem as with icy breath he rushes past. But suddenly we remember that our minds have been enlightened and that too through the Gospel that there is a life and immortality beyond—that on the sunny banks of eternal deliverance, if we prove faithful, we may meet and enjoy their society forever—and then it is perhaps that more than ever in our lives before, we form higher and holier resolutions, and realize that these afflictions, when compared with eternity are but for a moment, and will work out for us a far more exceeding, and eternal weight of glory.

May the Lord help us all to be faithful, and knowing as we do, that we have been taken from the mire and clay, and placed upon the "Rock of Ages; that we have been translated from the murky, dreary empire of Death, into the Kingdom of God's dear Son. Oh, never let us look back, with a desire to return to our former pollution, but let us keep our vision elevated to this higher horizon, and breathing this purer atmosphere, and enjoying these heaven bought privileges,

let us strive for honor and glory and immortality, that the end may be eternal life.

But I only intended to make a report of our meeting, and I find I have perhaps transcended the proper bounds, and will occupy too much of the space of your valuable paper.

Happy am I, to subscribe myself your brother in the Lord. B. C. TOLEK.

For the Echo.

The Royal Family.

"Born of water and the Spirit;"
Sons of God, in love, we'er called;
Hear, O, earth and heaven hear it,
One, eternally are we—all.

Boast we not of carnal line;
"Nor Jew nor Greek, bond or free;"
"A royal priesthood," race divine;
To One, we bow the suppliant knee.

Nor lords, nor nobles, barons, Pope,
Shall claim the homage of our lives;
"Christ crucified" our powers devote;
"Against Satan only do we strive,

Friends to man, wherever found,
A message bear we to the race.
THE GOSPEL: hear, O! joyful sound,
Accept the Savior's dying grace.

J. W. CARSON.

LIMERICK, ILL.

Family Worship.

There is perhaps no subject that, at present, is in more urgent need of being pressed upon the attention of the brotherhood, than that of family worship.

While we are exercised about how to send the gospel to the heathen and to the destitute portions of our own land, let us not ignore the importance of family culture, and the proper moral training of those under our own roof.

It is a lamentable truth, so far as my acquaintance extends, that a very large majority of the brethren have no regular religious services in their families. I believe this is true, even when we include those only who are heads of families.

There are a few brethren still, (with deep regret I write it,) who never pretend to return thanks at the table for the blessings that God has graciously given them.

Now brethren, there is utterly a fault among us in this respect. Such a state of things ought not to exist. It will not do for us to say, "we do as well as members of other churches." We have a perfect standard by which to regulate our lives.

This standard tells us distinctly what the will of God is concerning this matter. Let us quote from it:

"Rejoice evermore. Pray without ceasing. In every thing give thanks; for this is the will of God in Christ Jesus concerning you."—1st Thess. v., 16, 18.

The will of God in Christ concerning Christians, then, is that they "pray without ceasing," and "in every thing give thanks." How strange it is that Christians will neglect or refuse to do what God desires them to do, and yet claim to love Him! "He that hath my commandments and keeps them, he it is that loves me."

This plain declaration of the Savior contradicts many loud professions of love.

But what does Paul mean by the command, "pray without ceasing?" He evidently does not mean that Christians are to spend their whole time in prayer, as that would prevent them obeying other commands, such as to "work with their own hands," and "provide things honest in the sight of all men." It must be that the Apostle meant for them to pray regularly, at stated times. The Jews had their hours of prayer. Christianity is certainly not inferior to Judaism.

Among the scenes of earth that angels love most to witness, is that of a whole family engaged in the worship of God. Let us look at the scene for a moment, and admire it.

It is night. Without, the cold winds are whistling, and the sleet patters against the window-pane. Within, a cheerful fire burns in the smiling grate, roars in the ruddy stove, or sparkles in the old-fashioned fireplace. The lamp on the stand sheds a mellow light over the room, and by its rays we discern the happy faces of a family group. There is James and Henry and Charles, and Mary

and Ellen and Susan. They are all in their places, and each one intent on something useful. The parents sit in the corner and with deep pleasure survey them, contented, busy and happy. The time for retiring is near at hand. At the suggestion of this fact by the father, the bibles and testaments are brought, and each member of the family, that is old enough to read, receives one. Every other book is laid aside, every other business ceases. The word of God is to be read. The chapter is known to all, and is soon found. The father calls on one to begin, and in regular order the reading goes round; not hastily, nor thoughtlessly, but each sentence and word is weighed and sifted, until the thought of the writer is impressed on every mind. All are free to ask questions about any part of the lesson that they do not fully understand. A few verses are thus gone through with, and these few are better understood than ever before. The father impresses the lesson with a few words, if necessary, and they all kneel down to pray. Holy scene! A family bowed in prayer? The father leads. He humbly thanks God for his preserving care through the past day, and for the blessings they enjoy, such as health, food, raiment, and shelter, with peace of mind, and contentment of soul.

Pardon is earnestly besought for wrongs done during the day, and the blessings of Heaven invoked on the family, and on all men, especially the poor and destitute. The prayer is short but full of earnestness, and characterized by great plainness of speech.

The hymn book is now brought and some appropriate hymn is sung, such as, "The day is past and gone," and the family separate for the night, with the blessings of God resting on them. Who doubts but that the angels of heaven camp round about that house?

In the morning long before Aurora has harnessed her Oriental steeds, the family are up and stirring.

But before they begin the regular duties of the day, the family is called to-

gether, and the evening's exercises repeated.

They thus go out and mingle with the world, surrounded by and under the influences of holy thoughts, which shield them from the contaminating vices, so prevalent among men.

O! that this were a true description of every Christian family! Christianity would then be irresistible.

The vast discrepancy between the *profession* of Christians, and their *practice*, is perhaps the greatest impediment to the progress of Christianity.

Our brethren sometimes are accused of believing in nothing but baptism, and of having no vital piety. The best way to refute such charges, is to *live* them down. No such charges will be credited in a community of families like the one above described. "For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men."—1st Pet., ii, 15.

"Ah!" says one, "I know that this is all very nice in theory, but such a programme will take too much time for men who have to labor for a living. I have not time to do it."

What! Not time to read the word of the great Jehovah in your family? Not time to kneel in prayer, morning and evening, and ask the God that made you and preserves you, for the things you need? Not time to bring up you children "in the nurture and admonition of the Lord?" Not time to "grow in grace and the knowledge of the truth?" Not time to worship Him who gave you everything you possess? Not time to prepare for heaven? Not time to do that, that time is given you for the purpose of doing? For shame, say it never again.

Do you say, "it is too much trouble?"

It was not too much trouble for Jesus Christ, who was rich in the glories of the eternal world, to become poor, "that we through his poverty might become rich." It was not too much trouble for him to assume our frail tenement of clay, and tabernacle among men, "a man of sorrows and acquainted with grief."

He deemed it not too much trouble to wear a crown of thorns and a purple robe, for our sakes, and to bear the scoffs and jeers of a wicked mob.

Ah! it was not too much trouble for him to die an ignominious death, "even the death of the cross," that we might live.

It was not too much trouble for him to go down, with our poor humanity, into the dark dominions of Satan, that he might grapple with him, and gain a glorious victory over him who had consigned our race to the grave.

Never, for Jesus' sake, say again that it is too much trouble to perform any Christian duty. We are not our own. We are bought with a price. We belong to him who has redeemed us with his own precious blood. If we belong to him, then our time, our labor, our wealth, *all* that we have belongs to him. We are servants of Christ, and ought to do the will of our Master. But Paul says, as we have already quoted, that it is "the will of God in Christ Jesus" concerning us, that we "pray without ceasing," and "in everything give thanks."

Are you doing that, brethren?

Christian parents, are you bringing up those precious ones whom God has given you, for the purpose of training for heaven?

Not if you are neglecting family worship. Do not then, I beseech you, neglect this duty longer. God will not hold you blameless, if you do. Make this resolve: "To night I will gather my family around me, read the book of God to them and *with* them, and ask divine guidance in training and developing their young minds; and, by the help of God, I will continue so to do, as long as I live."

You will soon find that your children take delight in the family bible-class. They will ask you questions that will make you study, and the result will be great increase in biblical knowledge, as well as increased interest in the Bible itself.

In conclusion, our preaching brethren

will pardon me for suggesting that they can do much in instigating family worship in their congregations, both by preaching upon this subject and by visiting the families and ascertaining whether they have family worship or not, and urging its necessity upon them.

It would also be a most wholesome practice for our preachers, when they hold protracted meetings to convert sinners, to convert the brethren, also, to the habit of family worship.

We commend these thoughts to the serious consideration of our readers, with the fervent prayer, that ere long the house of every Christian family, will become a Bethel, where the Bible is constantly read, and prayer and thanksgiving continually made. J. H. G.

From The College Vanguard.
THE GUARDIAN ANGEL.

BY A. P. ATEN.

Why terror and despair,
Why gloomy fear and doubt,
When holy messengers of peace
Encampeth round about;
When in the gloomy path
Where falls the earthly tread,
We know that by an angels hand
Our weary feet are led?

Why clouds upon the brow
When human friend has failed,
And mortal beauty fresh and fair
Before Death's power paled.
When standing near us e'er,
As from the spirit land,
A guardian angel's radiant form
Extends her soothing hand?

As when the prophet faint
Amid a barren land
Partook the cool refreshing draught
From out the angel's hand,
May we in holy trust
Each coming good receive,
And in our spirit's minister
With fearless faith believe.

Amid the somber night
Thick gath'ring round our way,
For each a bright winged seraph form
May bring a peaceful day;
And to the raging waves
That o'er the spirit roll
Shall speak the blessed "Peace! be still!"
To calm the troubled soul.

Romanism.

NUMBER 1.

INTRODUCTION.

There are many persons in this country who greatly need to be aroused in regard to Roman Catholicism. I have heard men, who had not a particle of sympathy for the Papacy, as a religion, say, "there is no danger from the Papists in this country. They are too few in number to accomplish anything, if they should undertake it."

Such remarks only show that the man who makes them, is not posted in regard to either the strength or the spirit of Romanism.

It is our purpose during the present year to write a short article on the Papacy, for each number of the Echo. We are determined that our readers shall be informed on this subject. If the Romish Church had the power to do it, she would overturn this government to-day. The Pope and his Priests are laying no stone unturned to get the power.

CHAPTER I.

ITS CLAIM TO INFALLIBILITY.

Rome *pretends* to infallibility. So did Mohammed and Joe Smith; and so does Brigham Young, with just as good a show of reason. Mohammed propagated his claims, and set up *his* religion by the sword, slaying those who would not submit. The Pope has done the same. The Papacy has as much innocent blood on its hands, as has the Prophet of Mecca. The polygamous system of Joe Smith and Brigham Young, has not more sensuality and beastly lust to answer for, than has the Papacy. Rome, with her celibate priesthood, has debased and blackened the human race with more lechery and debauchery, than Salt Lake can ever do, with her foul polygamy. Yet Rome, even to-day *pretends* to infallibility. An Ecumenical Council, a few weeks ago, assembled in Rome, at the call of the Pope. At the opening of this Council the "Holy (?) Father" delivered his Allocution (simply his address), in

which he used language that amounts to blasphemy. I quote it here, verbatim, as published in the Freeman's Journal, a Roman Catholic paper, in order that the reader may see for himself what are the claims of Catholicism in the latter half of the nineteenth century. The Allocution was delivered in Latin. We quote the presumptuous words in the Latin, and give a *literal* translation of them. They are as follows:

"At nihil Ecclesia potentius, inquitbat Sanctus Joannes Chrysostomus, Ecclesia est ipso coelo fortior. Coelum et terra transibit, verba autem mea non transibunt."

In plain English the extract means: "But nothing is more powerful than the Church, Saint John Chrysostom said, the church is stronger than heaven itself. 'Heaven and earth shall pass away, but my words shall not pass away.'" Let it be remembered that the Pope is talking about the Romish church, of which he claims to be the infallible head. "The church" of Rome "is stronger than heaven itself." So when the word of God from heaven does not suit the church, it is set aside, for "the church is stronger than heaven." "But nothing is more powerful than the church" of Rome. Then God is *not* "more powerful than the church." But the Pope is the *infallible head* of the church. Then the Pope is more powerful than God. The Pope's claim to power and infallibility is badly damaged by his attempt at logic in this Allocution. He indorses Chrysostom, as he quotes the words of the Savior—Matthew xxiv, 35, "Heaven and earth shall pass away, but my words shall not pass away." Chrysostom and the Pope use the word heaven in the sense of the eternal state where God dwells, and assert that the church is more powerful than that, and quote in proof, "Heaven and earth shall pass away." But while the Pope is talking about the eternal heaven, Jesus is talking about the physical "heaven and earth." Thus the Pope, with all his learning, and all his assumed infallibility, in attempting to prove a proposition, is guilty of using an ambiguous

term, which a mere tyro in logic would have known better than to do. He attempted to prove the church "stronger than heaven," the abode of God, while if he had proved anything (which he did not) it would only have been that the church is stronger than the physical heavens that are to be destroyed with the earth. But he did not even prove that, for his proof-text says not a word about the church. It only asserts the durability of the word of God. Unless the words of Jesus and the Romish church, of which the Pope was speaking are one and the same, he did not prove anything.

Let us look carefully at this claim to infallibility. The Pope, take notice, is both a temporal and spiritual prince. If he were indeed, infallible, he would be an unerring ruler, not only of the religious, but also, of the political world. His claim amounts simply to this: *that the Pope of Rome has the right to control the religion, the literature, and the politics of the entire world.* In succeeding chapters of these papers, I propose to make the above assertion good, from the actual workings of the Papacy, past and present, in this and other countries. What would you think of it, free-born, Protestant Americans, should the Pope absolve all the millions of Catholics in this country from their allegiance to this government? Let the day come when he can subserve his own interests by doing it, and it will be done. He can command the muscles, brains, and the very soul of every honest, devoted Catholic in this or any other country. Let him undertake the overthrow of this republic, (and doubtless he desires it with all his heart) he can cause every Catholic hand, here at home, to seize the sword and wield it for the downfall of liberty. Let him undertake to force me to be a Papist, he can, by his infallibility, believed in by every honest Catholic, cause my next door Popish neighbor to clutch at my throat, to coerce me into submission. There may be hypocritical Catholics who would not do the bidding of the Pope. They are less to

be dreaded than the honest sincere ones. I believe in the divinity of Jesus Christ, and have all confidence in His infallibility. What *He* commands me, I will do at all hazards. Just so with the honest believer in the Holy (*) Father's claims. He may be my friend to-day, but let Rome speak, and he will be my foe to-morrow.

But, says the apologist of Rome, the Pope has never told his followers in this country to resist its authority. True, but why not? Not because he admires or loves either the politics, literature or religion of this country, but because he has not yet force enough to succeed. Let the Pope once think that he has strength enough to carry his point in free America, and he will open the eyes of all the sleepers, to a full sense of what Romanism is.

CHAPTER II.

ITS HATRED OF THE BIBLE AND FREE SCHOOLS.

Rome is the enemy of the bible in the hands of the common people. Rome has never encouraged the masses to read and study God's word for themselves. She does not do it, even in America. It will not do to say that they dislike the common version, but that they encourage the masses to read the Douay version. They do not wish the masses to read even that. Contrast the intelligence of the Catholics in any neighborhood, with the Protestants, and my words will be made good.

The Pope, his Bishops and Priests hate our free schools. Pious IX, would blot out of existence every free school in America to-day, had he the power to do it. Perhaps the reader may think he would prefer to control the schools. Yes, he would like to control them, but the moment any school district passed under the rule of Papists, that very moment it would cease to be free. So intense is Popish hate of our free schools, and so eager are Romanists to strike down our free school system, that they can not wait till they are able to make a general onslaught. Behold their movements in New York,

where they demand a division of the public school fund. Does this look as though they were the friends of our public schools? Why make this demand? Simply to take all they can get of the school fund, and establish, *not free*, but *Popish schools!* in which the chief thing to be taught is Roman Catholicism.

Suppose they make this demand in Chicago and succeed in getting one-third of all the school money set off to them. Suppose again that the school fund of that city, undivided, sustains sixty well established free schools. Does not every sane man know that they will take every dollar given them, and establish Romish schools with it. Not one of these schools will be free. Thus we have twenty out of the sixty public schools replaced by Catholic institutions. Thus the free school system is killed off to the extent of one-third. That would be an accomplishment of one-third of the Pope's desire.

Now suppose the Methodists come up and demand a further division of the fund.

No legislator, after having yielded to the demand of the Romanists could with any show of fairness, refuse the demand of the Methodists. Then the Baptists might claim a share. So might every sect.

We can plainly see that the inevitable result would be the entire overthrow of all our public schools.

In their stead we should have what? Sectarian schools, Romish, Methodist, Baptist, Presbyterian, Episcopalian, &c.

Not one of these schools would be free. The Popish schools would afford a Roman Catholic education. The Methodist schools would afford a Methodist education, and so of all the others.

None of the religious parties of this country have made any such demand upon the school fund, except the Papists. None others have shown themselves to be the enemies of our school system.

Let every attempt to destroy or even in the least to mar our grand school system, be resisted to the death. Let our

public schools be fostered and cherished. Let a good English education be free as the air we breathe to every child in all the land. Let the child of the poorest man in America, stand on a perfect equality with the President's child, so far as an English education is concerned. Let the Papist bear his share of the burden in sustaining our common schools. Let his child have all the blessings of the school. Let there never be any division of the school fund, to please *Romanists* or any other sectarians.

If they cannot succeed in overturning the public schools, they will, if they can, exclude the Bible from them. Already have they clamored for its removal from the schools of the city of Cincinnati.

Yielding to the demand of the Romanists of that city, the Board of Education disgraced themselves, the city of Cincinnati, and their position as American citizens, by passing a resolution excluding the word of God from the schools of the city.

Who is prepared to say that a Roman Catholic, as such, is not an enemy to the Bible?

If they can, when they wish, vote the Bible out, can they not also vote McGuffey's Readers out? All they have to do is to raise the cry that the Readers are objectionable to them, and wire-work till they have a majority of the Board of education, which is already shown to be a possible thing, and out go the Readers.

If they can vote out, they can also vote in.

Next they will vote Romish books in for your children to read.

American Protestants are you ready for this? If not, let Roman Catholics know *now*, before it will cost too much, that they can *not* override our free schools.

I am inclined to think they could not have succeeded in passing their resolution in Cincinnati without help. It is hardly probable, and I think the papers stated at the time, that they had not a majority of the Board. But there is a large element in our city popu-

lations, that is infidel. This element is made up of Spiritualists, Progressionists, and Free Lovers, sugar-coated by the euphonious title of Liberalists. They are against the Bible, because it is against them. The Catholics are against the Bible, because its teachings are contradictory to all their corrupt theories.

These Infidels and Romanists have a hatred of the Bible in common. They will at all times be ready to join hands, if they can thereby deprive the people of the word of God.

With the Papacy, the end justifies the means, however base. J. C. R.

Chicago Mass Convention.

CHICAGO, Jan. 18th, 1870.

At the Mass Meeting held at Batavia, Ill., commencing Nov. 11th and continuing over the 12th and 13th, it was

RESOLVED That this meeting be adjourned to meet at the 25th St. and Ind. Ave. Christian chapel in Chicago, on the 18th day of January, A. D. 1870, at 7 o'clock P. M.

Pursuant to this resolution, the disciples in Northern Illinois, held a Mass Convention, commencing the 18th Inst., 2 o'clock P. M., continuing over the 19th and 20th.

John Tait of Chicago, President.

M. N. Lord, Secretary.

Convention opened by reading the 103 Ps., by Prest. Tait. Prayer by L. D. Waldo of Rockford, Ill.

The minutes of the Batavia meeting, read and approved.

On motion for the enrollment of members, the following were present:

D. P. Henderson, John Tait, W. W. Eaton, Jerry Hill, Sister Rena A. Smith, Sister A. Ross and Bro. Drury of the Indiana Avenue and 25th St church.

James L. Branson, Hugh Gourly and Bro. Badenock of the Carpenter street church.

Bro. Wright, one of the Executive Board from 16th St. church.

L. D. Waldo, Rockford, Ill.; James Farley, Cherry Valley; Andrew Ross, Mendota; A. B. Wood, Joe Wood and McTrumble, Palatine.

A. R. Knox and Joseph Owen, Fort Hill; A. Ross, Sec'y. Bureau Co. Cooperation; Sister J. Holt, Rock Island; John Yager, Coleta; Joseph Owen, Antioch; John Haws, Milburn; G. W. Mapes and W. C. Trimble, Princeton; A. Ross, Ohiotown; G. W. Mapes, New Bedford, and Dover; F. M. Bruner, N. A. Rawlins, Monmouth; E. Adamson, Secretary N. W. Christian Cooperation, Thomson; J. Yager, Lanark; A. R. Knox, Waukegan; G. W. Mapes, Snachwine and Leepertown.

There were also present Bro. John S. Sweeney, 16th St. church, Chicago, Ill.; W. T. Horner, Buffalo, N. Y.; A. S. Hayden, Eureka, Ill.; O. A. Burgess, Prest. N. W. Christian University, Indianapolis, Ind.; Dr. Bacon, Ft. Madison, Iowa; Wm. Aylesworth, South Bend, Ind.; C. G. Bartholomew, Waveland, Ind.; R. Edmondson, Westville, Ind., and Bro. Carter, Du Buque, Iowa.

On Motion reports were heard from Bro.'s Waldo, Ross, Mapes, Owen, Yager, Knox, Branson, Henderson and Adamson, and from Sister Holt, touching the condition of the churches.

Some few churches reported as strong and of vigorous growth, but in most cases weak and languishing, and the whole of the district North of the C. & R. I. R. R., quite destitute of proclaimers of the gospel as taught by the Apostles of Jesus Christ.

"Come and help us," is the cry and plea from every part of the district, and a pledge from all to do all they can.

On motion, Bro Henderson and others were appointed to procure a speaker for the evening session.

Committee reported, whereupon on motion Bro. O. A. Burgess was requested to deliver the evening address.

On motion adjourned to meet at 10 o'clock A. M., the 19th. Benediction by Bro. Henderson.

Jan. 19th, 10, A. M.

Convention opened by reading the scriptures and by prayer.

Minutes of previous meeting read and approved.

On motion Bro. L. D. Waldo, A. S. Hayden and F. M. Bruner were appointed a committee to report order of business.

Committee on order of business reported, report received and committee discharged.

The following committee, appointed at the Batavia meeting, to draft constitution and by-laws for this organization, viz: The President, Secretary, and at least three Directors. Reported upon the same. Report received and committee discharged.

The reading of the constitution and by laws having been called for—on motion it was resolved that each article be taken up and passed upon separately. A spirited discussion arose on the passage of these by-laws. During the discussion on constitution and by-laws, the meeting adjourned until 2 o'clock P. M.

2 o'clock P. M.

Convention opened by Prayer, by A. S. Hayden.

Took up the constitution and by-laws and continued the discussion until the whole were passed upon and on motion adopted.

Reports from different members of the convention on the condition of the churches in this district and their wants, and future prospects, were listened to with deep interest by all.

On motion resolved that the finance question be the order of tomorrow, A. M.

On motion of F. M. Bruner, a committee composed of the members of the Board of Directors present, be appointed to draft resolutions on finance.

On motion, adjourned until 9 o'clock A. M. tomorrow.

Benediction,

Jan. 20, 9, A. M.

Reading the scripture by the President and prayer by A. R. Knox.

Minutes of yesterday's session read and approved.

By permission of the convention, letters were received and read from Brothers J. N. Smith, of Lanark, J. C. Reynolds, Cor. Sec'y. of the State Mission-

ary Board, at Macomb, Ill.; C. W. Sherwood, Evangelist at large; Silas Stebbins, at Batavia, and others, regretting that from illness and unavoidable causes they could not meet and council with us, and expressing their determination to cooperate with us in the good work. Letters received and placed on file.

Report of committee on Finance called for, whereupon, on motion the following was read:

WHEREAS, It is apparent to all, that the time has come when money must be raised in and throughout this district in order to the successful prosecution of the Missionary Work assigned to us. And

WHEREAS, It is desirable to reach not only the church, but every individual member of the several churches in this district, and to solicit therefrom, funds to carry on the missionary work, and

WHEREAS, It is necessary to collect and disburse said funds at the least possible expense, therefore,

RESOLVED, That this Convention recommend, that each church appoint a Missionary Agent, or Secretary in its respective body, whose duty it shall be to collect the Missionary money, and to aid and assist the Corresponding and Recording Secretary in their labors, and to forward the funds so collected, to the Treasurer of the district Cooperation for disbursement,

On this resolution a very spirited discussion took place, indulged in by Bros. A. Ross, D. P. Henderson, J. Owen, C. G. Bartholomew, E. Adamson, J. S. Sweeney, M. N. Lord, John Tait the President, Johnson, Bruner and others, on striking out the word Missionary Agent or Secretary.

The resolution was lost and the following was finally offered by Bro. D. P. Henderson.

RESOLVED, That we have full confidence in the ability and integrity of our Corresponding and Recording Secretaries, and commit to them the bringing into existence and practice, and successful operation a financial system, and the unity and full cooperation of the brethren in the district we represent.

Adopted unanimously.

On motion,

RESOLVED, That this Convention, through their Recording Secretary, respectfully request that the present Missionary organization in this district, so adjust their Missionary work, as to harmoniously labor together with all the churches and brethren throughout the district, upon the plan recommended by the Louisville Convention and adopted by this meeting, also

RESOLVED, That E. Adamson, Sec'y. of N. W.

Cooperation, and John Yager, Andrew Ross, G. W. Mapes, and W. C. Trimble of the Bureau Co. Cooperation, J. Owen, of the Lake Co., Cooperation, and Myron Emmons, A. R. Knox, C. W. Sherwood and J. N. Smith be a committee to present this request to the several churches, and the brotherhood in this district.

Adopted.

RESOLVED, Also, that this Convention, through their Executive Board, make a request of the State Missionary Executive Board of this State, to so adjust the boundaries of this district, as to meet the wants of all the brotherhood cooperating and laboring in this district.

Adopted.

On motion the following preamble and resolution were adopted:

WHEREAS, It is important that the city of Chicago should be regarded by our people as one of the most prominent Missionary fields in the North West, therefore,

RESOLVED, That a committee of three of our brethren be selected, whose duty it shall be to make a full report of its condition and of that which may be of most value in promoting the spread of the gospel throughout the city, to the Executive Board of their district.

Whereupon Jas. L. Branson, D. P. Henderson and M. N. Lord were appointed said committee.

On motion a vote of thanks was tendered to the Chicago, Burlington and Quincy Rail Road, to the Chicago and Rock Island, the Alton and St. Louis, and the Chicago and North-Western Rail Road for their courtesy extended to the members of this Convention for returning them at one fifth fare.

On motion a vote of thanks was tendered to the Chicago Times, Republican, Tribune and Post, and their Reporters for their kindness in reporting and publishing proceedings, and

To the presiding officer of the Convention for his kindness, patience, and promptness in the discharge of his duties, and

To the brethren in this congregation for their hospitality to the members of the Convention and strangers present.

On motion the Secretary was requested to prepare and have published in the Standard, Review, Gospel Echo and other of our publications, these minutes.

On motion adjourned to meet at Rockford, on Friday before the second Lord's day in June next. *Benediction.*

JOHN TAIT, *Prest.*

M. N. LORD, *Sec'y.*

For the Echo.

"Shall We Know Each Other There?"

BY JOHN R. ROBERTS.

In the beautiful realm of heaven,
Where there's naught but glory given,
And all is lovely, pure and fair,
Shall we know each other there?

Where the good of ancient ages,
Spoken of in sacred pages,
Have gone a heavenly lot to share,
Shall we know each other there?

Where the sparkling rivers bounding,
And the angels' harps are sounding,
Which no sweet music ever spare,
Shall we know each other there?

Where a stream of love is flowing,
And the stars are richly glowing
On the crowns the angels wear,
Shall we know each other there?

Yes, the scriptures hath revealed us,
That we'll know the One that healed us,
When we to his home repair;
Then we'll know each other there.

Just beyond the rolling river,
Is the home of God, the giver,
'Tis a blessed home, and where
We'll recognize the sweeter there!
ARINGTON COLLEGE, ILL.

Several Things.

I desire to have a miscellaneous chat with our subscribers and have selected the above as the most appropriate caption for what I have to say.

It is important that there should be a definite understanding between the patrons of a paper and its editors. There must of necessity, be some rules or regulations connected with the publication of every paper. These rules should either be determined by the subscribers of a paper and acquiesced in by its editors, or they should be determined by the editors and acquiesced in by the subscribers. This is necessary, because two sets of rules are not apt to harmonize.

Carelessness is the foe of good order, and the father of confusion and misunderstanding. In the circular accompanying the December number of the Echo, we stated that it was the last number of the volume, and completed the terms of many of our subscribers. Some inter-

puted this to mean that their time was out when they had received but five or six numbers, and provoked at the manifest injustice of such a course of procedure, promptly ordered discontinuance. All this trouble arose simply because they did not carefully read the circular. The December number was the close of the volume, but not the close of the time subscribed for by all our subscribers, as they did not all commence with the January number. Note this simple rule for telling when your time is out:

If you subscribe for a year, your time ends with the number preceding the one with which you begin. For instance, if you begin with August, July will complete your year; if with April, the March number will be your complement, etc.

Our "rules of office" are not understood generally, I think, at least in their design, and the consequence is, some are dissatisfied with them. It is very difficult to please every body, and no one so signally fails as he who makes an effort to do so. It is thought by some that their paper should be stopped when the time paid for expires, without their notifying us of their desire to discontinue. This rule would be unobjectionable if there were not many good brethren who desire to continue the paper but who have not the means to forward at the exact time their year expires, but who can forward it during the year. It is for the special benefit of this class of persons that we continue sending our paper to those not notifying us to discontinue it. It is expected of every subscriber, who has the ability to do so, that he forward his subscription just as promptly at the expiration of his time, as if it were our custom to stop the paper, unless the money was received. *The money is due in advance.*

When you send us subscribers, please write their names correctly and legibly. No one likes to have his name wrong. Indicate whether they are new subscribers or old, and the post office address in either case.

Communications intended for publica-

tion should be sent in early in the month, that we may properly arrange the matter. They must be accompanied with the name of the author.

Money can be sent securely to us either by express, post office order, or registered letter. Therefore, it is not necessary to wait for us to come round after it.

Some few complain that they receive their papers irregularly; and one brother orders his paper stopped, because it is always a month behind hand. We suggest to these parties that it is probable they have friends who read the Echo at their expense. It is not mailed irregularly, nor has a single number been a month behind hand during the past year.

J. H. G.

From the Missouri Journal of Literature,
The Way to be Happy.

Some think it is a hardship to work for their bread,

Although for our good it was meant;
But those who don't work have no right to be fed,
And the idle are never content.

An honest employment gives pleasure and gain,
And makes us our troubles forget;
For those who work hard have no time to complain,
And 'tis better to labor than fret.

And if we had riches they could not procure
A happy and peaceful mind;
Rich people have troubles as well as the poor,
Although of a different kind.

It signifies not what our stations have been,
Nor whether we're little or great;
For happiness lies in the temper within,
And not in the outward estate.

We need only labor as hard as we can,
For all that our bodies may need;
Still doing our duty to God and to man,
And we shall be happy indeed.

The Meeting at Macomb.

Brother P. K. Dibble of Macon City, Mo., has been conducting a very successful meeting for the church at this place, since Saturday evening before the second Lord's day in January.

Up to the present writing, there have been about thirty additions. The meeting is still going on with increasing interest.

The meeting on Thursday night was somewhat peculiar, but none the less interesting. Bro. Dibble preached a very thrilling discourse and closed with an invitation. No one responded.

Another exhortation was delivered and the invitation repeated. Still no response. Bro. D. then announced that the meeting was closed, by the decision of those for whose interest it was carried on—the ungodly, who, by their refusal to obey the Savior, had virtually decided that the meeting should close.

The brethren all then sang :

"My Christian friends in bonds of love,"

and gave Bro. Dibble the parting hand.

The audience was then dismissed, but did not seem disposed to disperse very rapidly. Finally a young lady walked forward and told Bro. Dibble that she wanted to confess the Savior. He called the attention of those present, (about half the original audience) and took her confession. She desired to be baptized the next night, and an appointment was made to that effect. The remainder of the audience was now in the act of dispersing, when another young lady came forward and confessed her faith in Christ.

The eyes of many were suffused in tears. Another still stepped forward and made the confession which is unto salvation. The people stood looking on in wonder and silence. A moment only elapsed and still another one came. We were happy and sang a song, and Bro. Dibble concluded to remain awhile longer.

He is a plain, argumentative speaker, makes his points clearly, has the word of God dwelling in him richly, makes no compromise with error, and is an earnest, faithful and effective proclaimer of the ancient gospel. May the Lord prosper him in all his future labors.

LATER.

Since writing the above, four others have been added. The meeting is still going on. The house is crowded every night and much religious interest is manifested.

J. H. G.

Correspondence.

BATAVIA, Kane Co., Ill., Dec. 25, '69.

DEAR BRETHREN REYNOLDS & GARRISON:

We have just closed a good meeting with the small, but active church, in Ohio Town, Bureau County, with the most encouraging results.

Eight interesting and promising young men, and one young lady, "hearing, believed and were baptized."

Considering the stormy weather, impassable roads, and inflexible and ingenious opposition, the conversion of these nine young people to the Lord, was good success, and cheering to the hearts of the few veterans of the cause in that vicinity.

Of the forty-two members of that congregation, twenty-eight are young and unmarried people. It is largely a young people's church, and is still free from the common faults of young people.

I was pleased to find the members so thoroughly set against balls, bussing-bees, bacchanalian feasts, races, lotteries, and all that immoral machinery for beguiling money from the pockets of unwilling contributors, to which belongs lottery-cakes, sham post-offices and grab-bags.

This is worthy of note, especially where the young folks outnumber the old folks two to one.

All their church finances are supplied by voluntary contributions on each Lord's day, and so liberal were these, that my labors for them were amply and liberally rewarded, and I was dismissed for my home free from the curse resting on those who provide not for those of their own household.

I would suggest however, to those good brethren, that in addition to their faithful and solemn Lord's day contributions, if they would add the previous pledges of specified sums, conditioned that the Lord had prospered them as they had reason to expect, they would raise more money, by reaching some individuals not so well otherwise reached, and the officers of the church would have a better chance to adapt the current expenses for the year to the probable current income,

and an increase of efficiency of the church would be the result.

Another praiseworthy feature of that interesting little church is found in their "Biblical Institute," which assembles weekly, and in which the bible is read and studied, and in which the members, young and old, male and female, read essays, give declamations, ask questions, hold brief discussions on current religious subjects, with two speakers on each side, and with all the proceedings subjected to an appointed critic, who reports at each meeting. Each session is opened with prayer, and closed with singing, and all the questions and proceedings are carefully guarded and made to look to the increase of scriptural knowledge and true piety.

Bro. Andrew Ross is a bible man, and preaches efficiently to the congregation nearly every Lord's day, and is always ready to carry the heavy end of all the expenses and responsibilities.

While in the midst of that good little church, I learned to most devotedly love its members for their work's sake. May God bless them.

Your brother in Christ,
C. W. SHERWOOD.

EL PASO, ILL., Jan. 17, 1870.

Dear Brother Reynolds:

I have just closed my engagements with the North-Western District, where I was engaged to hold a series of protracted meetings, running through six months.

As these meetings have been sufficiently reported, I will only state at present, that the result was most glorious at every point. The arrangement for this work was made by Bro. Dudley Downs, (in part) while he was laboring in the interest of the State Co-operation. I was nobly sustained at each point. The Co-operation included Palatine, Ft. Hill, Antioch, and Milburn. I held two meetings at Ft. Hill, and two at Milburn. We had the cordial co-operation of all the brethren who were in good standing in the district, and left many warm hearts rejoicing.

Closing with the quarterly meeting at Milburn, on the evening of the third Wednesday in August, in company with Bro. W. T. Horner, I was conveyed to Waukegan in time for the morning train for Chicago, where, after waiting six hours, I took the cars for home, where I arrived at three o'clock in the morning, and found all well, for which we were thankful to the Giver of all good.

Remaining at home to preach for our own congregation, on the fourth Lord's day we started to Old Union, Dewitt county. While in Clinton, on our way, we saw Dr. Zimerman, a preacher of fair talent, from whom we learned that our brethren in Clinton had rented their house of worship to the Universalists half the time. Bro. Zimerman was much opposed to the movement, but could not help it. We were informed afterwards, that one of the leading brethren was opposed to our meeting Mr. Bun, (the Universalist preacher) in debate, for the reason that they (our brethren) and the Universalists were on good terms now, and they did not want any strife stirred up amongst them.

We commenced preaching at Old Union on Saturday evening, before the first Lord's day in January, and continued over two Lord's days, with the most happy results. We had but one confession, and four or five reclaimed; but our principal success consisted in harmonizing our brethren on the subject of re-baptism. This congregation is in fine condition.

From Old Union, I returned home on Thursday, and on Friday I started for Marine, Madison county, where I am now writing, and in very poor health.

We have no congregation here. I am preaching in the Lutheran church to a full house, but will have to close on account of my poor health, with a promise to return in August.

Your brother in Christ,
R. B. ROBERTS.

HALE, OGLE Co., ILL., Jan. 18, 1870.

Editors of the Gospel Echo:

The neat appearance and intelligent

style of the Echo, has led me to reflect back some thirty years, by way of contrast, to the period when, through the power of the truth, I was forced to confess its claims. When we used to feel the force of the sentiment in the stanza, "What poor despised company of travelers are these?" when our valuable publications, and our capable minds to conduct them, were so few. We had but few books then, that we could read and approve on account of the aid they afforded us, in understanding the Gospel. Whereas at present, we have among us a great amount of preaching talent, and publishing ability. Men who have become powerful in the knowledge of the great scheme of redemption. And it is fortunate that we have the benefit of such minds, at a time when, unhappily, we see skepticism showing itself in pretending even to confess the truth, and in approximating so nearly to it, that the counterfeit is hard to detect. To meet it in this form, and expose it discreetly, requires our men of purest thought, and most correct understanding of the Bible. To such, our experienced preaching brethren, I beg to offer a word of counsel: Study less of the fine art of sermonizing, leave that among those to whom it belongs—the admirers of fashionable religion. Let our earnest solicitude be, to have the world understand the difference between right and wrong; truth and error. Be humble, brethren, and may the Lord bless and prosper you.

W. B.

Wayside Gleanings.

We visited Eureka a few days last week with a view to extending our acquaintance with the brethren and increasing our list of subscribers at that place.

We are glad to say that we found the Eureka brethren with the armor on and doing battle in the King's service.

I accompanied Bro. Darst one evening to a social meeting at the house of one of the brethren, and it was indeed a feast to the soul. Bro. Hayden was there, and

by his direction infused life and earnestness into the meeting.

I learned that the whole church meet at the church house on Wednesday evening, while on other evenings during the week, meetings are held at private houses in different parts of the town, so as to be convenient for all. The town is districted and each member knows his district. We commend this practice to all our congregations, as a means of

1. Promoting personal piety.
2. Securing a more general attendance at the social and Lord's day meeting.
3. Training young disciples to participate in the prayer meeting.

On Friday morning I visited the college and remained during the hour for rhetorical exercises, with which we were much pleased.

The institution is thriving under the direction of Bro. H. W. Everest, the efficient President, and those associated with him in the good work.

On Lord's day morning, conveyed by Bro. Beakman, we went to the Mount Zion church, about three miles North-East from Eureka, where we had sent an appointment a day or two before.

This is the congregation where brethren McCorkle and Poynter held so successful a meeting, a report of which is in another place.

A good audience turned out and we gave a discourse directed mainly to young converts.

An invitation being given, one lady joined from the Old Christian order, being about the only one in the house who was not a member. Though there was not an individual present that I was acquainted with, I enjoyed the meeting finely with that noble band of brethren and sisters. May the Lord bless them. If we should meet them no more in the flesh, we have

"The hope when days and years are o'er
We all shall meet in heaven."

After the audience was dismissed, we took five or six names for the Echo, and made Bro. Brown, one of the elders, our agent in that congregation. We hope to receive a handsome club from there.

Having partaken of refreshments at

the house of Bro. Shortridge, we returned to Eureka, and had the privilege of addressing a very large audience on Sunday night.

Bro. D. M. Kirkbride will please accept our thanks for assistance rendered us while there.

On Monday evening we came to Washington, and preached for the congregation there Monday and Tuesday nights. We had a good hearing, and much interest was evinced.

The brethren at Washington have an elegant house of worship, and are in a prosperous condition. Bro. Everest is their preacher this year. We obtained a few subscribers here, and formed many pleasant acquaintances.

May the Lord bless them in their efforts to illuminate that goodly town with the rays of gospel truth! — J. H. G.

Which of the Two is True?

Our Baptist friends in Macomb and elsewhere, are a zealous people in making proselytes, and getting money.

The members of the Baptist church in Macomb are peculiarly anxious to convert persons from the Church of Christ to the Baptist church.

Let it be reported that some member of the Christian church is disaffected towards the church, or some member of the church, and no lovely maid was ever more ardently wooed by love-sick swain, than that person will be by the Baptists.

The Baptist preachers in their holy (?) zeal, uninvited and unannounced, visit the houses of the members of the church of Christ so much, that some people get a little disgusted.

The Baptists in Macomb have just been having a protracted meeting. While this was in progress, a Baptist minister by the name of Scott, visited Macomb in the capacity of a Bible Union Agent. He of course wanted money. He wished to get it from the Christians. He told two, if no more, of our brethren that

there was *very little difference between us and the Baptists.*

What a nice bait for money!

There is a lady in Macomb who, before her marriage had been a Baptist in another State. Since her residence in our town, she had not united with any church. Our Baptist friends were terribly exercised lest she should join that church which they are pleased to call Campbellite.

This lady had the misfortune to lose her first child, a lovely little boy, by death. During the continuance of the *same protracted meeting*, when all other stratagems had failed, a member of the Baptist church, told this lady that we, the Disciples, believed that all infants would be lost, because they were not baptized. Thus seeking to make the impression on the lady's mind, that according to our faith, her precious little child was lost forever. This was to deter her from joining the Christian Church.

Now let us put the two statements side by side and see how they look.

The preacher said, when he was after our money, there is *very little difference between us.*

The Baptist member said, to deter the lady from uniting with us, *that we believe all infants lost because they are not baptized.*

Any body can see that one statement or the other is false, for they are contradictory, unless Baptists believe in infant damnation.

Which assertion is true?

Neither of them. The difference between us and them is *not* very little.

We do *not* believe that one single infant will be lost.

Is a religious people to be trusted who will tell one story to get our money and a contradictory one to prevent us from getting a member or to get one themselves?

Both statements are as destitute of truth as was the Serpent's when he said, "Thou shalt *not* surely die." J. C. R.

Church News.

OHIO TOWN, (Limrick P. O.) Ill.

Dec. 5th 1869.

DEAR BROTHER REYNOLDS:

After the Co-operation Meeting closed in Batavia, which began on the 11th of November, brother J. N. Smith of Lanark, continued the meeting another week, and up to the time when he left, eight were added to the congregation of the Lord. On the next Lord's day I returned there to fill my regular appointment and gave four more discourses, and six more accessions were secured to the army of the faithful—making fourteen in all. Brother Smith is a good workman and enthroned in the hearts of the brethren. May God preserve him from all evil.

Your brother in Christ,

C. W. SHERWOOD.

In October I held a meeting in Rochester, Peoria county, where there were nine converts received by baptism.

Some time in September we organized a church in Dwight, Livingston county, of, I think, about twenty members. Bro. G. W. Calkins, the elder *pro tem*, the deacons now forgotten. They have employed Bro. J. R. Frame, (who is now preaching at the county seat, Pontiac,) to preach for them one fourth of the time this year. They desire preachers in passing to call and aid them. I have preached at various other points during the summer and fall, and there were, as near as I can remember, some fifteen additions that I have not seen reported. We hope for more.

G. CAMPBELL.

EUREKA, Ill., Jan. 11, 1870.

BRO. J. C. REYNOLDS:

During our vacation of two weeks, including the holidays, I assisted the Antioch church, (Tazewell County), in a protracted meeting, the immediate result of which, was fifteen additions, to the congregation. During the year just past, besides my regular College duties, and Sunday labors, I have held or assisted in holding meetings, in which one hundred

and thirty have been converted.

The winter term of Eureka College opens finely. Yours,

H. W. EVEREST.

EUREKA, ILL., Jan. 29, 1870.

Dear Brethren Reynolds & Garrison:

The meeting at Mt. Zion, four miles from this place, closed on the 20th inst., with forty-two additions. Twenty eight were immersed; five were from the "Old Christian Order," and the ballance restored.

Bro. J. B. McCorkle did most of the preaching, and we have few better, or more successful Evangelists.

The church now numbers about one hundred members, and is in good working order.

Yours in Christ.

W. C. POYNTER

MUD PRAIRIE, Wayne Co., Ill.

January 18th, 1870.

Brethren Reynolds & Garrison:

As an item of church news, I send you the following: I held a meeting with the brethren of Pleasant Grove Church, Wayne Co., Ill., from the 8th of this month to the 16th, inclusive. There were seven added to the church. Four immersed, and three reclaimed.

As ever, yours in Christ. C. ADES.

Keep at it.

After a great snow-storm a little fellow began to shovel a path through a large snow-bank before his grandmother's door. He had nothing but a small shovel to work with.

"How do you expect to get through that snow-drift?" asked a man passing along.

"By *keeping at it*," said the boy cheerfully; "that's how!"

That is the secret of mastering almost every difficulty under the sun. If a hard task is before you, stick to it. Do not keep thinking how large or hard it is, but go at it and little by little it will grow smaller and smaller until it is done.

THE DEBATE.

A religious discussion between Rev. G. A. Coulson and Rev. Sam'l. A. Kelly, held at Glendale, Ky., August 31st and September 1st, 1869.

PROPOSITIONS:

First. The New Testament Scriptures teach that a man is a child of God,—justified, saved, before he is baptized.

Affirmative—**COULSON**; Negative—**KELLY**.

Second. The New Testament Scriptures teach that all the power is in the Gospel necessary to quicken the sinner.

KELLY affirms; **COULSON** denies.

The debate is now published, in a neat pamphlet, by John P. Morton & Co., Louisville, Ky. Retail price, Fifty Cents per Copy. Liberal discount to the trade.

All orders must be accompanied with the money. Send by post-office order, express, or registered letter, Address,

JOHN P. MORTON & CO.,
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Disciples of Christ; Apostolic order in the churches; missionary work in the world; and a free, candid and thorough examination of all questions of doctrine or practice involving the purity and progress of Christianity.

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A LIBERAL PREMIUM.—To interest all in extending our list as much as possible, we make the following offer:

We will give a copy of "Campbell on Baptism" (a book that that sells for \$1.40 in the stores) to each one who sends us a club; or to any old subscriber who will renew and send us another name or to any new subscriber who sends his own name, if desired; the money to accompany the order in each case.

Address, Bethany, West Virginia,
W. K. PENDLETON.

THE MANFORD & SWEENEY DEBATE.

The discussion is not yet out, but is being hurried through the press with all possible dispatch, and will be mailed to all subscribers as soon as it is ready. This book will contain near four hundred pages, and will be printed in the latest style, on good paper, and neatly bound in cloth. It will embrace a pretty thorough discussion of "the final reconciliation and salvation of all who leave this world sinful," as taught by the Universalists; and the Day of Judgment, second coming of Christ, and final punishment of the wicked, as taught by our brethren. It will have the full endorsement of both parties as it is being published by the parties jointly. Price, \$1.50. All advanced subscriptions will be thankfully received by

J. S. SWEENEY,
Chicago, Ill.

In Bro. B. C. Toler's letter, the word "mystic" occurs in a connection that will be regarded objectionable.

It is due to brother Toler to say that he wrote me to correct it, but his letter came too late to make the desired correction, the article being already printed.

No one need "pitch into" brother Toler, as he objects to the word himself. **J. C. R.**

Under date of January 17th, 1870, I received a good old fashioned letter from my dear friend and brother, J. P. Roach, now at St. Charles, Iowa. Brother Roach speaks cheerfully of the progress of the Gospel in that part of Iowa. He is one of our best preachers. His letters are always welcome visitors at my humble dwelling.

Write often, brother Roach.

May the Lord continue to bless his labors "in word and doctrine." **J. C. R.**

THE MORNING GLEAM.

A music book, with a new system of round notes, superior to the old in every respect, and adapted to the apprehension of little children. "A great theoretical reformation," "on the right principle and so plain that everybody can see it." A new day in musical science has begun to dawn. In two sizes, 25 and 40 cents per copy by mail.

Address,
P. H. DAYHOFF, Chenoa, Ill.

THE MILLENNIAL HARBINGER FOR 1870.

FORTY-FIRST VOLUME.

A monthly of 80 pages, printed on fine paper and filled with articles of original matter, devoted to

The discussion of the great moral and religious issues of the age; the cultivation of moral and religious life in the family; union among the

OBITUARIES.

Milton P. Wallace died Dec. 27th, 1869.

Little Miltie, the infant, and only son of a widowed mother, passed over the river of death, after thirteen months wrestling with painful disease. How it grieves our hearts to see infants struggling in the arms of death, passing out upon the tide, when we can only stand and view it borne away by that king of terrors!

Weeping mother and friends, lean on Jesus, and say, "It is well, Thy will be done."

"He rests where sin and grief are o'er,
And thou shalt meet thy child in heaven."

ELI FISHER.

BEDFORD, ILL.

Elder John S. Kern died Jan. 16th, 1870.

Another veteran soldier of the cross has fallen. Gone to swell the number of the redeemed in the Glorious Land.

Brother John Kern, the son of Brother Conrad Kern, was born October 20th, 1820, and became a disciple of Christ about the age of sixteen. For a number of years past he has been an elder of the Church of Christ, at Bedford, Illinois.

Since his obedience to the Gospel of Christ, he has ever been faithful to his heavenly Master. During a long and painful illness he was ever patient, and exhibited the strongest faith in the promises of God, speaking words of encouragement to his bereaved family, mother and friends. He leaves a wife and three little boys to mourn his loss.

In his death, a dutiful son, a loving husband, a kind father, an excellent citizen, and a faithful Christian has been called away from the labors of time to the rest of eternity.

Let weeping friends forget the agonizing death-scene, and only think of the rest in heaven.

"There, amid the shining numbers,

All our toils and labors o'er,

Where the Guardian never slumbers,

We shall dwell for evermore."

ELI FISHER.

BLANDINVILLE, ILL.

Whereupon, we, the members of the Newtonian Society, of Abingdon College, having learned of the death of Dr. Joseph Huff of Blandinville, McDonough county, Ill., once an *active* member of this society, desirous of expressing our sympathy and regret caused by his death, and as a token of which he is *well worthy* as a society associate and fellow school-mate, therefore

RESOLVED, That in his death we suffer the loss of one whose connection with us was pleasant, profitable and instructive, and that we feel the absence of a Christian brother.

RESOLVED, That we sincerely sympathize with his wife, in the bereavement which casts so dark a gloom around her mourning heart.

RESOLVED, That a copy of these resolutions be sent to the wife and parents of the deceased.

RESOLVED, That the editors of the "Vanguard" and "Echo" be requested to publish these resolutions.

ALVIN THOMPSON, }
J. W. MOORE, } Com.
LIZZIE PERDUE, }

The painful duty devolves upon a near relative, to record the decease of a devoted wife, an affectionate mother, an esteemed friend, and a faithful Christian.

Died, near Ursa, Adams county, Illinois, Dec. 13th, 1869, after a long and painful illness, Mrs. Sarah Colvin, wife of Davis P. Colvin, and daughter of Jesse M. and Minerva J. Kirkpatrick, of Lima, Illinois, in the thirty-fifth year of her age.

She was born and raised near the place

where she departed this life, joined the Christian church in 1853, lived a consistent Christian life; the needy, the afflicted, and the distressed, were always especial objects of her care. She was one of the few who carried her religion to her home, and out into the world; none knew her but to love and esteem her, and whilst she left a husband and two children, many friends and relatives, to mourn her loss, she left an unmistakable evidence that our loss was her great gain.

The Pioneer, Christian Monitor and Christian Review, please copy.

LIMA, Ill., Dec. 29, '69. W. M. K.

DIED, at the residence of her father, near Ipava, Illinois, Sister Nannie Hager, daughter of Samuel and Susan Farr, in the 23d year of her age, after a painful illness of eleven weeks, which she bore with that patience and fortitude that adorns the Christian character.

She embraced Christianity in early childhood, and has ever been a faithful follower of the blessed Master. In the Sunday School, she was a live worker, and her labors will be greatly missed. Her nature was so meek and gentle that the children knew her only to love her, and she was highly esteemed by all who knew her. She struggled in death thirteen hours, in which her sufferings were the most severe. But her death was victory. She called her parents, brothers and sisters around her bed and bade them one by one, farewell, then said, "sing to me of heaven," and as the last lines were concluded—

"Let music cheer me last on earth,
And greet me first in heaven."

she clasped her hands in the triumph of that living faith. Thus, in the spring-time of life, she passed away and her soul went up to the pearly gates and gushing fountains of life. "Blessed are the dead that die in the Lord." Alas! how true that we can only go with them to the threshold of the grave. None but Jesus can bear them over the turbid flood. The light of his countenance will turn the gloom of the grave into the light of heaven. She leaves a large circle of

relatives and friends to weep over the sunny memories of her affectionate life. But we mourn not as those who have no hope, for we know our loss is her gain. God be merciful to us, and may we meet her in his eternal kingdom. To us, she was an affectionate sister, and her death makes us feel very lonely. But we confidently expect to meet her and the blood-washed millions, who have gone before, when days and years are past, where sin and death can blight the heart no more. What a grand and glorious meeting that will be, when the sundered hearts of earth are reunited in heaven! When we all get home from the bitter wanderings of this our temporary exile! All alive safe and saved, and beholding our Father's face in peace!

"We will weep no more for tears are vain,
Our dearest sister is free from pain."

S. W. DERHAM.

IN MEMORIAM.

Only a few short weeks ago, the death-warrant was issued from a higher tribunal than any of earth, and a friend and brother of many of us, Henry Willis, was called from among us, to become an inhabitant of another world.

It is always a sad parting, when the man or woman, whose head is all frosted over by the touch of years, commences the voyage across the cold, dark waters that separate heaven and earth; but the sorrow is softened and subdued into twilight, by the thought that the tree of life had grown to its full height, had produced the fruit that rendered it acceptable to God, and then went to receive the promised reward.

When the darling, pet child of the home-circle, dies, we mingle *white* with the black drapery of mourning. There is something so sweet, pure and holy, so much like our dreams of heaven, and so little like our knowledge of earth, that it renders grief at least bearable.

But when death places his cold, merciless hand on the brow of the *man*, just when the bright hopes of youth are be-

ing realized—its promises being fulfilled—when he has enlisted under the ensign of Jesus, to help fight the battle of right against wrong—oh, then it is *so* hard. Then it is that the gathering clouds that cover the firmament of existence, become great billows of inky, unrelieved blackness.

Those who were acquainted with our brother, knew his Christian character, his true, kind heart, his many good qualities, and his few faults. More than this can certainly be said of no human being.

What can I say to his wife? *Nothing*, for none but those who have passed through the same ordeal, can even imagine her feelings, as she pushed the dark hair, damp with the mist of death, back from his brow, and kissed that loved face, for the last time. Stop a minute, and think of it, will you—the *last time*.

It seems but a day, since I witnessed their marriage—a quiet, sweet wedding—and now she is *alone*. I was going to say, but will not, for she is a Christian, and her best friend, Jesus, whispers such magic words of comfort and love, as no finite mind can pen.

EMMA VEACH.

Died, at home, near Cameron, Jan. 18th, 1870. Mary J. Jones, wife of Moses R. Jones, of a sudden and unexpected illness which lasted but about 21 hours. She was the daughter of Wm. Whitman, who moved to this State from Kentucky in the year 1830. Her father was among the hardy pioneers and earliest preachers of Warren county. Mary was one of eight daughters and three sons, all of whom except an infant brother and herself are still among the living. She embraced the religion of Jesus when about fifteen. She was amiable and gentle in her life, and died at peace with all the world. No enemies rankled in her heart in death, but a calm and beautiful faith sustained her under the weight of the awful certainty that she must so soon make an exchange of worlds. She leaves her husband and six children, not so much to mourn her loss, as to be encouraged and led by her example to "the better land."

Thus the bonds of earth are loosened one by one, and we move over from the associations of friends and kindred here, to wait the voice of Him, who shall fix in an eternal state the condition of joy or sorrow, bliss or woe, for which we are each found fitted.

F. M. BRUNER.

MONMOUTH, ILL.

MARRIAGES.

MARRIED—At the residence of the bride's father, on December 24th, 1869, Bro. A. D. MOORE, of Blandinville, to Sister M. J. GIVENS, of Terre Haute, Ill., by ELI FISHER.

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C G Bartholomew, Ind.....	50	ERN ILLINOIS:		
T. Lockhart, Ind.....	20	<i>Dear Brethren and Sisters:—It has</i>		
Joel Dillon, Ind.....	15	<i>seemed good to us to have a Preachers'</i>		
Wm. Brothers, Ind.....	11	<i>Institute, a Cooperation Meeting, Lord's</i>		
J M Goss, Ind.....	32	<i>Day School Convention, and a General</i>		
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Monday Afternoon—Organization and Miscellaneous Business.

Monday Night—Discourse, "The Church of Christ," J. R. Howard, South Pass.

Discussion of same topic.

Tuesday Forenoon—"The Eldership—What are the qualifications, powers and duties of Elders, and how selected?" William Rhodes, Makanda; W. T. Williams, Mount Vernon.

Discussion of same topic.

Tuesday Afternoon—"The Deaconship—How should Deacons be selected—What are their qualifications, powers and duties?" Peter Vogel, Du Quoin; John A. Williams, Salem.

Discussion of same topic.

Tuesday Night—Discourse, "Pastoral Care of Churches," Peter Vogel, Du Quoin.

Wednesday Forenoon—"What should be the meeting and religious exercises of a Church of Christ?" G. P. Sloan, Centralia.

Discussion of same topic.

Wednesday Afternoon—"Preaching—What should it be, and how adapted to all classes?" M. F. Wilson, Herrin's Prairie.

Discussion of same topic.

Wednesday Night—"Social and Prayer Meetings," B. A. Howard, Du Quoin.

Discussion of same topic.

Thursday Forenoon—"Church Music," R. J. Young, Murphysboro.

Discussion of same topic.

Thursday Afternoon—"The Cause in Southern Illinois and its needs," Clark Braden, Carbonada.

Discussion of same topic.

Thursday Night—"Church Finances," Thomas Munnell, Cincinnati.

Discussion of same topic.

Friday Forenoon and Afternoon—Cooperation Business.

Friday Night—"Lord's Day Schools," L. S. Brown, Hillsboro.

Discussion of same topic.

Saturday Forenoon and Afternoon—Lord's Day School Convention.

Saturday Night—Discourse by J. C. Reynolds, Macomb.

Lord's Day and Night—General Meeting of Brethren and Sisters.

Pencil Drawing.

Bro. S. C. Hungate has just completed a most magnificent drawing of Abingdon College and grounds, which he proposes to have photographed in a short time.

We have examined several fine drawings, but have never seen one that exhibited more perfection in the beautiful art of drawing than this one. It is true to the original and cannot fail to please all lovers of the beautiful. I predict that it will occupy a prominent place in the parlors of the friends, patrons and students of Abingdon College. J. H. G.

An Explanation.

I have done nothing for the State Missionary Cooperation since the middle of November, 1869. It is proper that the brethren of the State should know the reason why. My bodily health has been such, much of the time since then, that I was confined to my bed, and that I was unable, all the time, to go from home. This is also my apology to a number of good brethren for not answering their letters at the proper time. My health is better now, Feb. 7th, than it has been since November. I will be in the field just as soon as health will at all allow.

J. C. R.

Money received on subscription for the *Echo*, since October 1st, 1869. Persons who have sent money, prior to the 15th of February, 1870, and not finding the receipt the usual acknowledged below, should notify us at once.

S. C. Hungate	2.00	Emerson Wood	2.00
T. L. Gregory	25.00	J. H. Boring	2.00
Mrs G. W. Dunlap	2.00	Mrs Lizzie Ingots	2.00
Mrs E. P. Epperson	2.00	Jonathan Harrison	2.00
J. G. A. Woodworth	2.00	Henry Trout	1.00
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NO. 3.

For the Echo.

Sectarianism Against Itself.

We have before us a pamphlet, a "Discussion between Elder Geo. W. Owen, and Rev. I. A. Hood, upon the Mode, Subjects and Design of Baptism, held at Maroa, Macon Co., Ills." It consists of three written discourses by each of these men, one discourse by each upon the three subjects indicated. For an able condensed presentation of both sides of these great questions in so short a compass, I know of nothing in print equal to it. It ought to be stereotyped and circulated among the million.

It is not a debate. Each one comes out and takes his position, so there is no chance for retreat. Rev. Hood fairly represents the Pede-Baptist side, and Bro. Owen the side of those who claim to be the Church of Christ.

It is not our object to review the pamphlet, but to look at the inconsistencies, the contradictions of Sectarianism, taking Rev. Hood's positions as a fair representation of Pedobaptistism in the present day.

Rev. Hood plainly states the Pede-baptist theory as to the steps on the sinner's part to pardon and to eternal life. He has two orders of steps, one order for the adult, another order for the infant. Says he, (79) "In the first place there were to be the unbaptized adults. They were, first, to be taught; second, they must have the intellectual belief; third, that state of mind in which saving faith, godly repentance and holy love come in; fourth, remission of sins; fifth, baptism; sixth, salvation or eternal life. Mark's and Luke's account have reference only to adults. Matthew, on the other hand, has an eye, not only to unbaptized adults,

but to infants. His teaching, accordingly, is, first, proselyte; second, baptize; third, teach. That very memorable remark to Nicodemus, John iii, 5, 'Except a man be born of water and of the Spirit,' gives, first, baptism; secondly, regeneration, as the law of the 'Kingdom of God', i. e., Christ's visible church. Infants were to be baptized (baptism), adults were to be born again (regeneration). That very noticeable saying of our Savior, Matt. xix, 14, 'For of such' (little children) 'is the kingdom of heaven,' (my visible church) gives the law for the new dispensation, and it must be then, first, baptism; second, teaching, when they can understand; third, regeneration; fourth, remission of sins; fifth, salvation or eternal life."

1. It is remarkable, that even according to the Sectarian theory, baptism comes before eternal life. A Pede-Baptist pardon or a Baptist pardon does not secure eternal life without baptism afterward; hence, a Sectarian pardon, without baptism afterward, is of very little value. Will they claim that though Heaven's order is first pardon, second baptism, third eternal life; or in the case of the infant, first baptism, second pardon, third eternal life, in either case making baptism a command of Jesus to be obeyed before eternal life. Will they claim that baptism is nonessential? This is saying that one can have eternal life and not obey the requirements of the gospel of Christ. This is Universalism. If one can have eternal life and live and die in disobedience to Jesus, then the Universalists are right.

But we will let Rev. Hood speak as to the importance of this "duty" as he terms baptism, and we will draw a logical inference. Says he, (43) "There is substan-

tially one church under two dispensations, etc. The initiatory right is different. Under the old dispensation it was circumcision, under the new, baptism." Again, (45) "The fact that God laid such stress upon infant circumcision, and threatened such a terrible punishment for neglect of it, shows that infant baptism, under the new dispensation, must be an important duty. We read Gen. xvii, 14, 'And the uncircumcised man child * * shall be cut off from his people.' If the All-Wise Being, in that covenant, which is ever the covenant of the church under both Jewish and Christian dispensations, laid such stress upon infants receiving the sign of church membership, shall we conclude that it is any different under the new dispensation?" The logic that would thus entitle infants to "their covenanted privileges," must also fasten upon them the "terrible punishment" of being "cut off from his people" if they are not baptized. Will Pedo-Baptists say that a person can be cut off from God's people and yet have eternal life? If so, these "covenanted privileges" do not amount to very much after all.

Pedo-Baptists then must assert that obedience to Jesus is not essential to eternal life, and that one can be cut off from God's people and yet have eternal life; or otherwise they must admit that a Baptist or Pedo-Baptist pardon will not entitle one to eternal life, unless baptism be added to the pardon! Even "the holy regenerate state of mind" without baptism cannot secure eternal life, unless "the holy regenerate state of mind" can secure eternal life to one who disobeys the Lord Jesus, and to one who is cut off from God's people!!

If this outward ordinance, baptism, comes before eternal life, why object to Peter preaching, "Repent and be baptized * * for the remission of sins and ye shall receive the gift of the Holy Spirit?" After all, this outward ordinance comes before eternal life; why not before pardon?

2. The Pedo-Baptist theory has the

baptized infant in the church and yet out of the church at the same time. Says he, (47) "Is baptism the rite of initiation to the Christian church? If you answer yes, as you must." Then the baptized infant is in the church of Christ. But next we have him quoting (79) Jesus' words to Nicodemus, "Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God," and he defines this to mean, "Christ's visible church." Then he adds, "Infants were to be baptized (baptism), adults were to be born again (regeneration)." Since then, according to Rev. Hood, Jesus told Nicodemus that one must be baptized (born of water,) and regenerated (born of the Spirit) or one can not enter into Christ's visible church, (the Kingdom of God), and since, only adults were "to be born again, (regeneration)," of course infants can not enter into Christ's visible church, until they become adults and are regenerated! The infant is a member of Christ's church by being baptized; but then he, after all, has not entered Christ's church, because the infant is not an adult and therefore has not been regenerated!! I do not understand it.

3. The sects teach, (Rev. Hood fairly represents them, 86), that "vital faith and godly repentance, the usual faith and repentance of the scriptures, are graces belonging to the holy regenerate state of mind." But then he tells us, (84) "God has a visible church in the world, and it is the duty of an unregenerate, unbaptized man to believe and repent and join that church, though in his last moment of life." How can it be the duty of an unregenerate man to believe and repent, when vital faith and godly repentance are "graces belonging to the holy regenerate state of mind?" I cannot reconcile this, unless Rev. Hood means to say that it is the duty of an unregenerate, unbaptized man to be regenerated. I presume he would so explain. Well then, say it is the duty of an unregenerate man to be regenerated; that is equivalent to saying, he can, he has it in his power to be regenerated. How can he?

What must he do? We will look still further into the so-called Evangelical theory. Let us see if indeed it is according to the gospel of Christ.

4 We wish now to look squarely at Rev. Hood's theory, the so-called Evangelical theory as to the steps that bring the sinner into pardon. If we understand him, and we feel sure we do, it is plainly as follows: The case of adults, first, they must "be taught;" second, "they must have the intellectual belief." So far we agree. Third, "that state of mind in which, saving faith, godly repentance and holy love come in; fourth, remission of sins." In other words, third, "the holy regenerate state of mind," or in other terms a new heart which the theory says is essential in order to "vital faith and godly repentance," which last two (faith and repentance) have the promise of pardon and that in the case of the adult, before baptism.

We ask then, will Rev. Hood or some self-called Evangelical preacher tell us, how can the sinner who has first been taught and second has the intellectual belief, how can he third get the new heart or regenerate state of mind? How can the sinner who has taken the two steps come into the third step, the new heart? I understand them that the Holy Spirit works the new heart, that this is God's work, not the sinner's. Well I agree to this, provided they concede that the Spirit in and through the gospel, works this change, a new heart in the sinner. But I understand Rev. Hood, that the Holy Spirit, in answer to the sinner's prayer, gives or works the new heart. He says, (82) "Still as Peter declares, 'For whosoever shall call upon the name of the Lord, shall be saved,' we prefer to believe in the efficacy of prayer." Rev. Hood then is shut up to one of two positions. Either (1) prayer is the act of a holy regenerate state of mind, and if so, no means at all remains to be used by the sinner who has taken the two steps to get into the third step, (the regenerate state of mind). For surely if the sinner cannot pray, cannot petition

God to create the new heart within him. Rev. Hood or any other so-called Evangelical cannot tell the sinner what to do. With them it is either take the two steps, (be taught and have the intellectual belief) and then pray God for a new heart; or else take the two steps and do nothing, but wait till God chooses to bestow the new heart. I understand Rev. Hood to "believe in the efficacy of prayer" in the sinner's case who has taken the first two steps. The sinner's prayer then is efficacious to procure from God the new heart. It will not do to say the prayer of the church; for according to the scripture that Peter quotes, the very person who is saved is the person who calls upon the name of the Lord.

Well then, their order more minutely detailed is, first, be taught; second, have the intellectual belief; third, pray to God for the Holy Spirit to beget a new heart. So far it is plain enough, I can understand this very well.

Now I want to ask one simple question: Upon what condition will this sinner receive the answer to his prayer, viz, a new heart? They will all admit that not every sinner who has (1) been taught and who (2) has the intellectual belief will by simply praying get the new heart. Rev. Hood says, (86) "Every man living except the infidel believes," that is, has the intellectual belief. Rev. Hood will not say that "every man living except the infidel" can get a new heart by simply asking God for it, though he continue to swear and lie, and cheat, and sin against God. I ask then, upon what condition will God hear the sinner's prayer and grant the new heart? The condition must be either on God's side or the sinner's side. Perhaps Rev. Hood will say, upon condition that God, in the councils of eternity, has elected him to salvation. God will hear the sinner's prayer and give the new heart, but not otherwise. This simply amounts to saying, if the sinner is to be saved he will be saved, he is in no danger of being lost, and neither he nor God's children need feel any uneasiness in regard to the matter, since to doubt

the absolute safety of God's elect is infidelity! If God don't hear the sinner's prayer on this supposition, it is no fault or deficiency of the sinner's, it is nothing the sinner can help; for the condition that procures an answer to the sinner's prayer for a new heart is, provided God willed in the councils of eternity to give him the new heart.

I presume, however, that Rev. Hood will say that God is willing to hear the sinner's prayer and give the new heart, provided the sinner pray right; that is, the condition is upon the sinner's part. What condition on the sinner's part will secure from God an answer to his prayer? Is it humility? Is it penitence? Is it believing? That is the "intellectual belief?" Or is it these three conditions combined by humility, repentance, and intellectual belief? If these three things are not necessary on the sinner's part in order to pray acceptably, will Rev. Hood tell us what is necessary? I rather think if Rev. Hood exhorted the sinner to do any thing beside pray, it would be these three things, believe, be penitent, be humble. "Let the wicked man forsake his way, and the righteous man his thoughts, and let him return to the Lord, who will have mercy upon him." With Rev. Hood, to "return to the Lord" would be to pray; and to pray acceptably, the wicked man must forsake his way and the righteous man his thoughts; thus he would get a new heart, be able with the new heart to exercise vital faith and godly repentance, and thus receive remission of sins which he thinks is promised to vital faith. If this is the system, it is plain, tangible, easily understood.

Believing that we have fairly represented Rev. Hood and the self-styled Evangelicals, we now wish to place Rev. Hood's representation of our teaching along side of his theory. Says he, (86) "A man may have a repentance like Pharaoh's or Judas', and yet it not be the repentance of a holy state of mind. A man may outwardly reform his life, and yet there be no holy change. The

religion of Mr. Campbell's followers, seems to me, just an impenitent man's religion. Their converts are required to believe that Jesus is the Son of God. Well, every man living, except he be an infidel, believes that. They are required to reform, and that seems to be nothing but dropping off a few bad habits, like profanity and drinking. They are then required to be immersed, and assured that in the very act of immersion, their sins will be remitted. All that, is an impenitent man's faith and repentance and immersion, and the immersion has not remitted one sin."

Now, suppose we admit for argument's sake, that Rev. Hood here does fairly represent our teaching, (in truth we deny it to be a fair representation); I ask what better is his system than this, his representation of our positions? Exactly what he represents us as requiring the sinner to do, that his baptism may be acceptable to God and secure the pardon of his sins; exactly this, his system requires the sinner to do that his prayer may be acceptable to God and secure the new heart in order to pardon. If indeed the sinner's faith and repentance must of necessity be "an impenitent man's faith and repentance," then an "impenitent man's faith and repentance" are just what renders the sinner's prayer acceptable to God and secures from Him the new heart; unless Rev. Hood will say that something less than this will render the sinner's prayer acceptable. For I cannot conceive, upon Rev. Hood's theory, what more a sinner is capable of than these very things, viz, "an impenitent man's faith and repentance," in addition to prayer. And in the name of reason, if "an impenitent man's faith and repentance," together with prayer, be acceptable to God and secure the new heart; why might not this same faith and repentance and baptism with prayer included, be acceptable to God and procure pardon of sins and a holy regenerate state of mind? Because baptism is added does this prevent God from hearing the penitent, believing sinner who calls upon the name of the Lord

for remission of sins and the gift of the Spirit?

By Rev. Hood's own theory, and his statement of our teaching, we teach the sinner to do exactly the same things, (believe, repent, pray,) that they teach him to do, and they say that by so doing, the sinner gets a new heart or regenerate state of mind and so exercises vital faith and is pardoned. Because baptism is added (Jesus commanded it), will God withhold the new heart?

But we deny that the sinner's faith and repentance are an impenitent man's faith and repentance. Just as God works in and through natural means to impart natural blessings, just so the Holy Spirit works in and through spiritual means to impart spiritual blessing. In and through the gospel facts, commands and promises the Holy Spirit works repentance, a change of heart in the sinner; so that his repentance is not an impenitent man's repentance. The Holy Spirit to dwell within and comfort, is not imparted till pardon. Pardon and the gift of the indwelling Spirit are bestowed upon the same conditions.

5. Rev. Hood in common with all Sectarians, understands that the words faith and believe are used in the Bible in two senses, and which sense must be determined by the connection. This is Bro. Owen's position also, and undoubtedly it is true.

While, however, Rev. Hood feels free to use these words in two senses, if we take the same liberty, do the same thing, he makes us contradict ourselves by always fixing upon us only one sense, the one sense that suits his purpose on the occasion. Only hear him, (76) "The only way to reconcile his (Elder Owen's) assertion that justification comes after or at immersion, with the fact that a man is justified when he believes, is to say that he does not believe till he is immersed. But if he takes that ground, he is confronted by his theory that only penitent believers are entitled to baptism. So then he is again hopelessly wound up."

I can hopelessly wind up Rev. Hood in

just the same way. Says he, (86) "every man living except the infidel, believes that," believes what? (see previous sentence), believes "that Jesus is the Son of God." Now turn to page 82 and Rev. Hood says, "It was the Apostle's business to tell that convicted jailor what would save him, and he did, and it was "Believe on the Lord Jesus Christ and thou shalt be saved." So according to Rev. Hood, putting his two declarations together, "what every man living except the infidel" does, (every believer) would save the jailor; the logical inference is that every man living except the infidel is saved. Thus is Rev. Hood hopelessly wound up! But exclaims he, and truly, when I said "every man except the infidel believes," I used believe in its strict sense, meaning simply the consent of the mind to the proposition that Jesus is the Son of God. But when I quote Paul saying to the jailor, "Believe on the Lord Jesus Christ." I understand Paul to use the same word believe in the sense of vital faith.

Well, the same explanation will free us from this hopeless winding up. When we say that only penitent believers are entitled to baptism, we use the word believers in its strict sense, meaning the cordial assent of the mind to the truth that Jesus is the Son of God and his gospel true. This together with repentance (which embraces a change of heart which is wrought by the Spirit in and through the gospel), entitles one to baptism for the remission of sins, baptism being always preceded by confessing Jesus with the mouth. But when we quote Paul saying, "Being justified by faith we have peace," we understand Paul to mean vital faith. Have we not delivered ourselves from our hopeless winding up? But Rev. Hood, will you permit the inspired James to define vital faith? He says "Faith without works is dead," is not vital, works, obedience to "the laws of liberty" by which we must "be judged," that is, obedience to the requirements of the gospel must be added to believing, (using the word in its strict sense) to con-

stitute believing in its comprehensive sense. To believe the gospel but not obey it, might be termed theoretical believing; to obey the gospel requirements from a hearty belief of it, might be termed practically believing. Not to do what the gospel requires in order to pardon is not saving faith but is practical infidelity. Now practical believing, faith in its comprehensive sense, does embrace (1) believing in its strict sense, also (2) repentance, also (3) confession of Jesus with the mouth, also (4) baptism, also (5) calling upon the name of the Lord; that is to say in the case of the sinner. For the gospel requires these acts upon the sinner's part in order to remission of sins; therefore not to do these required acts is practical unbelief, is rejection of Christ as Lord and Savior.

The believing by which the sinner is saved from his past sins, is not simply believing in the head, nor yet believing in the heart, the affections being moved by believing; but believing exercised in doing those acts to which Jesus in his gospel has promised remission of sins.

We close with an illustration which we shall call

THE AXE ILLUSTRATION.

Says the farmer, my axe saved me and my family from freezing to death this winter. Replies the Sectarian preacher, why, I saw the axe lying in the corner of the wood shed, dead. I call that a woodshed axe; you don't say it saved you from freezing to death? Yes, replies the farmer, I exercised that axe, I used it, and in my hands the axe wrought and cut up the forest trees into fuel, and so saved me from freezing. The axe comes from the hardware store. Lying in the woodshed, I might call it a woodshed axe, a dead axe; but it became a saving axe when I exercised the axe, and the axe wrought cutting trees into fuel.

The use of the axe is to cut up trees into fuel. So the use of faith is to lay hold of God's promises. Now God's promises are conditional. To realize any promised blessing, the conditions of that

promise must be first performed. But faith in the promise is the moving principle that moves one to comply with the terms of the promise. One exercises faith, his faith works in the act of complying with the terms of God's promises. So by faith thus exercised the promised blessings become one's own. Faith comes by hearing God's word, the gospel, and by miracles confirming that word. When the mind believes, you may term it head faith; when the affections are moved you might term it heart faith; it is the same thing all the time. When, however, this believing works compliance with the terms of God's promises, then faith gains for us the blessing promised. This proposition is self evident upon the bare statement of it.

What then is the promise for these last days in respect to salvation? Answer, "Whosoever shall call upon the name of the Lord shall be saved." There is, however, a right way and a wrong way to call. Says John, "If we ask any thing according to his will, he heareth us." Suppose one should call upon the Lord to give him daily bread without labor, or wheat, or baking; this would not be according to God's will. Suppose a sinner should ask the Lord to forgive his sins without repentance, permitting him to serve the devil; this would not be according to God's will.

Now, we know nothing of God's will, except as he has revealed it in His word. Says Paul, "How then shall they call upon him in whom they have not believed." As Jesus is constituted "Lord of all" under the Christian dispensation, the sinner must first "know assuredly," believe without a doubt that Jesus is "both Lord and Christ." As regards remission of sins and the gift of the Holy Spirit, the Lord Jesus Christ, by the mouth of his Apostle Peter, has thus expressed his will to us who live in these last days which began upon the day of Pentecost.

"Repent and be baptized every one of you, in the name of the Lord Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit."

The promise for these last days then is clearly this: believe in Jesus as Lord and the Christ, repent, confess ones faith in Jesus with the mouth in order to baptism, be baptized, call upon the name of the Lord, and remission of sins and the gift of the Holy Spirit shall be received. Very well then, faith lays hold of this promise. When the sinner repents, that is faith exercised. When he confesses Jesus with his mouth, that is faith exercised. When he is baptized, that is faith exercised. When he calls upon the name of the Lord, that is faith exercised. So we see that not by faith simply in the head, nor yet simply by faith in the heart also, but by faith exercised in complying with the terms of the gospel promise of remission of sins, addressed to us in these last days, we receive remission of our past sins, receive the indwelling, comforting Holy Spirit, and thus stand in God's power, justified by faith.

CONCLUSION.

The so-called Evangelicals ought not to be alarmed at our positions. If they are safe, we are safe. Their pardon (by their own theory) will not take them to heaven without adding baptism to it; unless they take Universalian ground and say, one can be saved in heaven without obeying the gospel of Christ.

Again, if they exhort sinner's to do any thing at all in order to secure from God a new heart and thus be saved, they exhort them to do the very same things, (believe, repent, call upon the name of the Lord) that we exhort sinner's to do. We exhort sinner's to do one thing more, viz, "be baptized." So did Peter upon Pentecost. Well, we omit one thing—the mourner's bench—so did Peter. Sectarians themselves admit that the mourner's bench is non-essential, no command nor example for it.

Last, the Evangelicals teach that faith and belief are used in two senses. In the strict sense of believing, justification, is never asserted of it. But in the comprehensive sense of believing, a man is justified by faith. We agree to this. The

comprehensive sense they term vital faith. We agree to this also, provided James be permitted to define vital faith. Faith (in its strict sense) with obedience to the gospel requirements added, according to James, is "perfect," the whole, complete faith by which a man is justified. Without obedience to the gospel requirements, faith is not vital, is "dead," this is faith in its strict sense.

If the Evangelicals, so-called, use the words faith, belief, in two senses; we ask the same privilege. But we will not grant them the privilege arbitrarily to define faith in its comprehensive sense. We insist that they take the inspired James' definition of justifying faith, viz, faith with works. Common sense itself settles it; the faith that secures any promised blessing is the faith that has wrought the very acts that constitute the terms or conditions of the promise of that blessing.

CHANGE OF HEART.

The sectarians seem greatly distressed, imagining that we leave out a *change of heart*, when we give Peter's answer to inquiring sinners. "Repent and be baptized," or when we say to sinners in the language of Jesus, "He that believeth (the gospel) and is baptized shall be saved." But will they admit that the sinner is *saced*, has *remission of sins* without a change of heart? If not then most certainly a change of heart is embraced in each of these scriptures. A *change of heart* and *reconciliation to God* are the same thing. Paul, in Rom. v, 8, 10, explains how the sinner is reconciled, says he "But God commendeth His love toward us in that, while we were yet sinners, Christ died for us." And "when we were enemies we were reconciled to God by the death of His Son." Says John, "We love Him because He first loved us;" and "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through him." According to these scriptures, God's way of reconciling sinners is to commend His love by sending His Son to die for

them. God loved sinners first and manifested His love by giving His Son that we might have life through Him. Now we ask, is not the knowledge of God's love to sinners, the knowledge that Christ died to save them, gained through believing the gospel? Why, believing the gospel is the very means by which the sinner is reconciled to God.

Again Paul asks, Rom. xi, 4, "Or despisest thou the riches of His goodness and forbearance and long suffering; not knowing that the goodness of God leadeth thee to repentance?" Repentance includes reconciliation; cannot exist without it. Paul teaches that God's goodness and forbearance and long suffering are the very means God employs to lead sinners to repentance. In despising these means, refusing to be reconciled, thus continuing in rebellion against God, the sinner treasures up to himself wrath against the day of wrath. Well, the death of Christ for man's salvation is the greatest manifestation God has ever given of His goodness. Peter relied on preaching the gospel, the death of Christ, and the offer of salvation through Him, to produce repentance or reconciliation. See Acts iii, 19, when Peter, after preaching the death and resurrection of Christ, styling him "the Prince of life," immediately breaks forth. "Repent ye **THEREFORE** and turn, that your sins may be blotted out."

Peter called upon sinners to repent, be reconciled to God. I nowhere find him exhorting sinners to pray God to send down the Spirit to reconcile them. Says Paul, "Now then, we are ambassadors for Christ, as though God did beseech you by us, we pray you, in Christ's stead be ye reconciled to God." Relying upon the love of God manifested in giving his Son to die to save sinners, as God's means to reconcile sinners, Paul declares, "I determined to know nothing among you save Jesus Christ and him crucified."

As God, who "filleteth all in all," is present in natural means to work natural blessings to and in man; just so the Holy

Spirit is present in Spiritual means, the preached gospel and the institutions of the gospel, to work spiritual blessings to and in man.

God has in these last days set up a kingdom in the earth; not an earthly kingdom as was Judea and His people, the Jews, but a heavenly kingdom. God has made Jesus, the Lord, the anointed king of this kingdom. Baptism is the appointed act of submission to Jesus as Lord and king, the appointed act of reception of Jesus as Saviour. We accept of Jesus as Lord and as Saviour in the same act, baptism. But this act would be hypocrisy, if the heart and will were not first reconciled to God.

The rebel man submits to God by submitting to Jesus. But there never can be real true submission until first the sinner is convinced of the love and wisdom of God, His lovely character, His kindness to man, the beauties and benefits of His government, and the glorious rewards, the bright future of those who yield themselves servants to obey God. The great sacrifice Jesus has made, in giving his life to procure pardon and the blessings and rewards of this glorious kingdom, awakens gratitude also. So that God's love, self-interest, duty, the beauty and excellency of Christ's kingdom, gratitude, on the one hand, and the "terrors" of the judgment day on the other, are all united in the Gospel, to reconcile the sinner's heart and will to submit to God in the person of His Son. Baptism is the act appointed by the Lord Jesus, in which the sinner accepts of Jesus as his Lord and Saviour and becomes a subject of his kingdom.

J. J. MILES.

- An old tobacco chewer finds that the Bible sustains his favorite habit. He quotes: "He that is filthy, let him be filthy still." Let every tobacco chewer take notice.

Editors ought to be able to live cheap; they get "bored" for nothing.

The Church.

NUMBER 2.

In our previous article on this subject, we ascertained from the word of God, that the church of Christ is a body of rational and accountable beings who have been called from darkness to light and from the kingdom of Satan to the kingdom of God's dear Son. If we are right in this, the church is a visible body, and not an invisible one.

It is composed of men and women, and is therefore both visible and tangible.

It is our purpose to devote this article to the question—

When was the church of Christ organized?

When men attach themselves to human organizations, they are usually anxious to know something of their origin.

It is not strange that individuals claiming membership in the church should feel an interest in knowing when it began. The only matter of wonder is, that so many different answers are given to a question that is so definitely settled by the word of God. The following are some of the most prevailing theories in reference to the beginning of the church:

1. The church was established in the garden of Eden in the days of Adam.

2. It was established in the family of Abraham.

3. It was set up in the days of John the Baptist.

4. It was set up on the first Pentecost after the resurrection of Christ from the dead.

We shall now endeavor to test these theories by the word of the living God. Any theory not sustained by this test is evidently a false one, for the true one must be learned from, and of course sustained by the revelation of God to man.

With most if not all of the arguments, that will now be submitted, many of our readers are familiar. We write these lines for the benefit of those into whose hands the *ECHO* will come, who have never weighed the matter carefully.

Let the reader now open the Bible at

the second chapter of Daniel and read the 44th verse: "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand forever."

This, the bible student will recognize as a part of Daniel's interpretation of Nebuchadnezzar's dream.

This king had seen in a vision a remarkable image whose "head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass. His legs of iron, his feet part of iron and part of clay." Daniel interpreted this image to represent the four universal empires of earth. The first was the one of which Nebuchadnezzar was the head. "Thou art the head of gold." It is known in history as the Chaldean or Babylonian Empire. The second was the Medo-Persian Empire with Cyrus as its head. The third was the Macedonian, with Alexander as its head. The fourth and last universal monarchy was the Roman Empire, with Julius Caesar as its head. It was "in the days of these kings"—during the existence of universal monarchy, that the God of heaven was to set up a kingdom.

Was this kingdom that was to be set up "in the days of these kings," the church of Christ? It was most assuredly. If not, then the church of Christ is to be broken in pieces, as the kingdom that the God of heaven was to set up, was to break in pieces and subdue all other kingdoms. If then the church of Christ was established "in the days of these kings," let us find out in what days these kings flourished, and we will have accomplished something towards ascertaining the time when the church was organized. Nebuchadnezzar commenced his reign, B. C. 604.

He appears to have dreamed his remarkable dream in the second year of his reign (Dan ii, 1). Some time after this, Daniel interpreted it, and used the language quoted above. He therefore ut-

tered this prophecy about 600 years before Christ. The language clearly indicates that the setting up of the kingdom was a future event at that time.

But Abraham had lived and died about fourteen hundred years before the utterance of this language by Daniel. Therefore the theories that teach that the kingdom or church of Christ was founded in the garden of Eden, or in Abraham's family, are found to be erroneous.

We are just now at the right place to notice another theory in reference to the kingdom of Christ that we did not enumerate in our list of theories. It is argued by a certain sect that Christ has not yet set up his kingdom. Hence they speak of it as the "coming kingdom." The passage of scripture already quoted is as fatal to this as the other theories. Daniel says: "*In the days of these kings the God of heaven shall set up a kingdom.*" &c.

Do we live "in the days of these kings?" Does Cæsar still live, and sway the sceptre of universal Empire? As we have already stated and as every student of history knows, the Roman Empire was the last of the universal monarchies, and the storms of fourteen centuries have beaten upon the tomb of her departed greatness.

Cæsar was the last one of "these kings" and he and his brave battalions have long since "crossed the Rubicon" of death and pitched their tents on the mystic plains beyond.

But just as sure, as the "days of these kings" are in the past, just so sure has the "God of heaven set up a kingdom which shall never be destroyed."

So far as the establishment of the church in the Adamic or Abrahamic family is concerned, or its yet future establishment, another argument need not be offered. But nothing has been presented as yet to disprove the idea that it was founded by John the Baptist. We must now turn our attention to that.

The kingdom of God is also called the "kingdom of His dear Son." (Col. I, 13). Jesus Christ, then is the King of God's Kingdom.

The kingdom was certainly not set up until Christ was coronated king. But he was not crowned king until he ascended to his Father. It was *after* he became "obedient unto death" that God "highly exalted" him. The Holy Spirit that had just come down from heaven, speaking through Peter on the ever memorable Pentecost, said: "therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified both Lord and Christ." Acts, ii, 36. This is an authoritative announcement of the coronation of Jesus.

If further proof is needed, hear the word of the Savior addressed to Peter, after John the Baptist was beheaded. Peter had just responded to an interrogation from Jesus as to who he was. "Thou art the Christ, the Son of the living God." Jesus replied, after pronouncing a blessing on him for the noble confession. "Thou art Peter; and upon this rock *I will build* my church; and the gates of *hades* shall not prevail against it." The church then was not built at the time this conversation occurred, though the Savior had it in contemplation to build it before long.

This harmonizes with the burden of John's preaching as also with the preaching of the first twelve and the seventy—"The kingdom of heaven is at *hand*"—near by. The "*will build*" of Jesus does *not* harmonize with the idea that the church was then *already* built. If John was the founder of the church, or kingdom of Christ, why should he preach that it was *at hand*? And how could the Savior say that *he* would build it?

At the close of this conversation with his disciples on the coasts of Caesarea Philippi, Jesus said: "Verily I say to you there are some standing here that shall not taste of death till they see the Son of man coming *in his kingdom.*" Math. xvi, 28. Or as Mark records it, "Verily I say to you there are some of these standing here who shall not taste of death till they see the kingdom of God come with power" Mark ix, 1. Luke's record is substantially the same. Now in the name

of all reason I ask, why should Jesus say, "there be some standing here that shall not taste of death till they see the kingdom of God come with power," if that kingdom had *already* come and they were then citizens of it?

If the church was founded in the days of John the Baptist, it was without the Holy Spirit, which did come to earth to abide until Christ had gone to heaven. John xvi, 7. When Paul met some disciples at Ephesus who had been baptized "unto John's baptism," and inquired of them if they had received the Holy Spirit, they said: "We have not so much as heard whether there be any Holy Spirit." Acts xix, 2. What do you think of these for church members, reader? A body without a spirit! What a church!

Again, if the church was set up by John, we have the strange anomaly of the church of Christ existing without a single gospel preacher in it. Not a man was even authorized to preach the gospel before the ascension of Christ and the descension of the Holy Spirit. "Then charged he his disciples, that they should tell no man that he was Jesus the Christ." Math. xvi, 20.

Even after he had given his apostles the commission, "Go ye into all the world and preach the gospel to every creature," it was accompanied with the command, "but tarry ye in the city of Jerusalem, until ye be endued with power from on high." They were not qualified to preach the gospel until they had received "the promise of the Father." They had crude ideas of Christ and the nature of his kingdom. Hence their lips were sealed by divine prohibition, until they received the Holy Spirit, which was to guide them into all truth. "The word which God sent unto the children of Israel, preaching peace by Jesus Christ * * * was published throughout all Judea and began from Galilee after the baptism which John preached." Acts x, 36, 37.

Reader, what would you think of a church, not a member of which had ever received the Holy Spirit, or would venture to *hint* that Jesus was the Christ?

A church of Christ without the Spirit and without the gospel! Such must have been the character of any church founded before the descension of the Holy Spirit. We therefore conclude that the church was *not* founded by John the Baptist nor in his day.

We must now notice a passage of scripture that is much relied on as proof that the church was founded by the Immerser. "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it." This cannot be interpreted to mean that the law was not in force after John came, as such a view is contradicted by plain passages of scripture teaching the opposite. Paul, in his letter to the Colossian brethren, says: "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us which was contrary to us, and took it out of the way, nailing it to the cross." Col. ii, 13, 14.

Christ and not John, took the "hand writing of ordinances" out of the way. How did Christ do it? "Nailing it to the cross." It was not taken out of the way, therefore, until Christ was nailed to the cross. The law and the prophets were the only revelation from God until John came and then, in addition to the law and the prophets, the kingdom of God was preached. And since it was John's mission to prepare a people for the Lord, those who were submitting to his baptism, and thus being prepared for the coming kingdom could, with all propriety, be said to be pressing into it.

It is already apparent that the church of Christ could not have been set up before the first Pentecost after the resurrection of Christ. As that was the day the Holy Spirit descended, vindicated the claims of the Messiah, announced his exaltation, convinced three thousand of sin, and proclaimed the terms of salvation for the first time to a sin-condemned world, we might safely conclude that this was

the birth-day of the church. But we quote two passages of scripture now that must settle the question finally, as to the beginning of the church.

Luke's record of the commission runs thus: "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. The beginning *place* then, is Jerusalem; but when is the beginning *time*? Turn now to the eleventh chapter of Acts, where Peter is vindicating his course in introducing the household of Cornelius into the kingdom of God. After telling of his being sent for, his vision, and his arrival at the house of Cornelius, he says: "And as I began to speak, the Holy Spirit fell on them as on us *at the beginning.*" Acts xi, 15. When did the Holy Spirit fall on Peter and the other Apostles? On the day of Pentecost, most assuredly. This then was the *time* of the beginning, to preach the conditions of remissions, and hence the beginning of the church.

I am glad to know that many prominent theologians, not identified with the present reformation, are beginning to see and admit this truth. William Smith, author of the Bible Dictionary, under the word church, says: "The Day of Pentecost is the birth-day of the Christian Church." This truth understood and acknowledged, will go far towards correcting many religious errors, now prevalent in Christendom.

In our next, the Lord permitting, we will try to find out the conditions of membership in this church.

J. H. G.

The whole world lay heavy upon the cross of Christ, but he bore it. Our sins and our troubles loaded the cross, but he bore it aloft. It was heavier than man may know, but love was stronger than all its weight.

Chats with the Preachers of the Military District.

NUMBER 2.

On the Appearance of Things and the Art of Presenting Things.

I am not above learning a lesson from a bolt of red flannel. I admire the sagacity of those peripatetic philosophers who can learn lessons from trees, and see books in running streams. As a child of light, I own that even now the children of this world are exceedingly wise in their generation, and I am very willing to cabbage a practical hint from them. The other day I was passing down Main street in the city of K., and I was much interested in noticing the ingenuity and skill with which the shrewd merchants of that thriving burg had arranged samples of their goods to attract the attention of passers by. A bolt of red flannel, suspended from a third story window, streamed like a banner, and came in not agreeable contact with the faces of all passers by who were not very expert and "artful dodgers." Not belonging to that class—"the mass incarnadine" enveloped me in its crimson folds, from whence, with an effort, I escaped, to find myself in the embraces of a wooden Indian, who sarcastically presented me with a bundle of wooden cigars. However this presented to my mind what the proprietors wished, that if I wanted any red flannel I knew where to go for it, and if I wanted any cigars, the flesh and blood proprietor of the wooden Indian would doubtless supply the genuine article. We might very profitably study the show windows of a fancy goods store, and and learn a lesson on the art of presenting things. Such a glare of colors, such a glitter of tinsel, such a sparkling of glassware, and such a striking arrangement of the different objects for sale, that no wonder John Henry and Sarah Jane mechanically feel for their pocket books at so grand a galaxy of attracting things. Catch the wise proprietor of such an establishment presenting things

in any but the very best way. Imagine them indifferent about how things strike public attention. They are far too wise and deep for any thing like that. They understand their business. It strikes me that if there is a right way and a wrong way of presenting red flannel, a glass and china mug to public notice, it is possible that there is a right way and a wrong way of presenting truth, and if it is worthy a merchant's attention to study the art of presenting things for lucre's sake, it is perhaps worthy a preacher's attention to think a little about the art of presenting things for Christ's sake. Anyway I have a few thoughts to offer. And first, as there is an art of presenting things, it will not always do to trust to the appearance of things. It is possible to present things in quite a different light to what they really are. Some people have a rare and unenviable knack of doing this very thing. Some present things as they appear to them, but they look from a wrong stand point, or not with all the facts before them. Others wilfully and designedly misrepresent with the intention to deceive. It is a sound horse, quoth Mr. Jockey, when he knows it is broken winded, and poor Mr. Verdant is taken in and done for. Very often appearances are so peculiar that two persons, having the same thing or state of affairs before them, will come to a directly opposite conclusion. When they are both honest this often happens from a difference in temperament and organization. Brother A. is "lean and hungry." He has the dyspepsia. He feels irritable. He is kept out of the field; he is doing nothing himself, and is somewhat disheartened. He is a religious Cassandra, and to him the future is full of woe. The reformation is a failure; the young preachers a sad falling off from the older ones; the brethren cold, hard-hearted and penurious, and the whole thing going down hill generally. That is how it appears to him, and that is his way of presenting it. But then bile, and not badness, makes things look so to him. Brother B. is fat, jolly and healthy.

He is in the field, and has been holding successful protracted meetings, and is, therefore, in an excellent humor with himself and the rest of mankind. He is a religious optionist to whom no matter which way the wind blows, every thing appears lovely. The reformation needs no change in any particular. Everybody is "sound," and there is not a single practice in any church that his one need be uneasy about. That is his way of putting things. *In media veritas*. I am sure the reformation is not a failure, and its success borders almost on the miraculous. Never, since the Apostles' days, has the gospel gained such triumphs, and the appearance to me is, that these are but the beginning of greater victories still to come. And yet there are a very few things which I wish were out of the way, but we can conquer the world for Christ and carry them on our backs. And this is how things appear to me, and this is my way of putting it. We must not forget that many men have a way of putting the best prominent and and keeping back the bad which, if known or seen, would condemn the whole. The sectarian preacher, patent rights men, fancy stock dealers, and such people, are fine illustrations. If there were any copper in the "wheal Catherine," no doubt the stock would be worth something. If that "rat trap" would only catch rats, certainly it is a valuable invention. If that "eloquent sermon" the Rev. Mr. Misty Verbose delivered on "the Way of Salvation," had only told the "way," it would have been a valuable piece of pulpit oratory, but as it unfortunately said nothing about *how* to enter the kingdom, it was, despite its flowery rhetoric, useless. What he said was, perhaps, not objectionable; what he meant was unscriptural, and what he left out was all important. I remember that last summer I attended an auction of "kitchen furniture and other articles too numerous to mention." I was charmed with the appearance of a china gilt pitcher. The glib-tongued auctioneer exhausted the vocabulary of epithets in panegyrics

of its praise. I had long wished for just such a pitcher as this appeared, but had hitherto been deterred on account of the price. Now here was an opportunity to obtain one cheap. I am fond of lemonade. Indeed I may say I am ardently fond of that delightful beverage. Visions of ice-cool lemonade floated before my mind. I bid on it, and it was "knocked down" to me. But the auctioneer had his way of presenting things. He held the pitcher by its mouth while running over its virtues, which, in my ignorance, I supposed was to give all an opportunity of admiring the fair proportions and beautiful gilding of the jug. What a mistake. He held it by the mouth because the mouth was cracked, and he wished to hide it. Indeed it had been broken off and then glued on. Do not forget, therefore, that as long as a preacher holds to sectarianism, even if he preaches a beautiful sermon, with nothing very objectionable in it, his practice is as abominable as ever. He is holding his hand over the crack in the pitcher. Again: the appearance of things is often affected by the character of the person presenting the things. Some of the statements of Dr. Albert Barnes, in his lectures on "the Evidences of Christianity in the 19th Century," strike my mind with quite a different sensation than when I read similar statements in Leckie's history of Rationalism. True I may differ with both, but the difference, even if about the same thing, has two distinct shades. To hear a Universalist quote from Dr. Adam Clark, makes one impression on my mind; to hear a Methodist quote the same words, produces quite another. I should have a strong suspicion that the Universalist was giving a garbled, or perverted quotation; and the Methodist very likely giving a correct quotation. So with "classic quotations" about baptism, a statement made by Dr. Schaff, and a statement made by Mr. Jacob Jeremy Diddler Ditzler would produce just the difference on my mind that there is between the two men. I should suppose the Dr. really believed what he

said, and I should conclude Jacob Ditzler neither knew nor cared.

And in every day life the same thing occurs. If Mr. Blarney tells me of "that splendid piece of property with such a magnificent mill seat, and which is just the very thing for the little sum of money I have by me, it would require a wide margin of credulity to believe what I heard, and I should be dubious about investing "the little sum." But if Farmer Goodman told me the same thing, I would perhaps buy it. It would appear very different to me according to which of the men told me the facts. Preachers may learn a lesson here. It is no use preaching to people unless they have confidence that you believe yourself what you preach and practice it in your life. A milk and water sermon on the design of baptism, once nearly ruined me when I was a boy. I was seeking for light, earnest, and God knows, honest. I heard a preacher deliver a discourse, by which I was profoundly convinced he did not believe that baptism was one of the conditions of remission. I was at ease in my mind instantly. Why should I leave all my friends, my early impressions, and despise the teaching of the religious world, when, as it appeared to me, the preacher himself believed the religious world was as *sure* of heaven as he was? and that the difference was not vital, if all were equally honest? That preacher, after disgracing himself and the cause, has left us, and I know not where he is. May he yet be saved, is my earnest desire. God, by his grace and providence, surrounded me with circumstances that I learned the truth and loved it, and I have kept on loving it, and the nearer I draw to the gates of the grave, the more precious that truth appears, and the more my soul thanks God that I have been begotten by it. This may throw a little light why I aim to write and speak very plainly when God's gospel is the theme, and why I can tolerate any thing rather than give an uncertain sound or adulterating the word of the Lord. And for this reason Bro. Dubious, an elo-

quent man, but a loose liver, does but little good as a preacher, while Bro. Honest, of ordinary gifts, but great grace, is, in his day and generation, a blessing to the people. In the church the appearance of a thing as to its being for good or evil is very materially affected by who presents it. Old Bro. Standfast writes or says something which may sound strangely, or be susceptible of an interpretation contrary to the word, but we know he means to stand by the old landmarks of the Apostles, and it has, to me, no evil or dangerous appearance; but let Bro. Leaningbothways use the same remarks, and the appearance is quite different. In the first case, when we know that the good old brother is neither a fool, nor unsound, nor untrue, it is reasonable to suppose that when a true, sensible man says something he means—something all right, although we may not clearly see what that something is. The “appearance” is that we do not fully comprehend his meaning. In the second case, Mr. Leaningbothways’ uncertain utterances give no uncertain sound. We understand very well that he means he is not a firm believer in the great principles of the reformation, and has a hankering after Egyptian flesh pots and Babylonish garments. The “appearance” then, is that his face is towards Rome. Again: What may appear bearable in old Bro. Queer is simply unbearable in young Bro. Fast. Peculiarities and eccentricities, which seem natural enough in those whom we love for their works’ sake, when copied and imitated by others, are disgusting and intolerable, and will suggest the idea of an ape. When John Reynolds gives us a Greek criticism in one of his sermons, it is proper, weighty, and precious, but when Bro. Gump, who has demonstrated his incapacity for reading correctly a chapter of the English translation, and who knows no more of Greek, than an Indian does of algebra, attempts to give us the true meaning of the original, the appearance is, that not having John Reynolds’ head on his shoulders, he is out of his

place in trying to stand in John Reynolds’ boots. When old Bro. Dozy falls asleep in church, the appearance is, that practice makes perfect, and habit has become second nature; and we can feel a sort of toleration for the old brother’s infirmity; but when young Bro. Dozy does the same thing, the appearance is changed materially. A good pinch with a strong pair of nippers would be an excellent remedy. Mr. Shylock has not time to attend church. He says his business is so extensive, he must attend to it. Business first, quoth he, and religion afterwards. The appearance here evidently is, that he is without God and without hope in the world. But when Bro. Grabgain, a professed Christian, says the samething—Do you say impossible? Oh; but it is not only possible, but very certain, that this is Bro. Grabgain’s faith and practice. What is the “appearance” here? On the road to apostasy, did you say? Well, I think so, and very nearly there.

Very often the way a thing is presented makes a greater impression on the mind than the abstract idea of the thing itself. The great force of comic and satirical papers is in their way of putting things. Their caricatures of a thing, for the time being, impresses the mind more forcibly than the truth or falsehood of the thing. Mr. Lincoln’s Scotch cap made just the different appearance as we viewed it through the *New York Tribune* or through *Vanity Fair*. The way the *London Punch* would put Mr. Spurgeon’s eccentricities, and the way the *Sword and Trowel* would present the same, would be vastly different, and our views of Mr. Spurgeon for the time being would depend on which paper was before us. No one can read Jonathan Edwards’ way of presenting the torments of the damned, without a feeling of horror, not at the idea of eternal punishment, (for nothing is horrible to me which it pleases God to do, whether it be drowning a world or burning a world) but at Edwards’ way of putting it. Some people are blessed with so exuberant a flow of spirits that

they seem to live in an atmosphere of jokes, and they find even in the awful subject of the damnation of the wicked, a theme for jests and sharp sayings. I confess I prefer Edwards to all such Rev. Joe Millers. Pulpit wits are at all times a nuisance; and when their jokes are about graves and endless misery, they are absolutely horrible and blasphemous. Even the triumph of the persecuted Christian over his persecutors can be presented in such a way as to be shocking. Tertullian is a fine instance of this. From his *De Spectaculis*—"You are fond of spectacles, expect the greatest of all spectacles the last and eternal judgment of the universe. How shall I admire, how laugh, how rejoice, how exult, when I behold so many proud monarchs, so many fancied gods, groaning in the lowest abyss of darkness; so many magistrates who persecuted the name of the Lord, liquifying fiercer fires than they ever kindled against the Christians; so many sage philosophers blushing in red hot flames with their deluded scholars; so many poets, trembling before the tribunal, not of Minos, but of Christ; so many tragedians, more tuneful in the expression of their own sufferings; so many dancers," &c. And Gibbon, whose translation I have followed, makes this aberration of Tertullian's a nail, on which he has hung some very disagreeable sarcasms.

We all know how sectarian preachers trust to their way of presenting immersion, as something indecent and non-essential, as the chief means of deceiving unwary souls, and palming upon such, sprinkling for Christian baptism. Take away the fool-born jests, the foul insinuations, and their profane assertions and their argument is like the play of Hamlet with the part of Hamlet left out. I have not time to elaborate, but these hints will be sufficient to suggest to all of us, that it is possible that we may even present truth in such a way as to prevent the object we design by presenting that truth; that is, its being received into the heart and practiced in the life.

Not that I mean we are to refrain from expressing God's words just as they are. Far be it from us to do that. No matter who is pleased or displeased, or who receives or who rejects, let the word of God stand unchanged. No changing, interpolation, leaving out, adding to, softening down, or smoothing over can be allowed. He is a false man who does it. But God's words are one thing, and our words are another thing. What we say ourselves, we need not say in so uncouth, loutish, or offensive way, that men confound God's words with ours, and so reject both. In meeting sectarian quibbles it seems to me we might present things a little sharper. I am glad to see that, in debating, our brethren are getting tired of affirming negatives. But it is not with propositions for debate, that I have to do with in this paper. It is with the quirks, quibbles and misrepresentations which are the stock in trade of our clerical opponents. Solomon says it is proper sometimes to answer a fool according to his folly, lest he be wise in his own conceit; but he also reminds us that this must be done, subsidiary to the thought that always answering a fool according to his folly, we become like him. So I do not say answer quibble by quibble, or dodge by dodge, but answer the quibble by a short, terse, nervous statement of the truth. As the quibbles are truly legion, I cannot here respond to them. A few only as illustrations of what I mean. Immersion is baptism, says Mr. Gabby. I never denied it. Our excellent book of discipline says so. Very well, then, neither do I deny it. The question then is, is sprinkling baptism? Prove that it is. Here only is where we differ. Oh, but the classics, shouts Mr. Gabby. See how many meanings they give to *bapto*: It means stain, dye, wash, drench, cleanse, &c., as well as dip. Now, I put it thus: The question is not whether, when a person is dyed, stained, washed, or drenched, is he baptized? (this is not done by Mr. Gabby and called baptism) but whether, when water is sprinkled on a person he is bap-

tized? And it so happens that, in the "classics," sprinkle never is the meaning of *bapto* or *baptizo*. Hence, when sprinkling is done the action commanded by Jesus in *baptizo* is not done. Well, then, quoth Mr. Gabby, I will put it another way. It does not matter how a thing is done, so long as it is done some way.

And I will put it thus: Can a thing be said to be done when it is not done at all?

I know this is "old news" to most of the readers of the *Echo*, but as an illustration of the subject in hand, it is not without its value.

We are invariably misrepresented about the influence of the Holy Spirit. You deny the operation of the Holy Spirit, cries one; and heartfelt religion, cries another; and getting religion, shouts a third; and being shouting happy, yells a fourth; and then comes a chorus, mixed with "holy laughs;" nothing but water and head religion. You believe in neither conversion nor the witness of the Spirit.

Now, that is their way of presenting things, and a mean, hateful and false way it is. What do we affirm, and what do we deny?

Do we deny that the soul is converted? No.

Or that the heart is purified? No.

Or that conversion is not necessary? No—we insist on it.

Do we deny that God begets us? No—we affirm that He does.

What more do we affirm? That He begets us with the word of truth.

What do we deny? That He begets us with "something else."

Why do we deny? Because the Bible says, positively, He does beget us with the word of truth, and is silent about the "something else." And where the Bible speaks, we speak; and where the Bible is silent, we are silent. And this is my way of presenting things.

Old Mr. Quibble grunts out a query, which his toothless old comrade, old Mr. Mumblechops, esteems an excellent way of putting things.

And what is Mr. Quibble's question? Why, this:

Do you believe that all unimmersed persons are damned?

Oh, sharp Mr. Quibble! Oh, astute, ancient Mr. Mumblechops! Answer me, ye brace of Solons—answer me this:

Do you believe that those who obey not the gospel of the Lord Jesus Christ, will be punished with everlasting destruction when the Lord comes? Yes, or no.

Is baptism a command of the gospel of Jesus Christ? Can a person be said to obey the gospel when he has not obeyed one of the very first commands of that gospel?

But that ye may sleep in peace, I will tell you: Persons are saved without baptism in precisely the same way that persons are save I without faith. Do you feel any better?

Hark! Quibble returns to the charge. What now?

But it does not say, he that believeth not, and is not baptized shall be damned.

Peace, thou perturbed spirit, peace, it also does not say, he that believeth and is not baptized, shall be saved.

But, I must stop. It needs the wisdom of Solomon to deal with the factious, contentious, unbelieving spirits, who seem to spend their whole time and thought in studying the art of putting error so as to pass it off for truth. I am conscious that these hints fall below what I want to express, but if they lead to a reflection how often the truth loses for not clearly and sharply stating the truth, it will not be in vain I have penned this paper.

Truth is mighty and will prevail; and we need not fear error so long as truth is free to meet it, quoth old Bro. Leatherhead. All this I most steadfastly believe. But truth and justice sometimes meet sharp repulses before they obtain the victory. I am not willing that even a temporary defeat should rest upon the banner, nor a passing cloud obscure the bright rays of the sun of truth. Suppose I had a law suit, of the truth and

justice of which I had not the shadow of a shade of a doubt; think you I would risk it in the hands of Mr. Numskull, especially if Mr. Glib was on the other side? I would not like to risk Mr. Numskull's way of presenting things against so accomplished a lawyer as Mr. Glib. And so, though I have no fears of the ultimate triumph of the Reformation, yet I would rather not risk a discussion in the hands of Bro. Booby, when Mr. Textwister defends sectarianism.

H. R. T.

A Sermon

Preached before the congregation, meeting on Wabash Avenue, corner of Sixteenth Street, Chicago, on Sunday, February 13, 1870, by J. S. Sweeney.

"Abhor that which is Evil, cleave to that which is Good." Rom. xii, 9.

Happiness is the great object of human pursuit. Indeed it may be said, that it is the end of human existence. Man was made to be happy. The truth of such a proposition needs not to be argued. To deny it one must at once blaspheme his Maker, and contradict his whole nature.

Whatever therefore, can be shown to contribute effectually to man's happiness comes from God. It proclaims its own source. We are ready to accept it as from God, because it serves His wise and benevolent purpose in our creation. On the other hand, we may conclude that whatever is only calculated to render man unhappy is not from his Maker. Come whence it may, it is certain it comes not from God. This is both reasonable and scriptural. Here, then, we have balances in which we may weigh every thing that wields an influence on the lives of men. It is proposed to weigh Christianity and infidelity in these balances. Let us contrast their respective influences on the lives of men who have embraced and advocated the one or the other. And in this test we should all desire only fairness—the utmost fairness. We will therefore, leave out of the account the future that Christianity prom-

ises, only so far as it influences men's lives in this world. Then is the infidel or the Christian the happier man in this life? I am the more willing to come up to this test, because we not unfrequently hear infidels boast themselves of their happiness growing out of their superior freedom to that of Christians. They are wont to talk much and largely of their liberty, and of the bondage and privations of the Christian life. Is there really any thing in such talk? Have infidels liberties that give them happiness that Christians know not of in their bondage, so-called? Is their greater liberty real or imaginary? Is the Christian really less happy for his faith in Christ? Such questions may not be satisfactorily determined by the respective asseverations of the parties, but by facts—real, palpable, stern, historic facts. To facts, then, let us go. And for these facts, we shall look on both sides of the question, to the lives of representative men. And I shall be careful that the men on the infidel side shall be really representative men, as there is nothing that should more command our admiration, than fairness dealt out to an opponent. I select infidels who are well known; such as the world dealt with most kindly and tenderly in their day; who, according to their own creed, had every advantage that tends to peace and happiness; who not only had wealth, and all that wealth commands, but what the world prizes more highly than silver and gold—world-wide fame; who had position that those around them look up to; who had mental acquirements and educational blandishments, that Kings and Princes confessed themselves unable to command; men who had a large share of all that the world can give added to natural excellence; who, in one word, had every thing but Christianity. We will hear their own story as to the avail of all they could possess to make them happy. We will consult them, too, in the vigor of their manhood, when all the world smiled upon them most propitiously—when their fame was yet towering at its culminating point—at the

zenith of its glory. And we will contrast their state with that of men, who, added to position and distinction, possessed a controlling faith in Christ Jesus. Such a man, at such a period of life, surrounded by such circumstances, was *Voltaire*, when he gave us his own experience in words that follow:

"Who can, without horror, consider the whole world as the empire of destruction? It abounds with murderers. It also abounds with victims. It is a vast field of carnage and contagion. Every species is without pity pursued and torn to pieces through the earth, and air, and water. In man there is more wretchedness than in all the other animals put together. He loves life, and yet he knows he must die. If he enjoys a transient good, he suffers various evils, and is at last devoured by worms. This knowledge is his fatal prerogative; other animals have it not. He spends the transient moments of his existence in diffusing the miseries which he suffers; in cutting the throats of his fellow-creatures for pay; in cheating and being cheated; in robbing and being robbed; in serving that he may command, and in repenting of all he does. The bulk of mankind are nothing more than a crowd of wretches equally criminal and unfortunate, and the globe contains rather carcases than men. I tremble in the review of this dreadful picture, to find that it contains a complaint against Providence itself—and I wish that I had never been born!"

And alike doleful and disconsolate were the feelings and musings of Mr. Hume even while drunk with his infidel philosophy. But we will hear his experience also in his own words:

"Methinks I am like a man who, having struck on many shoals and quicksands, and narrowly escaped shipwreck on passing a small frith, has yet the temerity to put out to sea in the same leaky, weather-beaten vessel, and even carries his ambition so far as to think of compassing the globe under these disadvantageous circumstances. My memory of past errors makes me diffident of the fu-

ture; the wretched condition, weakness and disorder of the faculties I must employ in the inquiry, increase my apprehensions; the impossibility of correcting or amending these faculties reduces me almost to despair, and makes me resolve to perish on the rock on which I am at present, rather than enter upon the boundless ocean which runs out into immensity. This sudden view of my danger makes me melancholy, and I cannot forbear feeding my despair with all these desponding reflections which the present subject furnishes me with in such abundance. I am first affrighted and confounded with that forlorn solitude in which I am placed in my philosophy, and fancy myself some uncouth, strange monster, who not being able to mingle and unite in society, has been expelled all human commerce, and left utterly abandoned and disconsolate. Fain would I run into the crowd for shelter and warmth, but cannot prevail upon myself to mix up with such deformity. I call upon others to join me in order to make a company apart, but no one will hearken to me. Every one shuns me and keeps at a distance from that storm which beats upon me on every side. When I look abroad, I see on every side despair, contradiction, anger, calumny and detraction; when I turn my eyes inward, I find nothing but doubt and ignorance. All the world conspires to oppose and contradict me, though such is my weakness, I feel my opinions loosen and fall off of themselves, when unsupported by the approbation of others. Every step I take is with hesitation, and every new reflection makes me dread an error and absurdity in my reasoning—for with what confidence can I venture upon such bold enterprises, when besides those numberless infirmities so peculiar to myself, I find so many that are common to human nature? This intense view of manifold contradictions and infirmities in human reason, has so worked upon my brain, that I am ready to reject all belief and reasoning, and can look upon no opinion even as more likely and probable, than another. *Waver*

am I, or what? From what causes do I derive my existence, and to what condition shall I return? Whose favor shall I court, and whose anger shall I dread? What beings surround me, and on what have I any influence, or who have any influence on me? I am confounded by all these questions, and begin to fancy myself in the most deplorable condition, environed with the deepest darkness, and utterly deprived of the use of every member and faculty."

It is not much to be wondered that one should conclude that "all the world conspires to oppose and contradict me," when by his infidel philosophy, he is opposing and contradicting all the world, and even its Maker.

Before referring to one or two other instances of forlorn wretchedness and hopelessness among the free men who rejected Christianity, I will quote a few sentences from Socrates and Aristotle, as indicating the cause of these melancholy musings among infidels. Said Socrates:

"Athenians, you must wait till a personage appear to teach you how you ought to conduct yourselves towards God and towards men. When, O! when shall that period arrive?" And when asked by Alcibiades, "who is he that shall thus instruct mankind?" he replied, "It is he who now takes care of you and is concerned for you."

Said Aristotle: "I have entered the world in sin, I have lived in ignorance, I lie in perturbation. Cause of causes pity me!"

These great men profoundly felt the need of what *Hume* and *Voltaire* exchanged for eternal doubt, melancholy and distraction.

But let us read a short extract from another representative infidel. Said *Chesterfield*, after a series of doubts and complaints, such as I have read from *Hume* and *Voltaire*: "Shall I tell you that I bear this melancholy situation with that meritorious constancy and resignation which most people boast of? No! I cannot help it. I bear it because I must bear it whether I will or not. I

think of nothing but killing time the best way I can, now that he has become mine enemy." And again, speaking of his life, he says: "I by no means desire to repeat the nauseous dose for the sake of the fugitive illusion."

These wailings of intense hate and deep, dark despair may be suitably concluded by a few lines from *Byron*, who was also steeped in wretchedness and a stranger to hope and happiness:

"Though gay companions o'er the bowl,
Die! while the sense of ill;
Though pleasure fill the maddening soul,
The heart—the heart—is lonely still!

Count o'er the joys thine hours have seen,
Count o'er the days from anguish free,
And know whatever thou hast been,
'Tis something better not to be.

Nay, for myself, so dark my fate
Through every turn of life hath been,
Men and the world so much I hate,
I care not when I quit the scene."

All these men were enemies of the Bible, and scoffers at the claims of Christianity. They boasted of their superior knowledge and freedom. They had every thing in the world to make them happy, but the Christian's faith. But were they happy? Far from it. Go where they would, do what they would, say what they would, bitterness was in every cup from which they drank. They were like the troubled sea when it cannot rest and the way of peace had they not known.

But from these Apostles of unbelief let us now turn away. Let us call up Paul who was pleased to call himself "an Apostle of Jesus Christ, by the will of God." Paul, too, in his early life was somewhat familiar with the refinements, and even luxuries, of life. He was brought up at the feet of the celebrated Gamaliel, and had learning equal to any of his day. No man ever had a keener appreciation of whatever was most finished and beautiful, whether of nature or of art. He was eloquent too. More than once his eloquence awed kings and princes on their thrones, and sent alarm into the very heart of Athens and Rome. But what things were gain to him he counted loss, that he might gain Christ

and the hope of eternal life. He fell under the displeasure of his nation and of the whole world for Christ's sake. Henceforward the world for which he labored night and day, had neither wealth, nor honors, nor smiles as a recompense for his toils. All that he had, therefore, to which he could look for happiness either in this world or that to come was his religion, his faith in the crucified Jesus of Nazareth. This he had. Of this it was not in the power of men or devils to deprive him. They could persecute him. They could baptize him in scoffs and scowls, sneers and jeers. They could, and they did, strip him, and stone him, and beat him. They could imprison and kill him, but he could believe in Jesus, and preach him. He belonged to a kingdom against which the gates of hell could not prevail. Was he a miserable and wretched complainer? Or was he a happy man? He shall speak for himself. Only this privilege he asked for himself when he was living, and this he shall have though dead. It was impossible to stop his mouth while living, and it is equally impossible now that he is dead. Though dead he yet speaketh. What was his internal life? We know what it was without. We are willing he shall be heard as a representative Christian man:—

"Being justified by faith, we have peace with God, through our Lord Jesus Christ; by whom also we have access by faith into this grace, wherein we stand and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us."

He could say under the heaviest calamities, and outward perils, to which the infidel Apostles to whom I have referred were total strangers, "We faint not, for though our outward man perish, yet the inward man is renewed, day by day. For our light affliction, which is but for a

moment, worketh for us a far more exceeding and eternal weight of glory." And what, pray, does he call "our light affliction?" Here is a part of it:

"In perils in the city, perils in the wilderness, perils on the sea, perils by the heathen, perils by false brethren; in weariness and painfulness, in hunger and thirst, in cold and nakedness;" striped and stoned; beaten with the flictors' rods, and cast to wild beasts; and almost half his time in durance vile—in old greasy dungeons in different cities and countries. These, and more like them, he called "light afflictions."

Why then was Paul ever cheerful and happy, despite of all the world and the devil could inflict upon him? There is only one answer, and that is at hand: He had Christianity. Though deprived of all besides, Christianity was sufficient of itself to make him happy.

I might refer to other Apostles of Christianity, but this one is all-sufficient to show the contrast I desire to bring out before the young, especially of my hearers.

We cannot fail to see the conclusion. Men may possess every thing the world prizes, but Christianity, and yet their lives will be miserable and wretched; while Christianity alone can make human life cheerful, useful and happy. And now, dear friends, while the world, with its mighty forces, is continually pressing you on to a life of infidelity, and hence, of shame, confusion, hate, contradiction and wretchedness; Jesus stands in His Gospel, saying to you, in tones of love and heavenly rapture, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest to your souls; for my yoke is easy and my burden is light."

To whom will you turn? You must decide this question, each for himself. And what a momentous question it is! I beseech you to ponder well the facts I have adduced, and you will be compelled to conclude that Christianity is from our

Maker, and that it is the chief good. And then I admonish you to "Abhor that which is evil; cleave to that which is good."

Romanism.

NUMBER 2.

CHAPTER III.

ITS TRANSUBSTANTIATION.

The arrogance and presumption of Romanism is strikingly displayed in its doctrine of transubstantiation. Romish priests claim, and Roman Catholics believe, that they consecrate the bread and wine used in the celebration of the Lord's supper, and change them into the actual flesh and blood of the Lord.

The doctrine, in the first place, is abominable. It makes every communicant at the Lord's table a cannibal. The body of the Lord Jesus was a human body, and his flesh, human flesh. If the priest can change the bread into the real flesh of Jesus Christ, it is thereby converted into human flesh, and those who eat this real flesh, into which the bread has been changed by the priest, eat human flesh. But those who eat human flesh are abominable cannibals.

The doctrine is abominable, because it is an open violation of God's law, enacted in the patriarchal dispensation, re-enacted in the Jewish, and again re-enacted in the Christian dispensation. Under all dispensations God has forbidden man to eat blood.

Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat. Gen. ix. 3-4.

Here God gave Noah a prohibitory law forbidding him, and through him, all his posterity to eat blood.

When Jehovah gave the law to Israel, He also forbade them to eat blood.

And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people.

For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that

maketh an atonement for the soul.

Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.

And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and catcheth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust.

For it is the life of all flesh; the blood of it is for the life thereof; therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh; for the life of all flesh is the blood thereof; whosoever eateth it shall be cut off. Lev. xvii. 10-14.

Here all Israel is forbidden to eat "any manner of blood." The Lord said, "I will even set my face against that soul that eateth blood, and will cut him off from among his people."

The Lord would not allow a stranger even, to eat blood.

The man who violated the law against eating blood was to be "cut off from among his people." In transgressing this law he forfeited all the promises and privileges peculiar to Israel.

This sin was not only forbidden in the Patriarchal and Jewish dispensations, but it is positively prohibited in the Christian, by Apostolic enactment, with the sanction of the Holy Spirit.

When the primitive church was much disturbed by Judaizing teachers, who wished to force the gentile brethren to submit to the rites of the Jewish law, the Apostles and elders met together in Jerusalem and settled that matter.

They committed their decision to writing as follows:

And they wrote letters by them after this manner: The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia:

For as much as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law; to whom we gave no such commandment:

It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul.

Men that have hazarded their lives for the name of our Lord Jesus Christ.

We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.

For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

That ye abstain from meats offered to idols, and

from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. Acts xv, 28-29.

The Apostles and elders, together with the Holy Spirit, in solemn assembly met, have decreed that Christians shall abstain (1) "from meats offered to idols," (2) "from blood," (3) "from things strangled," (4) "from fornication."

Here partaking of blood is classed, among other abominations, with fornication. One is as much contrary to the law of Christ as the other. In defiance of all this, Popish priests set up the impious claim that they convert the wine into the real, actual blood of Christ, and then drink that blood. It is a disgrace to our common humanity that there are hundreds of thousands of men and women—even in enlightened America, who are so shamefully lost to reason as to believe this both silly and impious theory.

Such blood-suckers have these priests become, that, while they put a *very small* portion of the flesh (wafer) on the tongues of their poor, ignorant dupes, they themselves gulp down all the blood (wine).

The worst is not yet told. They also claim that, in the Eucharist, the virgin Mary is really present, and that they eat her flesh and drink her blood. They go still further, as if still to beat themselves in disgusting nonsense, they even claim that Mary's soul is actually present in the bread and wine which they eat and drink. I clip the following from the *Christian Standard*, of Feb. 12.

Dr. Oswald, a Romish theologian, affirms, in his work, *Mariology*, (p. 177): "We maintain the co-presence of Mary in the Eucharist; this co-presence is the necessary consequence of our Marian theory, and we have no reason to dread the consequences which flow from it." At p. 179, he repeats: "We believe that the presence of Mary in the sacred elements of the Eucharist is complete, and that she is to be found perfectly consistent in them, both in body and soul." Not content with literally consuming the body and blood of our Lord, Dr. Oswald believes that at the same time both the "body and soul" of the Virgin Mary are eaten. What a monstrous absurdity! Just think of devouring a soul piecemeal. A body might be broken so that a piece of it could be placed in each wafer, and each sip of wine might be tinged with blood,—but how a soul can be thus distributed, we cannot divine.

What is the precise condition of the virgin, after her body and soul have been swallowed by thousands of communicants? Is not this revolting?

What a horrid thought! Not content with eating the flesh of Mary and drinking her blood, these greedy priests eat and drink her soul. Monstrous absurdity this!

Mary was a woman, and nothing more than a woman. If they eat her, how can they escape the charge of Cannibalism?

No false prophet or vain impostor ever set up a claim more false or foul.

The whole theory is a mere trick of lying priests to gull the ignorant.

The mass of honest Catholics believe it, but the tricky priests do not believe it themselves. In some of my past reading I remember a case that illustrates the hypocrisy of the priests. A certain priest employed a woman to prepare the bread for the Eucharist. She understood the doctrine of transubstantiation, but had some doubts about its truth. She also suspected the sincerity of the priest. She kept her own counsels, however. She prepared the bread, delivered it to the priest, and then herself attended the service when it was to be used. After the priest had gone through the farce of changing it into the real body of Jesus Christ, she asked him if it was now the actual flesh of the Son of God. He told her that it was. She asked him if he was sure of it. He said he was. She asked him if he knew it. He said he did know it. She asked him if there was no possibility of a mistake about it. He said there could not possibly be any mistake about it. He asserted that he knew positively that it was the real body of Christ.

"Well," said the woman, "if it is the actual body of Christ, it is all right, but I thought I would tell you before it was used, that I put arsenic into it, but if you have actually changed it into the body of Christ, it will do no harm."

The poor, dumfounded priest dare not eat it himself, nor give it to the people to eat.

Thus the woman exposed the hypocrisy of the priest. Thus it was made per-

fectly apparent that the priest was no believer in his own pretensions. Is it probable that Popish priests are to be any more believed in this country?

J. C. R.

The Sunshine of Glory.

When the dark night of sin hid the light from my sight,

And hung o'er the grave like a pall—

When no angel of bliss could give comfort or light,

Or ransom the race from the fall;

Then Jesus, my Saviour, the clouds rolled away

By the gospel of grace he has given,

For the good news that saves, and has brought back the day,

Is the sunshine of glory from heaven.

See, it breaks through the night,

Filling the earth with its light,

As the Bible reveals the glad story,

It has power to save,

And will pass through the grave,

In the blaze of the sunshine of glory.

In the dark land of shades, with its gloom and its clouds,

And the dangers that lay in the way,

March we safely along; nor heed we the crowds
Who are led by delusions astray.

For the sunshine of glory that lights up our road,

Dims the lights that men place to decay;

And worthless men's words, when the voice of our God

Tells the pathway to mansions of joy.

While we follow this light we can walk undismayed,

Though snares should lie thick in our way;

For the hills catch its beams, and it glows in the shade,

And shines in the night as the day.

Oh! blest sunshine of glory, thy beams are divine,

Fill the earth with thy soul-saving blaze.

When my eyes fall in death, on my spirit still shine,

Flood the tomb with thy glorious rays.

H. R. T.

“Selah.”

The word *Selah* being left by the translators of the Bible, as they found it, very many readers are puzzled to know its meaning. The best commentators do not agree concerning it. According to the *Bibliotheca Sacra*, the Targums and most of the Jewish commentators give to the word the meaning of “eternally forever.” Kimchi regards it a sign to elevate the voice. The authors of the Septuagint

translation regarded it as a musical note. Herder views it as indicating a change of tone; Matheson, as a musical tone, equivalent to the word “repeat.” According to Luther, it means “silence.” Gesenius explains it to mean, “let the instruments play, and the singers stop.” Woehler regards it as equivalent to “Up, my soul!” Rommer, after examining all the seventy-four passages in which the word occurs, recognizes in every case—“an actual appeal to Jehovah.” They are calls for aid and prayer to be heard, if not in the imperative, as, “Hear, Jehovah!” or “Awake, Jehovah!” yet earnest addresses to God that he would remember and hear.—*Times*

“The Baby.”

One of the sweetest and prettiest of Emerson's latest writings is the following:—

“Who knows not the beautiful group of babe and mother, sacred in nature, sacred also in the religious associations of half the globe? Welcome to the parents is the puny little struggler, strong in his own weakness, his little arms more irresistible than the soldier's, his lips touched with the persuasion which Chatham and Pericles in manhood had not. The small despot asks so little that all nature and reason are on his side. His ignorance is more charming than all knowledge, and his little sins more bewitching, than all virtue. All day between his three or four sleeps he coos like a pigeon-house, sputters and spurns and puts on faces of importance; and when he fasts, the little Pharisee fails not to sound his trumpet before him. Out of blocks, thread spools, cards and checkers he will build his pyramids with the gravity of Palladio. With an acoustic apparatus of whistle and rattle he explores the laws of sound. But chiefly like his senior countrymen, the young American studies new and speedier modes of transportation. Mistrusting the cunning of his small legs, he wishes to ride on the necks and shoulders of all flesh.

The small enchanter nothing can withstand — no seniority of age, no gravity of character; uncles, aunts, cousins, grandsires, grandmas — all fall an easy prey; he conforms to nobody, all conform to him, all caper and make mouths, and babble and chirup to him. On the strongest shoulders he rides, and pulls the hair of laureled heads." — *Emerson*.

Christians and the Tobacco Question.

"Should Christians snuff, chew or smoke tobacco," is a question of paramount claims on the people of God at present. It is a subject that calls for the careful consideration of every humble follower of Jesus Christ.

We propose to give this matter a brief review, and will, therefore, take the position that it is wrong and highly improper for *Christians to use tobacco in any of its forms*. That our position is correct, will appear evident to the candid and impartial from obvious reasons. Our position calls attention to three or four points:

1. That the chewing, smoking, and snuffing of tobacco is a useless habit, and never contributes to sound morals or good health.

2. That it is a filthy habit, and wholly inconsistent with our views of strict politeness.

3. That it is an expensive habit, and forces us to use the Lord's money for purposes that are in open violation of his commands.

4. Therefore, the use of tobacco, in any of its forms, is sinful and pernicious.

These are the points for our consideration, and before elucidating them directly, we will institute a few inquiries.

1. Can a Christian snuff, chew or smoke tobacco in the name of Christ?

2. Can a Christian do any of these things to the glory of God?

3. If the mouth of the Christian is ordained for the praises of God, can he use it for purposes that are decidedly injurious to his health and morals?

4. Can a Christian honor God and promote the cause of Christ in making a tobacco-press of his mouth?

5. If religion refines the soul and purifies the bodies of men, how can a man be a Christian and yet follow that which pollutes both soul and body?

6. If religion makes the man anew and inspires him with a burning desire to do the whole will of God, how can he snuff, chew or smoke the thing which is the agent that disqualifies him from doing the will of God?

7. How can a man be a servant of God in the protracted and excessive use of an evil which destroys mind and body?

8. How can a Christian snuff, chew and smoke tobacco and yet "abstain from every appearance of evil."

Thus we show this subject in its proper light, and we hope that the Christian reader will pause, reflect, consider. We write for the good of all, and it is not our desire to hurt the feelings of any. We speak plainly and to the point, and thus call attention to this subject. Christians must meet this subject and dispose of it as God directs in his holy word.

The use of tobacco is becoming in the church, and out of it, a destructive evil. It is destroying the bodies and souls of men, women and children. It is demoralizing in every direction. In every community the effects of tobacco on the brain and the members of the body are among the least effects of this deadly evil, and the least destructive part of the sin. The extravagant use of this weed is the sin of our nation, and, with our boundless idols, is coming in upon us like a flood; and if anything shall defeat the aims of the gospel, it is that river of fire which is rolling through the land, destroying the vital air, and extending around an atmosphere of death.

No sin has fewer apologies than the evil we depict. What benefit does it confer? What advantage grows out of the use of tobacco in any of its forms? Does it improve health and contribute to the wealth of its victim? Does it add to

refinement of manners and make man polite, genteel and tidy? Does it promote the growth of grace in the heart of any Christian? Does it make its victim better in any respect? No, no. The reverse of all that is good, and pure, and right, is cherished and promoted by this most deadly evil. Feeble health and mental depression, vital sinking and muscular debility, are to be remembered among the results of tobacco using. It is a deadly poison, and therefore unfit for use.

Now, Christian reader, what do you say to all these things? Are you convinced of the sin of tobacco using, and will you forsake it? Or, are you still determined to cherish your "idol" and love it on till death? If so, you must not expect to go where Christ and his purified are. Heaven is a pure and holy place, and if the Bible is true, I assure you that no tobacco user can ever enter there. What! a man all through life that has polluted his body and stained his moral nature with the vile, filthy practice of chewing, smoking and snuffing tobacco, hopes to get to heaven when he dies? No, sir, never; the thing is impossible. God says nothing sinful, polluted, can ever enter his holy habitation. You sin while you persist in the use of that of which no good can come. If you continue in that sin, you must expect to miss that goodly land. Let it, therefore, be distinctly understood, that the man who continually uses tobacco in any of its forms, or in any degree, is committing sin, and *sin excludes from heaven*. Happy the Christian who so avoids "the appearance of evil" as not to shorten his days by what he may call the medicinal use of tobacco.

PARADISE, L.L.S.

J. H. M.

—*Apostolic Times*.

A Fashionable Suicide.

We would scorn to discuss so puerile and ridiculous a subject as fashion, were it not for the suicide of our daughters in their anxiety to be fashionable.

We allude to-day to the fashionable "lady-like" waist which has again become a leading object with mothers, daughters, mantua-makers, and we fear with our teachers, both temporal and spiritual. Corsets are again "all the rage." The decree has gone forth from the center of all fashionable abomination that the cultivation of the waist has been too much neglected, and the wasp form must be restored:

Our attention is called to this subject by a case that has just come to our attention. A girl of sixteen, three years ago, was healthy, rosy and natural. She is now pale, feeble, unable to exercise, "pinched up" with the morning and evening cold, and altogether spiritless and uncomfortable. Three years ago the parents and friends of this girl became alarmed at the healthful completeness which her waist was likely to have — a form considered coarse and vulgar by the genteel, and especially by the mantua-maker. Two years ago she put on a corset of 21 inches.

A year of compression had reduced her to nineteen, and a few months more to eighteen inches — showing the success of that instrument in improving upon God's work and bringing a healthy figure into the genteel form, ruining the health and hastening the victim to a consumptive's grave. The other day this girl was told by her dress-maker that her waist was yet altogether too large, and the work of the corsets must go on.

But a fact which we wish to call attention to, concerns our public schools. This girl was attending one of the Intermediates, and was, with the other girls, told by the teacher of gymnastics to loosen her corsets, as breath was needed in his department.

The female teacher of the school told her pupils that the gymnastic professor

It is usual with obstinate persons to regard neither truth in contradiction nor benefit in disputing. Positiveness is a certain evidence of a weak judgment.

was a vulgar man — and she thus counteracted what little influence he hoped to exert in saving the girls from suicide.

Is this the extent of the practical qualification of our teachers?

Is it not time that our young were taught the most important of sciences — that of health, which is of more value than all else that is, ever was or ever can be taught?

Are we preparing our daughters for sickly, miserable wives, to fill with misery households that should be happy, and to fall under this fatal stroke of fashion before ten years of married life shall have passed? Is not this a sin against both God and humanity? Should not the Church attack it, the Schools attack it, and all who have respect to good morals wage war upon it as one of the greatest crimes of the age?

Intemperance is nothing compared to it. Murderers kill a few — corsets kill many, yea countless numbers. The rebellion killed 400,000 men — corsets are killing thrice that number of women and six times that number of babes. — *Cincinnati Times*.

The Praying Teacher.

A Pious young woman on commencing a private school determined to open and close its daily sessions with prayer. In a few weeks a young man came seeking admission to prepare for college. She hesitated. She would like to teach him, but he had been trained an Universalist. How could she pray for him? Love for her Savior and for souls prevailed, and when they knelt again she remembered especially the new comer. As they arose from their knees her tear-dimmed eyes met his also bedewed with tears, and she thanked God in her heart, and took courage. Many years after that, having removed to another place and assumed new duties and responsibilities, she was one day accosted in the street by a strange gentleman, evidently a clergyman, who seemed rejoiced at meeting her.

It was the pupil before whom she had hesitated to pray, now a zealous minister in a neighboring church.

"Ah," said he, "you may forget me, but I cannot forget you nor your teaching." — *Gospel Advocate*.

I Am Dying.

Raise my pillow, husband, dearest,
Faint and fainter comes my breath,
And these shadows stealing slowly,
Must, I know, be those of death.
Sit down close beside me, darling,
Let me clasp your warm, strong hand,
Yours that ever has sustained me
To the borders of this land.

For your God and mine — our Father,
Thence shall ever lead me on,
Where upon a throne eternal,
Sits his loved and only Son;
I've had visions and been dreaming
O'er the past of joy and pain,
Year by year I wandered backward,
Till I was a child again.

Dreams of girlhood, and the moment
When I stood your wife and bride —
How my heart filled with love's triumph
In the hour of woman pride.
Dream of thee and all the earth-cords
Firmly twined about my heart, —
Oh, the bitter, burning anguish,
When I knew that we must part.

It has passed, and God has promised
All my footsteps to attend;
He that's more than friend or brother, —
He'll be with you to the end,
There's no shadow o'er the portal
Leading to my heavenly home, —
Christ has promised life immortal,
And 'tis He that bids me come.

When life's trials wait around thee,
And its chilling billows swell
Thou'lt thank Heaven that I'm spared, then
Thou'lt feel that "all is well."
Bring our boys unto my bedside, —
My last blessing let them keep, —
But they're sleeping, — do not wake them,
They'll learn soon enough to weep.

Tell them often of their mother,
Kiss them for me when they wake;
Lead them gently in life's pathway,
Love them doubly for my sake,
Clasp my hands still closer, darling,
This, the last night of life,
For to-morrow I shall never
Answer when you call me "wife."

Fare thee well! my noble husband,
Faint not 'neath the chast'ning rod, —
Throw your strong arm 'round our children,
Keep them close to thee, — and God!

— *Memphis Bulletin*.

For the Echo.

Triumphs of the Cross.

BY A. F. ATEN.

The grandest news the floods of time may bear,
As swelling onward in their solemn roar,
Is that to men who in the conflict share,
Of triumphs great of those the burden bore.

Primeval years tell of the Cross on high,
Of ancient bulwarks scaled by daring souls,
Of soldiers true who raised the battle cry
Whose trumpet tone across the ages rolls.

Read we of valliant arms all nerved in might
That bore in strength the sharp two edge'd
sword,

Whose power to pierce the soul in stormy fight,
Undying proofs the words divine afford.

The conquered nations oft beneath the yoke—
High honor this, humiliation none—
Have passed, of Him who to the nation's spoke,
Whose conquering might the fearful conflict
won.

The highest triumph earthborn creatures know
Be this, to pass from cross to glory's crown,
To fountains pure where healing waters flow,
To high rewards of glory and renown.

No brighter record e'er an angel wrote
As weary mortal laid his armor by,
Than "Faith is kept, the glorious fight is
fought,"
When pass freed spirits to their home on
high!

ARISDON, ILL.

*To the Disciples of Christ in
Northern Illinois.*

DEAR BRETHREN:

You have long since known and felt the necessity of Christian missionary labor. Of the correctness of this declaration, I am persuaded there are no two opinions among you.

It is understood that all our congregations have been organized, and all the disciples of the Savior have been converted through the instrumentality of missionaries and this is true, whether those missionaries went out on their own responsibility or were sent by churches or individuals.

Our blessed Savior was a missionary from heaven, and his mission was to call sinners to repentance and salvation.

The Holy Apostles were missionaries, sent out to preach the Gospel in all the world—that the way of salvation might be made known.

The Holy Spirit was a missionary sent from heaven to convince the world of sin, of righteousness and of judgment.

The early Christians were missionaries, and went everywhere, preaching the word.

If missionary labor had ceased when the Apostles died, you and I would never have heard of Jesus, who came to save his people, nor of life and immortality which are brought to light only through the Gospel.

Whatever the exceeding great and precious promises of the Gospel are worth, has been brought to us through the Gospel by missionaries, and these missionaries were neither invited nor paid by us. They saw our blindness and ruined condition, were touched, like their Master, with a feeling for our infirmities, and from the midst of our moral ruin they heard, and happily for us, responded to the Macedonian cry, and "came over and helped us," (Acts 16) and through their instrumentality we are permitted to rejoice in the hope of eternal life.

As the world does not literally invite nor support the Gospel, it must be sent out by the Lord's people, or it will never go, and to be destitute of the pure word, is to be destitute of the richest treasure on earth.

"The Gospel of Christ is the power of God unto salvation to every one that believes," (Rom. 1, 16). "But how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" (Rom. x, 14-15).

"Go preach the gospel to every creature," and "he that heareth you heareth me, and he that heareth me heareth Him that sent me," said Jesus to His Apostles, Mark xvi, 15,—John xiii, 20.

The Apostles went into the world and preached the gospel, and "many hearing, believed and were baptized. Acts xviii, 8,

Churches were formed, and among the converts and members of the churches, preachers were raised up and sent out by the Apostles and churches to do missionary work. To one of those preachers an Apostle says: "The things thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." II Tim. ii, 2.

And the same authority declares the church to be the pillar and foundation of the truth. I Tim. iii, 15.

This makes the church responsible for the dissemination of the truth, and it is a fearful responsibility.

This rests upon the church collectively and individually, and every man and woman in it should see to it that they are not condemned as unprofitable servants, for our Lord says, "I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. xxii, 12.

We are glad the spirit has said, come, and the Lord has commanded the bride or church to say come, and whoever hears to say come, and whoever is athirst to come and whoever will let him have a chance to take of the water of life freely. Rev. xxii, 17.

We have the good seed of the kingdom, my brethren, and let us not be selfish with it, but let us sow it as far as possible in the great field which Jesus tells us "is the world." Matt. 13.

The Lord has given us much, in giving us the pure gospel and everything else we enjoy and "where much is given, much will be required." Luke xii, 48.

"While we were yet sinners, Christ died for us," and if we love him as we should, will we not do all we can to make known to other sinners the efficacy of his blood?

May God help us to feel for others' woes and privations, and to exhibit that feeling by sending "laborers into the field which is white for the harvest," for "the harvest truly is great, but the laborers are few." Luke x, 2.

"It has pleased God, by the foolish-

ness of preaching, to save them that believe." I Cor. i, 21.

We have preachers who could preach the gospel to the salvation and great joy of many now in darkness, but "how shall they preach except they be sent?" Rom. x, 15.

We must call them out, and send them to turn the world "from darkness to light, and from the power of satan unto God, that they may receive forgiveness of sins, and an inheritance among them that are sanctified." Acts xxvi, 18.

But these missionaries have families to support, and they must support them by manual labor if they cannot by preaching, or they would be worse than infidels. I Tim. v, 8.

There is nothing plainer taught in the Bible, than that the laborer is worthy of his hire. I Tim. v, 18.

You are not of the number who use the word *hireling* in an obnoxious sense to indicate that the laborer should work for nothing. There would be no justice in such a demand. The Bible says "If we have sown unto you spiritual things, is it a great thing if we reap your carnal things?" I Cor. ix, 11.

If our missionaries are faithful men and able and willing to carry the gospel of Christ forth, they ought to be supported reasonably and disentangled as far as possible from the affairs of this life, that they may give themselves wholly to the ministry. II Tim. ii, 4.

Shall we invest our money for superfluities or to increase our worldly capital, or to gratify our desires of the flesh, or of the eye, or of the pride of life, as if there was no great day of accounts, to which we are hastening, or shall we abridge our expenses in dress, in appearances, or even in a few of the comforts of life, in order to lay by something each week or month for the spread of the gospel and the salvation of our unfortunate race?

This is an awful and momentous question and eternal consequences hang upon the answer.

May God help us to answer it as we shall wish we had in the hour of death and day of judgment.

We *all* can do something if we *will*, and we *will* do what we can, if we love the Lord and have hearts to feel for our fellow beings.

We are poor and can do but little, but "where little is given, little will be required." Luke xii, 48.

Let us do that little *promptly, cheerfully, constantly*, and with a view to pleasing the Lord, blessing our race, and to the eternal recompense of reward.

Now is the time to work, for every year makes the work more difficult, and the opposition more stubborn.

One hundred dollars, ten years ago, would have effected as much as five hundred now, and five hundred now would likely effect more than three times that amount ten years hence, and many are dying every year "without God and without hope," and if we ever do anything we have no time to lose.

The common enemy is fortifying, and every day's delay adds strength to his ruinous influence.

Romanists are numerous, are rapidly increasing in numbers, are united, and their system is an ever ready and powerful foe to gospel truth and religious liberty. Already they are driving the Bible out of our schools—levying taxes on the people for the support of their own institutions, and they are boasting of their approaching power and supremacy.

Infidelity is uniting its forces against God's word, and irreligion is growing bold, and organizing its baleful elements of strength against the pure truth and righteousness of the Bible.

All over our land are those who, with withering sarcasm, mocking ridicule and vulgar profanity are assailing our defenceless children and neighbors with deistical and atheistical sentiments that sap the very foundation of all sound morals and purity of heart, and that aims at the universal desecration of "that worthy name by which we are called" and in whom is all our hope of "pleasures forever more." James ii, 7,—Psalms xvi, 11.

All manner of sectarianism is pledged and united against us, and the most crafty and persistent efforts are making to prejudice the minds, and close the ears of the people against our plea for a pure Christianity; and the longer we postpone our attack upon the works of error and sin, with the gospel sword, the greater will be the magnitude of our undertaking.

Let us heed the admonition to "redeem the time, for the days are evil." Ephesians v, 16,—Col. iv, 5.

We must work or die and be condemned at last, and we must work *now*. Our spiritual life, and the most sacred interest of our families and descendants are in great peril, and a united, harmonious, laborious and continuous sacrifice is most imperatively demanded of us, and further delay is absolutely dangerous.

We *have* been greatly remiss in our missionary efforts; partly because we could not see alike in the adoption of the best plan for uniting our financial strength and co-operating in the work.

We have too long disputed about societies, and co-operations, and constitutions, and by-laws, and the relative duties and prerogatives of churches and missionary organizations, and have done but little real work compared with that which ought to have been done.

But thanks be to God our Heavenly Father, we are permitted to hail the dawn of a better day.

The disputes are comparatively ended, and a plan has been found so feasible, so scriptural, and so harmonizing to all the former belligerent opinions that, as Bro. B. Franklin says, "all who have any work in them can now find a place to work."

Our scribes, and papers and leading brethren have suspended hostilities toward each other, have discovered and agreed upon a wise, a judicious and scriptural plan for united missionary labor and evangelization, and have nearly all gone to work on one side, to make the gospel known as far as possible.

Even though differences of opinions

may still exist among missionary brethren, they can all find a place to work to the full extent of their strength somewhere and some way in the great field.

If any person wishes to aid the Jamaica Mission, he can place his money in a letter and send to J. O. Beardsley, Cummins, Ohio.

If any brother wishes to devote *all* his missionary strength to the general field—to the spread of the gospel in the United States and Territories, he can put his funds in a letter, and send them direct to the Treasurer of the General, or American, Co-operation, as seen advertised in all our papers.

If any brother wishes to direct all his missionary ability to any destitute part of the field in this State, without regard to the locality, let him send his means direct to J. C. Reynolds, Macomb, Ill.

If any brother wishes to confine seventy-five per cent. of his missionary money to that part of Illinois north of the Rock Island Railroad, let him send direct to M. N. Lord, 111 Madison street, Chicago, unless the church has a brother selected in his neighborhood to serve as a missionary agent, to correspond with Bro. Lord, the Treasurer, and, in that case, let the donor pay the money to that agent.

If the money is paid to that agent or to Bro. Lord, and, if no special instruction is given, confining it entirely to Northern Illinois, then 50 per cent. will be judiciously expended for the spread of the gospel in destitute places, and in broken churches in northern Illinois, and the remaining fifty per cent. will go to the State Missionary Co-operation, to build up the good cause in destitute places in the State, not otherwise reached, excepting fifty per cent. of *that*, which will go to the General American Co-operation, to build up the good cause, and spread the gospel in the territories and other destitute places in the United States, not otherwise reached.

To make it plainer still, we suppose a man gives twelve dollars for missionary purposes to Brother Lord without any special directions as to where it shall be

appropriated, six dollars of it will be expended for missionary labor in Northern Illinois, six dollars would be sent by Bro. Lord to the State Co-operation, and three dollars of that would be sent by the Treasurer of the State Co-operation, to the General American Co-operation. And as there are many Districts in the State, and many States in the Union, it is hoped that in this way the General Co-operation, as well as the others, may be supported, and the Gospel may be carried to the Territories, and among the freedmen, and to all other destitute places in our common country.

But if any man (or church) should not be pleased with this appropriation of his missionary funds, let him pay his money to the home agent or send it to Bro. Lord, or make an agent of the Corresponding Secretary, and let him specify the disposition he wishes made of his funds, and his wishes or the wishes of such a Church will be respected, even if it should confine their funds entirely to this district.

Bro. B. Franklin, has well said that "if a brother cannot find a place to work in any of the departments of this plan, it would be difficult to tell where he could work."

On the 19th of October, 1869, about six hundred brethren, including those who had formerly entertained all manner of differences of opinions as to missionary plans, assembled in Louisville, Ky., and in a conciliatory and Christian spirit, with the Bible before them and a good degree of knowledge of its contents, agreed upon this plan, after the most careful and deliberate consultation.

A committee of twenty, God-fearing and talented brethren, had been previously appointed to consider the matter—to investigate a feasible and scriptural plan, and five months were given them for consultation.

That committee reported at the Louisville meeting, and after much prayer and consultation and some amendments, the report was received, and the plan recommended to the brotherhood with but two dissenting votes.

The plan is a good one, and meets the approbation of those who had formerly differed so widely.

It comes to us with no compulsory force, only, in the shape of good advice from clear-headed, warm-hearted, and pious and experienced brethren, who know the law of the Lord, the wants of the brotherhood, and the imperative demands for missionary labor.

Those brethren of that committee, and the six hundred brethren who endorsed them, are men of tried integrity, and with a bent of mind and heart, and with a sagacity of forethought that would make them quick to discern any symptom's of ecclesiastical usurpation, and quick to sound the alarm. Their history is before us, and we believe they can be trusted, and especially so, while they recommend a plan which does not violate the law of the Lord, and which, if adopted, will enable us to be more successful in preaching the blessed Gospel to the world.

That plan comprehends the missionary wants of the whole country, of the different States, and of the smaller districts and counties, and we can work on that plan in any of these localities with but little opposition, and though we may have to work slow we can secure more substantial work in the end.

All causes of complaint are removed as the money will go where the donor directs, and none of it will be wasted in the employment of traveling missionary agents, and no servant of the Co-operation will receive any pay for his services unless he is in the field preaching the Gospel.

And as far as Northern Illinois is concerned, an agreement has been made by which the missionary labor devoted to any given locality, will as far as practicable, be remunerated, one half by the Co-operation and the other half by the people of the vicinity in which the labor is performed.

This will generally make our missionary funds count two dollars for one in actual results.

This enables us to do some good in the missionary field generally, and, also, to reap a double return in our own field in Northern Illinois for every dollar we give for missionary labor, and in this way we can "provoke one another unto love and good works." Heb. x, 24.

We know of nothing in this arrangement in violation of the law of the Lord, and we rejoice that our leading brethren have agreed upon it and gone to work to make it successful, and we do earnestly pray, and hope that no brethren will get up any war against it, for if this fails we have but little hope that any missionary plan hereafter suggested will ever succeed.

Pursuant to the recommendation of the Louisville meeting, a meeting was called and held by a goodly number of brethren of Northern Illinois, in Batavia, Kane County, on the 11th of Nov., 1869, during which meeting the Louisville plan was adopted and a district was formed embracing that part of this State north of the Rock Island Railroad, and embracing also those churches in towns through which the said Railroad is located. An incipient Co-operation was formed and another meeting was appointed which was held in Chicago, on the 18th of January, 1870.

The Chicago meeting, which was well attended and harmonious, endorsed the proceedings of the Batavia meeting, and did what it could toward bringing the missionary strength of Northern Illinois into active and successful Co-operation.

John Tait, of the firm of Tait, Son & Co., 169 South Water Street, Chicago, was appointed the President of the Co-operation.

M. N. Lord, No. 111 Madison Street, was appointed Recording Secretary and Treasurer, to whom the missionary funds should be sent.

C. W. Sherwood, of Sycamore, DeKalb County, was appointed the Corresponding Secretary, to correspond with the Churches and brethren of the District on the subject of Missions, and as soon as the funds will be sufficient, to enter

upon active labor in the missionary field.

A Board of Directors was also appointed, whose residences are scattered through the whole district.

The next meeting is appointed to be held in Rockford, to commence on Friday at 2 o'clock P. M., before the second Lord's day in June next, and it is confidently hoped that the Rockford meeting will be largely attended, and that a very profitable and soul-cheering season will be enjoyed.

This plan for missionary labor is not a separate institution from the Churches. It has no members but Christians, and as its object is to preach "the truth" in destitute places and in broken churches, so the church is its "pillar and support."

Its officers are elected for only one year at a time and no one is bound to support the Co-operation more than one year at a time, and not even then unless he agrees to do so.

Our object is to work for the Lord and humanity, and we rejoice that we have a plan upon which we can work, notwithstanding our former differences of opinion, and we most solemnly call upon all who love the Lord to allow us to work with them in this noble effort to save sinners.

If any words, or phrases, or movements are adopted in our Co-operative work which are offensive, let us have them corrected as far as possible, instead of rejecting the whole Co-operation, and refusing to do anything because we may not be pleased with a few things.

Work, is that which is now needed, and we desire to work with you in accomplishing the greatest amount of good in the most economical, and harmonious, and scriptural way, and we call upon you, in the name of the Lord, to make with us all necessary sacrifices and exertions for the accomplishment of the noblest work in which human beings ever engaged, and we hope no weak excuses will be offered, but that the general watchword will be *work! immediate work! harmonious work!* for "in

union there is strength."

It is not proposed to dictate to the Churches, but it is the earnest request of those brethren who have already begun in this work, as expressed in the Batavia and Chicago meetings, that the Churches take up collections as often as once a month, and as much more frequently as they think best, or that they do what they can to raise missionary funds in any other way, as the Churches may deem best, and that they raise as much as they can by all laudable efforts and sacrifices consistent with their local expenses, and that they place those funds, as fast as they are raised, in the hands of one of their Deacons, or in the hands of any other person whom the Church may appoint to receive the funds, and let him serve as the financial agent between the Church and Co-operation, and let his name and address be made known to Bro. Lord, so they may correspond with each other.

And to our brethren and sisters away from Churches, or where there are no financial agents appointed by the Churches, we would say, do something in this noble work, and do all you can.

Put all the money you can, from one hundred dollars down to ten cents in a letter, and send it to Bro. Lord, and your funds will be judiciously expended.

If you have a dollar or more, or less, to spare for this noble work, do not wait for an agent, unless there is one convenient, but remit it to the general Treasurer without delay. It is desirable to place several Evangelists in the field as soon as the necessary funds can be raised to justify them in beginning.

It is also requested that all the Churches send as many delegates as they can to the Rockford meeting, and all who love the Lord, everywhere, are most cordially invited to be present with all the missionary funds they can bring, and with full statistics of their congregations in every part of the District. Come up brethren and sisters "to the help of the Lord against the mighty," and we will have "a time of refreshing from the presence

of the Lord," long to be remembered.

Among the preaching brethren we hope to meet at the Rockford meeting, are brethren Waldo, Marsh, Wood, Adamson, Martin, Smith, Ross, Mapes, Howe, Waggoner, Owens, Sroufe, Rogers, Dowling, Exley, Sherwood, Sweeney and Henderson, besides others from outside the District.

Northern Illinois presents an inviting field for missionary labor, and we think it has been neglected too long now. Though the number of the Disciples of Christ, in this State, is estimated at sixty thousand, yet, but a few over one thousand are found in the fifteen Northern counties.

Infidelity and sectarianism are strengthening their stakes while those who hold the pure word of life are doing but little.

May God help us to enter *now* upon the work of saving the world, lest we should finally be rejected for refusing to do the will of our Master.

Now, dear brethren, we entreat you to read this over carefully and prayerfully, and not to throw it down and forget it, but go right at the work with all your ransomed powers.

Let us hear from you by letter, and otherwise, and let us know what can be expected from you in the way of encouragement, and may God abundantly bless our humble efforts is the prayer of your brother in the love of God and hope of Heaven. C. W. SHERWOOD,

Cor. Sec'y, N. Ills. Chris. M. C.

Things Lovely and Unlovely.

It is always far more agreeable to contemplate the perfect, the pure and the beautiful, than the unclean and the deformed, both in the physical and moral world. Hideous forms and fearful, fiendish monsters roam the wide world over, and we are often compelled to look, when only pain is the consequence of the sight. Still, one pleasing reflection aris-

ing from these unpleasant sights, is, that our appreciation of the beautiful is thereby rendered the more acute and intense.

Among the things that, to our eye appear unlovely, is the hackneyed phrase, "unsound in the faith," so frequently used of late in such connections, and so applied to men among us as to pain good hearts. Applied to men whose labors have been Herculean, and whose sacrifices for the cause of truth, exceed by a hundred to one, those of any and all these would-be censors and self-constituted guardians of the faith. It is true that some men, who once stood with us, pleading for one book, and that one, the open Bible, have gone off into vain and foolish theories, by which they destroyed their own usefulness and did some local injury, but their names are now almost forgotten. What if we have had a Furgeson, a Melish, and a less noted Speer, are we at liberty, therefore, to arraign, try, condemn and publish as "unsound," every brother who may not be able to see through our glasses, or who can not conscientiously accept our interpretation of some passage in Holy writ, nor accept as final our *ipse dixit* in relation to matters of expediency. One might think the self-sacrificing labors of some grey-haired old soldiers would have saved them from the poisoned arrows of that class of men, each of whom wishes to be declared a modern Ajax, and who seems to prefer aged victims, to be offered in sacrifice to the Spirit of—what? Yes, what? God bless the dear old men who fought in the van of the host, which stood up for the Bible faith, long before these modern Gnostics, or knowing ones, had learned to read Greek or knew the difference between "positive and moral law." Not that we deny the existence of positive and moral law, or would underrate intellectual culture or a knowledge of the languages: by no means. We are very far from doing this. Still, we think these old moral heroes should not be ostracised, even though they may in some matters take a different view from us, although this may be a mistaken view. Such a

course as we have here referred to, is to our view, an amiable or a truly Christian one. Are we sound?

We wish to name, in kindness, one other unlovely practice, which, for the want of a better name, we shall call Editorial discourtesy. By this we do not mean discussion. Not at all. Let investigation—rigid, severe, exhaustive investigation—go on. But let Christian good manners and true courtesy be shown by all our editors toward their fellow editors, and good will accrue to the cause of the Lord, and to each one concerned, and evil to none. It is to my mind apparent, that some severe editorial tilts were the result of political rancor. Strange that those whose political affinities have been, and are different, should permit that fact, when known, to crush out the spirit of charity—the spirit of Christian fraternity. This savors more of the flesh than of the Spirit, and indicates a moral instead of a doctrinal unsoundness. In other words, a diseased heart, which is worse than a mistaken judgment, being more difficult to cure.

Things lovely, have far more attractiveness, than the pitiable deformities of poor fallen humanity, and which should be concealed rather than held up to the malicious gaze of the irreligious and profane. "Whosoever things are lovely," the great Apostle to the Gentiles would commend to all who in humility follow the Christ. Let us seek to *build not blow* each other up, nor yet strive to pull each other down. Enough to do without doing this unholy work. The foe is in the field, and all who are valiant for the truth, should go to the front, and not look about the camp, seeking to breed sedition, schism and ruin. Lord help us to be true.

E. L. C.

The Atonement.

NUMBER 2.

Those who have carefully read our first article on the atonement, in the Feb. No. of the Echo, will remember that we showed that there is but one person in the universe who could save from sin and death, and open up the way into the everlasting kingdom. That person was shown to be the Lord Jesus Christ.

It will also be remembered, that we showed the penalty of Adam's sin to be the death of the body entailed upon all men.

Before proceeding to examine the scriptures that speak of Christ's sufferings, we wish to raise the question:

What is the penalty of our own personal, actual sins?

Paul says, "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord."

Paul is speaking not of "original sin," nor of Adam's sin, but of actual sin, committed by each one in his own proper person.

"The wages of" such "sin is death." But not the death of the body. That has been shown to be the penalty of Adam's sin. The death of which Paul speaks, stands in antithesis to eternal life.

Eternal life and temporal death can hardly be used antithetically. Temporal death and temporal life are properly antithetical. So are eternal death and eternal life. The death, then, that is the penalty of one's own personal transgressions, of which Paul is writing, must be eternal death. This position is sustained by John the Revelator. He says: "Whosoever was not found written in the book of life was cast into the lake of fire." All who remain guilty of their own sins, not obeying the Gospel, will not be "written in the book of life," and will, consequently, be cast "into the lake of fire." But this casting "into the lake of fire" is called "the second death." This "second death" occurs after the resurrection, and is in the eternal state,

☞ TIGHT LACING.—We call special attention to an article in this number of the Echo, headed "Fashionable Suicide." It is high time parents and teachers were aroused to the horrors that the practice of tight lacing is entailing on the human race.

and may properly be called eternal death. This is the penalty of actual sins.

There is in the plan of salvation no proposition to prevent us from dying the death of the body, for God has said, "Dust thou art and unto dust shalt thou return." The law *must* be executed.

The only way in which we could be saved from that misfortune was by a resurrection from the dead, after the law had taken its course. Jesus did not die to save us from the pains of bodily death, but to restore us to life after we had endured them. To do this it was necessary for him to die and overcome him who held the keys of death. Hence his death was a necessity.

He did, however, shed his precious blood to prevent us from dying the second or eternal death. The second death is the awful fate that awaits the guilty sinner. But if he has washed away all his sins in the blood of Jesus, he will not have to die that death.

We die the death of the body by inheritance, without our consent. Christ will raise us from the dead without any condition on our part.

We commit our own sins by our *own* volition and in *this* world. We will have to be saved, if saved at all from these sins, with our *own* consent and in *this* world. Our actual sins are violations of divine law, in that they reject God's Son; and their penalty is to be suffered in the eternal state. The *second* death is *eternal* death.

We now proceed to the examination of some of the scriptures that speak of the sufferings of Christ.

"He is despised and rejected of men; a man of sorrows and acquainted with grief; and we hid as it were *our* faces from him; he was despised, and we esteemed him not.

"Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God and afflicted.

But he *was* wounded for our transgressions, he *was* bruised for our iniquities: the chastisement of our peace was upon

him; and with his stripes we are healed.

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Isa. liii, 3-6.

He who carefully reads this scripture will see clearly that Christ suffered not only *for us*, but *in our* stead.

What means the prophet when he says — "Surely he hath borne *our* griefs?" He endured, not his own pains, agonies, sorrow and griefs, but *ours*.

Such was his love for us that he "has borne *our* griefs and carried *our* sorrows." How grand and how consoling the thought! When we are called upon to undergo affliction and trial, that Jesus has already felt it, and knows how to sympathize with us. When we are oppressed with poverty; we remember that Jesus, who wears the crown of heaven, was poorer than the birds of the air and the beasts of the field. When we are sorrowful we remember that Jesus was "a man of sorrows and acquainted with grief" and that he is both able and willing to console us. When we weep, we remember that "Jesus wept," and finally, when we come to die, we remember that Jesus shunned not the cold embrace of death. We know that he will not forsake us "in the region and shadow of death."

"The chastisement of our peace was upon him." Our peace was procured by his chastisement. Without it there would have been no peace for us.

"With his stripes we are healed." We were afflicted with sin, that most terrible of all maladies. "His stripes" are the panacea for sin and all the evils it entails upon us.

"The Lord has laid on him the iniquity of us all." Reader, can you bring your mind to anything like a just conception of the awful, yet sublime, sufferings of our Lord and Master when the Father "laid on him" *all our* "iniquity."

See him in the garden, and on the cross, with all the sins of all the race laid on him. Himself guilty of *no* sin, the very impersonation of innocence, borne down with the guilt of the creature — man, sub-

mitting himself in *obedience* to death, even the death of the cross, to save his enemies. Lost, to all noble feelings, must be the man who can hear him say, in the garden, "nevertheless, not *my* will but *thine* be done," and not admire and love him for his obedience to his Father. Hard, indeed, must be the heart of him, who, unmoved, can hear him say, "Father forgive them for they know not what they do."

We will close the present article by quoting and examining one New Testament scripture :

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

"Who did no sin, neither was guile found in his mouth:

"Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously;

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed." I Peter ii, 21-24.

Here we learn not only that Christ "suffered for us," that he "did no sin," that no guile "was found in his mouth," that "when he was reviled" he "reviled not again" in return, that when he suffered, he threatened not" but that he himself "bore *our* sins in his own body on the tree." Nothing is plainer than that the Lord Jesus had the burden of our sins laid upon him, and that thus oppressed he went up to the cross. There forsaken of men, angels, and God, that you and I, gentle reader, might live, with the burden of us all weighing him down, he grappled with death. The Apostle here repeats the saying of the prophet that we are healed by his stripes.

Peter and Isaiah lived seven hundred years apart, but they wrote by the inspiration of the same Spirit and tell the same story.

J. C. R.

Monthlies.

There appears to be among the brethren a very great and increasing desire that all our monthly papers should be turned into weeklies. We are frequently asked to make the *ECHO* a weekly. Whether this desire is well founded or not, we do not dogmatically decide. This we *do* claim however, that the request ought not to be granted without duly considering the reasons for and against such a movement.

Although confessedly of the opinion that such a change would be to the detriment of our religious literature, yet when the brethren, after weighing the whole matter on the scale of reason, decide that such a change would subserve the interests of the cause, I am ready to use my humble quill for the pages of a weekly. These, I have no hesitancy in saying, are the feelings of Bro. Reynolds.

But what are the reasons given for turning our monthlies into weeklies?

I know of but one argument in favor of the change. A weekly comes four times as often as a monthly.

The fact is granted. Whether there be great weight in that argument or not however, must be determined by considering the nature and design of a religious paper. Is a religious paper simply a bulletin, designed to give its readers the latest news in reference to religious matters? If this is the *sole* design of our religious papers, then I am free to confess that we have no use for monthlies. But no one we apprehend, will claim that this is the *only* end to be subserved by our religious literature.

In addition to posting its readers as to what is going on in the religious world, a religious paper should give a full and thorough discussion of the great moral issues of the age, expositions of difficult passages of scripture and a great amount of other information that is not of an ephemeral character.

That much of this kind of information is given in our weeklies, is readily granted. But that a monthly affords a

better opportunity for an exhaustive examination of important subjects, with the same talent, none we presume will deny.

But here is a more important consideration still.

Our experience, our biblical research, our knowledge gained, should be preserved. Our wisdom should be cumulative. How much are we of to-day benefited by the thoughts of such men as Campbell, Stone, Scott, and a host of others who *were* but *are not*!

Their eloquent voices are hushed in death. Their hands are cold and motionless. Yet they speak to us. Their thoughts come down to us on the pages of the monthlies.

Destroy the files of the Christian Baptist, Millennial Harbinger and Christian Messenger, and you rob generations yet unborn, of much wealth of thought, besides many facts of historical value.

So if we should admit that a weekly could give as thorough and exhaustive treatment of intricate themes as a monthly, there is still this deficiency in it, it is not in a shape, usually, to be preserved; they are extremely difficult to keep, and very inconvenient for reference when they are kept.

Let no one think by these remarks that we are opposed to weeklies.

I would remonstrate also against our weeklies being changed to monthlies. What I maintain, is, that each has its appropriate work, and we need them both.

We need our Quarterly also. It has its peculiar work, and is nobly performing it.

Let the number of monthlies and weeklies be kept within appropriate limits and be well sustained by the brotherhood and the interest of the cause, will in our humble opinion, be best subserved.

Of course we will not be understood as speaking particularly of the importance of preserving the thoughts of the editors of monthlies. But monthlies ought to be the repositories of the best thoughts of the best men we have among

us. While it is well to have such men as the editors of the Review, Standard and Apostolic Times, to conduct our weekly papers, it would be well also to have occasional articles from their trained quills, for some of our monthly papers, that are to be bound and form a part of our permanent religious literature.

J. H. G.

The Medicinal Virtues of Alcoholic Drinks.

There is a wide spread notion among men that alcoholic preparations possess great medicinal virtues. I do not *now* propose to enter upon a discussion of this idea; but simply to express my entire want of faith in it.

I will not say that whisky or brandy can *never* be used with profit. But I do say that for every person they ever benefited, they have killed a thousand.

My convictions of the use of all alcoholic preparations as medicines is that they ought to be placed on the same list with morphine and arsenic. They are often used, perhaps with profit. But because they can *sometimes* be used to advantage, who would think of putting morphine and arsenic into every medicine prepared for the ills of human kind?

But my design at present is to call attention to a great evil unintentionally done by physicians in prescribing medicines for the afflicted that have brandy or whisky or some other intoxicating liquor in them. The following, taken from the *Temperance Standard* of February 17th, aptly illustrates my meaning:

A PHYSICIAN'S MISTAKE.

Dr. Monroe, of Hull, the author of the "Physiological Action of Alcohol," and other scientific evidence, writes as follows, of the danger attending the use of alcoholic drinks as a medicine:

I will relate a circumstance which occurred to me some years ago, the result of which made a deep impression on my mind. I was not then a teetotaler—would that I had been!—but I conscientiously, though erroneously, believed in the

health-restoring properties of stout. A hard-working, industrious, God-fearing man, a teetotaler of some years' standing, suffering from an abscess in his hand, which had reduced him very much, applied to me for advice. I told him the only medicine he required was rest; and to remedy the waste going on in his system, and to repair the damage done to his hand, he was to support himself with a bottle of stout daily. He replied, "I cannot take it, for I have been some years a teetotaler." "Well," said I, "if you know better than the doctor, it is no use applying to me." Believing, as I did then, that the drink would really be of service to him, I urged him to take the stout as a medicine, which would not interfere with his pledge. He looked anxiously into my face, evidently weighing the matter over in his mind, and sorrowfully replied, "Doctor, I was a drunken man once; I should not like to be one again."

He was, much against his will, prevailed upon to take the stout, and in time he recovered from his sickness. When he got well, I, of course, praised up the virtues of the stout, as a means of saving his life, for which he ought ever to be thankful; and rather lectured him on his being such a fanatic (that's the word) as to refuse taking a bottle of stout daily to restore him to his former health. I lost sight of my former patient for some months; but I am sorry to say that on one fine summer's day, when driving through one of our public thoroughfares, I saw a poor, miserable, ragged-looking man leaning against the door of a common public house, drunk, and incapable of keeping an erect position. Even in his poverty, drunkenness, and misery, I discovered that it was my teetotal patient, whom I had, not long ago, persuaded to break his pledge. I could not be mistaken. I had reason to know him well, for he had been a member of the Methodist church; an indefatigable Sunday-school teacher; a prayer leader whose earnest appeals for the salvation of others, I had listened to with pleasure

and edification. I immediately went to the man, and was astonished to find the change which drink in so short a time wrought in his appearance. With manifest surprise, and looking earnestly at the poor wretch, I said, "S——, is that you?" With a staggering reel, and clipping his words, he answered, "Yes, it's me. Look at me again. Don't you know me?" "Yes, I know you," I said, "and am grieved to see you in this drunken condition. I thought you were a teetotaler!"

With a peculiar grin upon his countenance, he answered, "I was, before I took your medicine."

"I am sorry to see you disgracing yourself by such conduct. I am ashamed of you."

Rousing himself, as drunken people will, at times, to extraordinary effort, he scoffingly replied, "Didn't you send me here for my medicine?" and with a delirious kind of a chuckle, he hiccoughed out the words I shall never forget: "Doctor, your medicine cured my body, but it damned my soul!"

Two or three of his boozing companions, hearing our conversation, took him under their protection, and I left him. As I drove away, my heart was full of bitter reflections, that I had been the cause of ruining this man's prospects, not only for this world, but for that which is to come.

You may rest assured that I did not sleep much that night. The drunken aspect of that man haunted me, and I found myself weeping over the injury I had done. I rose up early the next morning, and went to his cottage, with his little garden in front, on the outskirts of town, where I had often seen him with his wife, and happy children playing about, but found, to my sorrow, that he had removed some time ago. At last, with some difficulty, I found him located in a low neighborhood, not far from the public house he had patronized the day before. Here, in such a home as none but the drunkard could inhabit, I found him laid upon a bed of straw, feverish and prostrate from the previous day's de-

bauch, abusing his wife because she could not get him some more drink.

She, standing aloof, with tears in her eyes, broken down with care and grief, her children dirty and clothed with rags, all friendless, and steeped in poverty! What a wreck was there! Turned out of the church in which he was once an ornament, his religion sacrificed, his usefulness marred, his hopes of eternity blasted, now a poor, dejected slave to his passion for drink, without mercy, and without hope.

I talked to him kindly, reasoned with him, succored him till he was well, and never lost sight of him, nor let him have any peace, until he had signed the "pledge" again.

It took him some time to recover his place in the church; but I have had the happiness of seeing him restored. He is now, more than ever a devoted worker in the church, and the cause of temperance is advocated on all occasions."

No physician is ever justifiable in prescribing anything alcoholic for a patient who has ever been addicted to the use of strong drink. It is certain to rouse up the old appetite and will nearly always result as it did in the above case.

It is high time that the world should learn that alcoholic beverages are *not* a king cure-all for all the ills humanity is heir to. Physicians are the men who ought to teach the world that lesson.

They have had much to do in bringing about the present state of public sentiment in regard to that thing. They, then, are the very men who ought to reverse the decision in the minds of the people on this matter.

I am glad to know that there are *some* men, who practice the healing art, who have correct views of the medical qualities of the various drinks that possess intoxicating properties.

But how many doctors are there who will come to your bedside whose very breath, poisoned with the fumes of brandy, will sicken you? How many surgeons, who, if you need a difficult and delicate operation, will come to you

with their brains addled and their nerves unsteady from a heavy draught of brandy or old rye whisky?

How are these things to be remedied? Certainly not by tamely submitting to it. Refuse to patronize any but strictly sober men in the medical profession.

Let all Christian physicians labor to correct public sentiment on the virtues of *brandy* and "*old rye*" as medicines. - Let the doctor tell the people what he knows to be the truth, viz., that they have killed nine hundred and ninety nine for every one that they have benefited.

J. C. R.

For the Echo.

The Coming Conflict.

The powers of light and darkness, which have been, and will be, in irreconcilable conflict until truth, light and love triumph over all opposing forces; are now marshalling their respective legions for a grand and fearful struggle, which will shake the church and the world—heaven and earth. The time approaches rapidly when the great question will no longer be—'s this or that orthodox? but it will be Bible or no Bible, as a rule of faith and life. Such is the nature of the coming storm, as indicated by the moral barometer, by which the density of the moral and religious atmosphere is ascertainable. Come it must, and come it will; and that too, ere it is long. Stoics may laugh, and cravens tremble, but the day to reckon with the "mother," and all who are in any way related to, or have commerce with her, will come and not be delayed, though men close their eyes to the portentous signs of the times, and go on in foolish wranglings over ecclesiastical dogmas, and human opinions.

The Papal Power is as relentless in its hate towards the Bible, and enlightened Christianity to day, as when, by solemn edict, John Huss was burned; as when Wickliffe's bones were disinterred and reduced to ashes. It is all folly to talk of a change in the spirit of the "Man of sin;—the son of perdition." No change

has occurred — none will, for none is intended — none is possible. Monsters have ever been monsters; such they will ever be.

For ages the mutterings of Papal thunder have been heard from across the wave; but now the flashes of the angry lightnings blaze in our faces, while the peals of long pent up thunder strike terror to the hearts of timorous mortals. The powers of earth and heaven, (the true church,) are soon to be shaken; the set time to judge the great "harlot," and favor Zion, is at hand. Soon will her enemies be overthrown; but ere it is done, the hurricane of human passion, intensified by religious bigotry and blind superstition, will sweep, in all its fury, over the nations of two continents, while the chaff, so long held in religious esteem, will be burned up, and truth — God-given truth — and its simple adherents, will shine in all their true lustre and dazzling radiance, and the church will go careering over the great sea of humanity, no more to be dimmed by the smoke of the horrible pit, into which the "Beast" and "False Prophet" are to be cast.

There are two opposing powers in all enlightened lands, or as we sometimes erroneously say, in Christendom. The two powers are the Bible, and Popery. They are now, and always have been, antagonistic. One triumphs only by the defeat of the other. This essential antagonism can only cease, by the overthrow of one or the other of these forces. Whichever is of God will prevail; and it is certain, that they are not both from him, for harmony, not antagonism, is from the Lord, and no harmony exists between the Bible and Romanism, the miniature of which is drawn in that Book, and is, therefore, hated by the Papist.

The hatred of the Roman hierarchy to the Bible has ever been manifest, but only occasionally does this hatred blaze out in a manner so startling, as to arouse slumbering Protestants to a momentary sense of surrounding danger. But, alas! as has been the case in the past, soon the

alarm is forgotten, and parties sink back into their respective crystalized forms, and all becomes again stolid indifference; while the "Mystery of iniquity" occupies every inch gained, and moves on in the acquisition of additional advantages for spreading the dominion of her corruptions wider and wider over the earth.

Silently and insidiously, but still certainly the minions of the Pope are laboring to bring into disrepute, and then to destroy, all that stands in the way of Papal supremacy in the United States and elsewhere, temporal and spiritual. The plan has been shown in New York, in the demand for such a share of the school funds, as is in proportion to the Roman Catholic population. This arrogant demand presumes the taxes paid by Romanists is equal to that paid by an equal number of Protestants; but such a supposition is false — as false as the Pope's blasphemous claim to infallibility. But aside from this, the demand is inimical to and in contravention of every principle of our civil institutions. This demand is the more alarming, from the fact that men who seek office want votes, and the Pope has any number at his command. Danger here! Fearful danger; but men sleep on soundly, as if no perils were possible. The danger is none the less because we are blind and stupid, in regard to it. Not at all. Better open our eyes as the scene rises and look behind it, than dream on in ignorant ease and contentment, when spiritual assassins — stiletto in hand, are ready to steal upon us, and stab us to the heart. Arouse ye creed loving ones, and rally around the Bible which has no longer a place in the Free Schools of the city of Cincinnati. Will you permit the Bible to be thus made contraband by those who hate it because it does not contain their religion? Will you do this? Surely not. Awake then to the coming peril.

The truth on some points is painful to tell, and more painful to be heard. No true man can, if he speak at all, utter anything but truth, what-

ever the consequences may be. When we say Rome does not claim that her religion is from the Bible, but superior to it, all Protestants say, amen. But when we tell our brethren of Protestant parties, that very much of what they hold vital and sacred, is Romish trumpery, and must be given up or Rome will triumph, we are told to be quiet, and those whom we love and seek to bless, say to us: "You are not evangelical." "We are of the orthodox school, and do you assume to teach us?" This is the way we are often met, and we are saddened by it. Not on our own account are we thus made to feel sad; but because the evidence of being wedded to party and unscriptural sentiments and practices, is plainly manifest. Pity, not anger, is our feeling.

The day draws nigh when the conflict will be, not about which creed is best; but, does the Bible contain our religion or not? In other words: Does the church owe its existence to the Gospel of Christ, or the Bible owe its existence and preservation to the church, which exists independent of it? In this question is involved that other very important one:

Does the Bible point out the true church, or shall the church be considered independent of and above the Bible and its infallible interpreter?

There are but two sides to the above question, and all must take one side or the other. We are forced to regard all who adopt a human creed, as virtually saying: "Our creed, which is the foundation of our church, is the infallible interpreter of the word of God." This is the ground of all creed-ridden parties, and the time is at hand when the war will no longer be between different creeds, but all creeds and the Bible.

The time was when there was but one human creed, and the time will again come when there will be but one, and then the war between that creed and the Bible, will wax hot and fierce—fierce than any contest that has occurred since the days of Luther. This will be the grand and final struggle between truth and error—light and darkness.

No one, who is at all observant of the movements of Rome, can fail to see that the grand battle will be fought in America. Thither was religious truth and freedom compelled to fly and seek an asylum in this wild wilderness, and thither the Pope and his myrmidons have followed, and still hate, as ever in the past, all who love the Bible and adhere to its teachings. It is time Protestants were casting away their creeds and laying aside Romish rites and ceremonies, such as infant sprinkling, feast-days and fast-day, and many other things about which neither Christ nor the Apostles ever uttered a single word.

To Rome or to Jerusalem, one or the other, must and will all come, and then the contest if we may so speak, will be between the "Man of sin," and the Lord God omnipotent, who will judge and destroy the "great harlot," and all who are in affinity with her, and whom "she has made drunk with the wine of her fornication." Hallelujah to the Lord!

E. L. C.

More for Tobacco Than For Bread.

The people of New Orleans pay three times as much for tobacco as they do for bread.—[Review.

What a shame! Are the people of that city crazy? Would they be to be pitied should they come to want? There are plenty of men who wear the name of Christ who spend more money for the filthy weed than they do for their bread. These same men, some of them at least, if asked to take a religious paper, will plead poverty. Tobacco and whisky are both poverty and famine breeders.

J. C. R.

We can not be too careful to see that there are no flaws in our Christian character, for Satan is always watching an opportunity to thrust his wedge into the crevices of our profession.

Total Depravity.

The orthodox denominations believe that all the human race is wholly corrupt and sinful in soul, body and spirit. They believe that every human being is born a sinner. They think that the first breath drawn by a new born babe, is the breath of a sinner, so vile that he is utterly powerless to do, say, or even think a good thing until there is an immediate action of the Holy Spirit on his heart. I wish briefly to examine this doctrine of total, hereditary depravity in the light of God's word. I am free to admit that there is an immense amount of depravity in the world. I, however, deny its totality and its universality, so far as the guilt of sin is concerned.

My position, then, is negative. To avoid the awkwardness of arguing a negative position, I will affirm and prove another proposition, which if true, contradicts and falsifies the doctrine of total hereditary depravity.

My proposition is the following:

All children are born free from sin.

The argument shall be short. Jesus Christ, while he was divine, God manifest in the flesh, was also a man. So far as his humanity was concerned, he was born like other children. If we know how he was born, so far as sin is concerned, we may thereby know how every other child is born.

But it will be admitted, on all hands, that Christ was born free from sin. It remains only to be shown that he was, so far as the flesh is concerned, born like the rest of mankind.

He had flesh and blood like others. He had the capabilities of suffering that other men had. He hungered and ate food like others. He had to undergo sorrow like others. He was tempted like we are. In his infancy he was weak and had to have the same care to preserve his life that other infants have. When Herod sought his life, Joseph and Mary had to flee to Egypt to avoid his being murdered by the tyrant. We can see nothing in his humanity different from

other people. Let us consult the divine record.

"For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

"And deliver them, who through fear of death were all their lifetime subject to bondage.

"For verily he took not on him the nature of angels; but he took on him the seed of Abraham.

"Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

"For in that he himself hath suffered being tempted he is able to succour them that are tempted. Heb. ii, 14-18.

It is clear from the language above quoted, that Christ was a partaker of all that was meant by flesh, blood and death.

If the doctrine of total hereditary depravity be true, sin is inseparably connected with the flesh from birth until removed by the immediate operation of the Holy Spirit.

But, if this be true, then Christ himself is totally depraved, for he took part of all that there is in the idea of "flesh and blood." But no one pretends that Christ was born a sinner. It follows, therefore, that sin is not necessarily connected with the flesh at birth, and consequently that the theory under consideration is not true. Christ was made "in all things * * * like unto his brethren." Now if his brethren were all born sinners—totally depraved—he was born a sinner—totally depraved—also, for the scripture, quoted, says that "in all things it behooved him to be made like unto his brethren." Christ was made like his brethren "in all things," but he did not do all things that they did. He did not sin in his own person. They did.

"For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. iv, 15.

He was "without sin." Now let us insert the divine definition of sin in its place, and it will then read, he "was without" "the transgression of the law."

Jesus never transgressed any law, and consequently was not a sinner.

Neither Christ nor his brethren were made (born) sinners. But his brethren, after they were made, (born), violated the law of God, and thereby became sinners. He did not do this. *Just here* the likeness between him and his brethren is "*non est*," not by his or their being made, (born), but by *their* act after they were made, (born). The argument stands thus:

Jesus was born like other children. Jesus was *not* born a sinner. Then other children are *not* born sinners, they are *not* by inheritance totally depraved. Then farewell to that orthodox pillar—total, hereditary depravity. J. C. R.

"Baptisteries."

In the Review of Feb. 15th, is a short article under the above head, clipped from the *Advance*, a Peto-Baptist journal, published in Chicago. The extract gave an incident that is said to have transpired in a Baptist church, at Columbus, Ohio. Several young ladies refused to be immersed in a Baptistery, because a colored man had been immersed there.

Whether the incident really occurred, or was manufactured for a purpose, matters not, so far as our present purpose is concerned.

Bro. Rowe makes the extract the subject of a short comment, to which we design calling attention. After inserting the article alluded to, he says:

We clip the above from the *Advance of Chicago*—a Peto-Baptist journal. For one, we take the rebuke. On the question of baptisteries, let the Disciples of Christ read and ponder. We have never been satisfied with the introduction of this innovation. We confess that it has troubled our conscience some, on every occasion where we have been called upon to immerse in a baptistery. It is alleged that the baptistery is a "convenience;" so is sprinkling. It is alleged again, that it is so far to a pool or a river. Peto-Baptists have long ago put up the same pitiful excuse. What next? Why, the water must be warmed. We have lately heard of several cases of this kind. We say emphatically, let the Disciples of Christ go by the primitive order of things. Let there be no shuffling.

I am very sorry that Bro. Rowe ever wrote that. I think it will do harm. Only a short time since, I heard of a

brother being reimmersed, who had been immersed in a baptistery. Such words as the above, from such a man as Bro. Rowe, are well calculated to make many distrust the validity of their former baptism. But this would be all right, provided such baptism was *not* valid, but there is not the *shadow* of proof that immersion in a baptistery is wanting in any of the essentials of Christian baptism. Yet if the baptistery is an "innovation," as Bro. Rowe calls it, then it is wrong to baptize in one, and such baptism is not valid. I regret that he did not try to prove it. He says, as quoted above: "It is alleged that the baptistery is a 'convenience'; so is sprinkling."

While I am among the number that allege that "the baptistery is a convenience," I most emphatically deny that sprinkling is a convenient way of performing baptism. It is *no* way of performing it. It is a different thing entirely. Is sprinkling a mode of baptism? Bro. "R." will deny as heartily as any man. Is the immersion of a believer in a baptistery, Christian baptism? Bro. "R." will hardly deny. Whence then the propriety of the remark—"so is sprinkling?" Bro. "R." concludes with a saying that I most heartily endorse:

"We say emphatically, let the disciples of Christ go by the primitive order of things."

How did Bro. "R." find out that the "primitive order of things" was to universally baptize in running streams? Is there not a strong probability that all the baptizing done on the day of Pentecost was performed in the pools in the city of Jerusalem? We think baptisteries come in the same class as meeting-houses. There is no direct command for either.

They are both "conveniences" for carrying out commands given us.

We are commanded to assemble ourselves together, and perform certain duties. A church-house is a convenient place to meet and attend to those duties. We are commanded to teach and baptize people. A baptistery is a convenient

place to baptize in. In fact, as many of our church-houses are situated, it is almost impossible, at least impracticable to follow the "primitive order" by baptizing the "same hour of the night."

We insist that when a proper subject is immersed in water into the name of the Father, Son and Holy Spirit, he is scripturally baptized, and there is no "innovation."
J. H. G.

Good News.

Bro. L. S. Wallace, of Abingdon, is conducting a meeting at St. Augustine, a small town on the C. B. & Q. R. R., about five miles south of Abingdon.

The Catholics have the only house of worship in the place. We had a very few brethren at and near there.

Brother Wallace commenced preaching there in a school-house, over two weeks ago, and is continuing the meeting yet, with great success. There were nineteen additions at last account, with a good prospect for many more.

Some of the more intelligent Catholics are attending, and evincing interest in the preaching.

The few brethren there, have already taken the initiatory steps to erect a house of worship. They are collecting the material for building in the spring.

We are indeed rejoiced that a break has been made upon the enemy's line at that place, and hope Bro. Wallace will follow up his victory. Only let the truth confront Catholicism, and intelligent men will not long hesitate, which to take. Bro. Wallace has been in feeble health for several months past, but we are glad to know he is able to go to the front again, and wield the gospel sword so successfully. He has a long experience in preaching the truth, and is one of our most successful evangelists.

About five miles north-east of St. Augustine, in the midst of a rich and fertile country, is situated

HERMON,

a small, quiet village, containing two church-houses, one belonging to the

Methodists, the other to the "sect everywhere spoken against." On Saturday evening before the second Lord's day in February, we commenced a meeting with the brethren there, continuing it until the next Saturday, when we were called away. The meeting was as interesting as any I was ever engaged in, for the length of time carried on. The Methodists had just closed a protracted effort, which was a most cheering failure. They poured out the vials of their wrath and holy indignation upon the heads of all "Campbellites," from the beginning to the end of the meeting. As this is not the "power of God unto salvation," it is not strange that they failed to convert the people. During our short stay, we had ten additions, by confession and baptism, by letter, and reclaimed. The cause is onward, in Hermon. The brethren seem encouraged, and resolved to renew their diligence in the divine life. They have a comfortable house, but hardly large enough for that community of church-going people. It could not hold the audiences that assembled on different nights.

May the brethren there, and everywhere, conform their lives to the word of God, and guard, with increasing vigilance, the purity of the church.

We learn that brethren Lampton and Stark are now engaged in a very successful meeting at Augusta. We expect them to report particulars soon.

Bro. H. R. Tricket, who has been very ill for several weeks, writes us that he is ready for the field again. We are glad indeed to learn this. We thank the good Lord that he is spared for still greater usefulness in his Master's cause. He is a young man of great zeal and ability, is a good preacher, and, as our readers know, wields a vigorous pen. He may be addressed at Monmouth or Hamilton, Ill.

The news is cheering from all parts of the country. Never before were there so many successful meetings held, and being held.

The cause of Primitive Christianity is

rapidly spreading. Every form of religious error is speedily giving way before the mighty power of the ancient gospel. Good cheer, then, soldiers of the cross! Our labor in the Lord has not been in vain. Faithful heralds of the cross, thank God and take courage. Thousands every month are coming and taking their stand with us on the one foundation. Surely the Lord is with us, and "if God be for us, who can be against us?"

J. H. G.

Missionary Meeting in Southern Ill.

AT MATTOON.

There will be a Missionary Meeting at Mattoon, Coles County, Illinois, commencing with an opening discourse on Monday evening, March 21st, 1870.

The object of the meeting is to organize the district for missionary work, under the plan recommended at Louisville, at the late General Missionary Meeting.

The district is bounded on the north by the Toledo Wabash & Western R. R., on the east by the State line, on the south by the Ohio & Mississippi R. R., on the west by the Illinois Central R. R.

Let all the preachers, elders, and Sunday School Superintendents in the district be in attendance at this meeting. Let every congregation send delegates.

AT GIRARD.

There will be a similar meeting, for the same purpose, held at Girard, commencing with an opening address, on Monday evening, March 28th, 1870.

This district is bounded on the north by the Toledo, Wabash & Western R. R., on the east by the Illinois Central R. R., on the south by the Ohio & Mississippi R. R., and on the west by the Mississippi River.

Let all the preachers, elders and Sunday School Superintendents in the district be on hand at this meeting. Let no congregation fail to send delegates.

Bro. Thomas Munnell, Cor. Sec. A. C. M. S., and myself, expect to be in attendance at both these meetings.

J. C. REYNOLDS,

Cor. Sec. I. C. M. C.

SUNDAY SCHOOL COLLECTIONS.

Will all preachers and Sunday School men help us to establish regular Sunday School collections *the first Lord's day of every month*, for the missions. All our Evangelists work for Sunday Schools, and the children should be taught to help support them. A large amount can be raised in this way, if all will attend to it. Send the money quarterly to your district treasurer, if your district is organized, if not, send to me at Cincinnati, Box 321. THOMAS MUNNELL.

SHERIDAN, ARKANSAS, JAN. 16, 1870.

J. H. Garrison, Dear Brother:

For the many interesting lessons of instruction received from your monthly visits, I herewith enclose the sum of four dollars, and the names of two new subscribers for 1870, "as a new year's gift." (Better late than never.)

May the blessings of the Lord and his people attend your efforts during the present year, to build up the cause of him who died to save the world.

E. H. VANCE, JR.

REMARKS.

Many thanks, Bro. "Hugh," for your "gift" and good wishes. It is not too late to send in such "New Year's gifts." The Lord will bless you for your efforts to sow the "good seed of the kingdom" in Arkansas. J. H. G.

SAD ACCIDENT.

We are just in receipt of the sad intelligence that the splendid new church house of the brethren at Washington, has just been burned down. It was a magnificent building, erected at a cost of about nine thousand dollars, and had only been occupied a few Lord's days.

We were with the brethren there a few weeks ago and spoke twice in the house. They were in fine spirits and in good working order.

We understand they are making preparations to build again. May the Lord bless them in their work and may the hearts of the brethren be opened to assist them in building again. They are a noble band of brethren there and need your assistance. Help them. J. H. G.

THE greatest enemies of Christianity are those who make a blazing profession without a steady shining conduct.

Church News.

PERRY, Ill. Feb. 8, 1870.

Editors Echo—Dear Brethren:—

Permit me, through the pages of the *ECHO*, to inform the brethren of the State of the condition of the cause and the success of the Gospel in this locality. I commenced my labors here on New Year's evening, and, with a few days intermission, have kept up the siege till the first of the present week. The result has been glorious. Thirty three confessed the Savior and were immersed, eight wanderers were reclaimed and two were added by letter. The church is greatly revived, and the community benefited. Dr. J. R. Lucas, of Hannibal, Mo., was with us two days, and helped us much by his able efforts in behalf of the truth.

I think we may now be numbered among the live churches. Our number is about one hundred and eighty; we have a large and interesting Lord's day school, which furnished some fifteen or twenty of the additions above named. The Lord be praised for his kindness to us.

Your fellow-laborer in the Gospel.

A. G. LUCAS.

EUREKA, Ill. Feb. 14, 1870.

Reynolds & Garrison—Dear Brethren:

Brother J. B. McCorkle and myself have just closed a meeting at White Oak Grove, with thirty-six additions—thirty-three by immersion and one from the "Old Christians," and two restored. Bro. McCorkle did most of the preaching.

I would say to all of my old friends that my health is steadily improving. Thanks be to God for his mercies, the Gospel and its success.

Yours in Christ,

W. C. POYNTER.

VERMONT, ILL., Feb. 22, 1870.

Brethren Reynolds & Garrison:

Since my last report, we have had fourteen additions to the congregation here and ten at other points where I have labored. Brother Smither was with us at the Vermont meeting.

J. B. ROYAL.

GREENFORD, Pike Co., Ill., Jan. 30, 1870.

Editors Gospel Echo—Dear Brethren:

We have some good news to communicate to you from the above named place, of the triumph of the Gospel of Christ. The church at this place was in a languishing condition, though a few of us met every Lord's day to worship the best we could, in reading the Word of God and prayer, and exhortation,—praying earnestly that some preacher of the Gospel, by the providence of God, would come this way, and, to our great joy in the Lord, we realized the answer to our prayers by Bro. F. J. Leek and Wesley Miller announcing a meeting for Wednesday night, Jan. 5th, and continuing over three Lord's days, resulting in twenty-one buried by baptism into Christ, seven reclaimed, and the brethren very much strengthened by the great and precious promises of the Gospel. The weather was unfavorable—extremely cold sometimes, at others rainy and muddy, and a very old, open, log school house to meet in; but none of these inconveniences seemed to hinder the people from going to meeting. Before the brethren left, they made a move to have us build a good house to worship in, and the work is moving on favorably for the erection of a new house. Bro. Leek, who did most of the preaching, is quite a young man, but mighty in the scriptures, for his age. Bro. Miller is among our best proclaimers. His affairs at home, however, being so that he could not be with us all the time the meeting was in progress.

May the car of salvation, and the ark of the Lord move forward until the whole earth shall pay homage and adoration to the Prince of Life.

May the Lord bless you in your labors.

Your brother in the Lord,

PATTERSON RADER.

I have just received a letter from Bro. T. T. Holton, of Springfield, Illinois, in which he says they have had a very good meeting, resulting in fifty-one additions to the congregation in that city. The cause of Christianity is advancing finely in Illinois. J. C. R.

GENESECO, Henry Co., Ill., Feb. 15, 1870.

Dear Brethren Reynolds & Garrison:—

The meeting here is still continuing, with a large attendance and deep interest. Five have been added to the little band here of those who plead for the ancient Gospel, and others are expected. So wide-spread and stubbornly fixed was the prejudice against our plea here, that never, until this meeting, could more than from thirty to fifty persons be reached with the sound of the Gospel. But we had a good hearing during the latter part of our meeting, and the brethren seem delighted with their present prospects. A very excellent brother, by the name of G. W. Stroufe is preaching here half the time, and is beloved by the church and the world. Bro. J. N. Smith is holding another meeting where he resides—in Lanark, Carroll Co. He writes, on the 12th inst., and says:

"Our meeting is interesting. Never have we had such a hearing before, and the interest is almost, if not quite, as great as last spring when near forty were added. I have immersed twenty, and last night one more substantial citizen made the good confession. Our house is filled every night."

Bro. Melvin Nichols is a young man who was converted to the Savior at a meeting I held at Stewartville, four miles north of my residence, in DeKalb county, three years ago, and was ordained to the ministry of the word by the laying on of hands and prayer in our congregation last spring, and was one of the three young preachers I advertised for a situation to preach the Gospel. This advertisement resulted in his location at Peoria, Mahaska county, Iowa, where, I rejoice to learn, he is giving perfect satisfaction, and doing a noble work for the Lord and for the world. He had aimed to give himself to the work with all his might, and he is working manfully. Several have been added at different times the past few months, to the church in Peoria, and lately he has held a meeting, aided a few days by a Brother Guthrie, who is a very good preacher, which meet-

ing is now closed, resulting in the baptism of thirty four, and seven from other religious bodies, and chiefly from the Methodists, and, among them, a Methodist preacher,—making forty-one in all. During the meeting, Bro. Nichols conducted a very interesting discussion with a Methodist preacher on "Infant Baptism," and "Sprinkling," which resulted in a telling victory for the truth.

I count Bro. Nichols as one of the stars in my crown of rejoicing.

Your brother in Christ,

C. W. SHERWOOD.

MT. STERLING, Ill., Feb. 14th 1870.

Brethren Reynolds & Garrison:

Last evening I closed a meeting at Camden, in Schuyler county, which commenced on the evening of the 5th inst., and continued over two Lord's days, resulting in twelve additions to the church; ten by confession and immersion, and two reclaimed. Three of those that were immersed had been members of the M. E. church. The Methodists had just closed a meeting of five or six weeks continuance; but the people heard us attentively and candidly from the first evening, and we had a season of rejoicing.

The brethren in Camden are a noble band of earnest, humble, devoted Christians. They are comparatively young, as an organization, and most of them as Christians,—only having been organized five years ago, and only numbering six or seven members at that time, and now they number about eighty members, most of whom—in fact almost all of whom—have been added by confession and immersion. Many of these are heads of families, and of the very best citizens in the community, and, judging from the unexceptional order in the Lord's house (and that with me is a safe criterion) there is no better community anywhere, that I have ever preached. One of the commendable things found in this congregation, is, most of the members take a public part in the social and prayer meeting. They also have a *live* Sunday school, of eighty-three members. I shall not soon forget the brotherly love and kindness shown to me by this faithful little band. May the Lord bless them and keep them, and may they grow in grace and the knowledge of the Savior, and may many older congregations imitate their worthy example, is the prayer of your brother in Christ,

T. W. DUNKESON.

THE GOSPEL ECHO.

VOL. VIII.

APRIL, 1870.

NO. 4.

Alexander Campbell.

Memoirs of Alexander Campbell, embracing a view of the Origin, Progress and Principles of the Religious Reformation which he advocates, By Robert Richardson. Philadelphia: J. B. Lippincott & Co. 2 vols. 8vo. (Sold only by subscription.)

The publishers have brought out this work in very attractive style. The paper, typography and binding leave nothing to be desired. Unlike the most of subscription books, there is no unnecessary display of gilding or embossed work upon the covers; but, without as well as within, there is that air of quiet refinement and cultivated taste which makes a book, to book lovers, "a thing of beauty" and "a joy forever." The paper has a just perceptible tinge, which, with the clear beautiful type, forbids weariness to the eye.

To the author, this has been a labor of love and one long contemplated. He tells us in his preface, that more than thirty years ago he intimated to his distinguished subject, his intention of preparing this work. It seems to us, however, that the half-apologetic tone was scarcely called for in which he tells us that this intention was "most heartily sanctioned and approved" by Mr. Campbell; nor the publication of the pressing "request of his surviving family," which he inserts in his preface. In general it is not the best guarantee of the trustworthiness of a biographical work that it was written at the instance or under the supervision of the nearest relatives of its subject.

We wish to be understood. This criticism goes no farther than the preface. Throughout the work there is not a trace that the author has been subject to any other influence than that of affectionate and admiring attachment which survives the separation of death. This is only a

touch of modesty in which he seeks to justify himself for doing that which he has done so well.

He has done it well. It was not an easy task to write the life of such a man as Alexander Campbell—a life at once singularly active and singularly contemplative—to show not only what it was before the world, but also what it meant to him who lived it; what its purpose was; from what circumstances and reflections that purpose arose; how it was developed; how it was fulfilled. We have remarked that his life was singularly active. From his ordination, Jan. 1st, 1812, to his death, March 4th, 1866, in a ministerial life of more than fifty-four years, his labors, as a preacher of the gospel, would have exhausted the energies and more than satisfied the conscience of an ordinary man. But when it is remembered that he founded, endowed, and presided over Bethany College through a period of twenty-five years, delivering daily lectures to the hundreds of students who flocked thither from every part of the South and West, that for forty years consecutively he was the editor and almost sole writer of a religious periodical; that he traveled the length and breadth of the country on repeated tours, lecturing upon education, science and literature, so that his face was as well known in Kentucky, Missouri, Ohio, Indiana and Illinois as that of any public man who lived in those States; that he made an extended tour through England, Scotland and Ireland, writing his baccalaureate address to his graduating class at Bethany, and sending it back to them from mid-ocean; that he held six formal and protracted debates upon religious questions—five oral and one written—prepared these for the press and published them; that beside these he found time

to write about thirteen other volumes of permanent value; that through all these years and labors he was a farmer on a large scale, shearing 1,500 sheep, and giving personal supervision to the cultivation of a large area of tilled land, the wonder becomes oppressive how any man could find time for labors so various and so multitudinous.

There is one fact which we must notice in this connection, which is almost unique in the history of the press. In the year 1823, Mr. Campbell established a printing press on the bank of Buffalo Creek, in Brooke county, Virginia, in the midst of a wilderness of hills and forests, almost in sight of the ruins of the cabin of Logan, the great Indian chief, and there commenced the publication of the Christian Baptist. There was no town there, or even a village, as now—not even a post office—and his title-page, by way of indicating the place of publication, simply said "Buffalo Creek." He was longing to be heard on the great questions which filled his mind, and though there never was a time that he could not get an audience if he wished to speak, yet he craved an audience larger than any house could hold or any voice could reach. And through the agency of his printing press in the woods, he soon got it. In a year or two the Christian Baptist was the most widely read religious publication in the United States. It excited more interest, comment and discussion than all the rest put together. He had subscribers and correspondents in both hemispheres. It went wherever the English language was read. The United States, Canada, England, Ireland, Australia, felt the turning of the crank of the little printing press on the banks of Buffalo Creek. Probably never was a little country office more busy. In seven years it had issued forty six thousand volumes of Mr. Campbell's writings.

This gives some idea of the active side of Mr. Campbell's life. At the same time he was doing closet work enough in the way of study, criticism, investigation and research in the departments of Phi-

lology, Ecclesiastical History and Theology, to have filled to its utmost measure a life of learned retirement and isolation from all outside cares. To give but one instance out of many that might be given of the results of these studies: Mr. Campbell had arrived at the conclusion that the Greek word *Bapto* throughout its two thousand flexions and modifications always retains its radical meaning of *dip*, and he asserted in his debate with Mr. Rice at Lexington in 1843, that by no author, sacred or profane, had any word derived from this root been used in the sense of *sprinkle* or *pour*; and further, that no version of the Scriptures, ancient or modern, had ever rendered it by either of these words. Mr. Rice immediately referred to the Peshito Syriac version, the oldest translation of the New Testament, which, in Rev. xix, 13, translates a word derived from *Bapto* by "sprinkled"—"a vesture sprinkled with blood." He also brought up the Vulgate translated by Jerome, which renders the same passage in the same way. He further alleged that Origen, writing in Greek, had quoted this same passage, using a Greek word which means *sprinkle*. This looked like a strong case against Mr. C.'s position, and would have staggered a scholar less profoundly versed than himself in the science of language. But, confident that the laws of language are as invariable as those of nature, and that such an anomaly could not exist, he did what Leverrier did when he discovered perturbations among the planets—he asserted that the Peshito Syriac, the Vulgate and the quotations of Origen were made from a text older than any we possessed, which contained in this passage some inflection of *rhaino* (*sprinkle*) instead of *bapto* (*dip*). Leverrier said there must be a star, though no eye had seen it; and so Mr. Campbell said there must be a certain word in a passage, though no living man could prove it. This is the ultimate attainment of science to say what the facts must be under given circumstances. The result was the same in both cases. A German astronomer directed his telescope

to the heavens and found Leverrier's star; and a German scholar (the illustrious Tischendorf) found in a convent on Mount Sinai, in Arabia, a manuscript of the New Testament older than any hitherto known which contained in Rev. xix, 13, the word which Mr Campbell had said must be there.

We quote this not for its doctrinal significance—for we write simply as a reviewer, not as the advocate of Mr. Campbell's doctrines, nor of any other doctrines—but as illustrating the wonderful critical power of Mr. Campbell's mind, attained under circumstances apparently so unfavorable to its development.

Mr. Campbell's family was of an old Scotch Presbyterian stock, but had long been settled in the north of Ireland. His father, Thomas Campbell, was a minister of the Seceder branch of the Presbyterian Church, in the county of Antrim, Ireland, where Alexander was born, September 12th, 1788. In 1807 his father emigrated to America, whither his son followed him, in charge of his mother and family, in 1809. He found his father engaged in a movement for Christian union, into which he soon entered with all the ardor of youth and all the energy of his vigorous nature. This became the one great purpose of his life; and whatever superficial observers or hostile opponents may have thought of his actions, it cannot be doubted, in the light of the documents advanced in these memoirs, that, amid all the stormy conflicts of his youth and middle life, this was the one single object of his desire.

The many controversies and discussions into which he was led have caused many imperfectly acquainted with him and with his writings to suppose that he was a sort of heretic detector, or theological constable, mad for controversy and bent upon impugning the orthodoxy of every one who differed from him: but we are assured that nothing could be further from the truth. We are told, too, that the genius, the spirit, the intention of the movement originated by his father, and most successfully urged by himself, was

the furtherance of the progress of Christianity by the cessation of religious controversy, and that to this end he urged and exemplified perfect tolerance of opinion upon religious questions. He made this distinction between faith and opinion: What the Bible says is matter of faith, and must be faithfully maintained; the views, deductions and inferences which have been drawn from it are matters of opinion, and every man is free. We condense this from Dr. Richardson, instead of quoting the copious documents and incidents given in the memoirs to which we refer the reader.

One of Mr. Campbell's most noted debates was with Robert Owen, the skeptic, held in Cincinnati in 1829. This was recognized by the clergy and the people all over the country as a service done to the common cause of Christianity. A more triumphant defense of the truth of the Christian religion was probably never made. It was published, and immediately obtained a wide circulation. It became a text book in many colleges and theological seminaries, was re-published in London, and was read everywhere by people of all parties with breathless interest and delight. In point of eloquence and vigor it is equaled by few productions in the English language. This is especially true of one address in it, in which, Mr. Owen yielding his time, Mr. Campbell occupied the stand for twelve hours. For lofty simplicity of statement, logical power, and sustained eloquence, Burke's great speech on the trial of Hastings is probably its nearest parallel among the classics of the English language.

In 1827 Mr. Campbell debated with Bishop Purcell, of Cincinnati, upon the claims of the Roman Catholic Church. Of this debate many thousands of copies were sold within the year, it being regarded by the Protestants everywhere as the ablest discussion on Catholicism that has appeared in our time.

His last public debate was in Lexington, in 1843, with the Rev. N. L. Rice, of the Presbyterian church.

His personal appearance and manner in speaking are well described by the Rev Heman Humphrey, D. D., who heard him in this city in 1840. *Memoirs*, Vol. II, 581:

"Though on the first evening I went half an hour before the time, I found the house and aisles densely crowded from the porch up to the pulpit stairs. Very many, I am sure, must have gone away because they could find no room even to stand within hearing of the preacher's voice.

"At length Dr. Campbell made his way through the crowd and took his seat in the pulpit. He is somewhat above middle stature, with broad shoulders, a little stooping, and though stoutly built, a little spare and pale. He has a high, intellectual forehead; a keen, dark eye, somewhat shaded, and a well covered head of gray hair fast changing into the full bloom of the almond tree. * * *

Very few could have endured so much mental and physical labor as has raised him to the commanding situation which he now occupies, and so long sustained him in it. * * *

His enunciation is distinct, and, as he uses no notes, his language is remarkably pure and select. In his delivery he has not much action, and but little of that fervid outpouring which characterizes Western and Southern eloquence. There is nothing vociferous or impassioned in his manner. I think he is the most perfectly self-possessed, the most perfectly at ease in the pulpit, of any preacher I ever listened to, except, perhaps, the celebrated Dr. John Mason, of New York. No gentleman could be more free and unembarrassed in his own parlor. At the same time, there is not the slightest apparent want of deference for his audience.

"In laying out his work, his statements are simple, clear and concise; his topics are well and logically arranged; his manner is calm and deliberate, but full of assurance. His appeals are not very earnest, nor indicative of deep feeling, but, nevertheless, winning and impressive in a high degree. There were

many fine and truly eloquent passages in the two discourses I heard, but they seemed to cost him no effort, and to betray no consciousness on his part that they were fine. In listening to him you feel that you are in the presence of a great man. He speaks like a master of assemblies, who has entire confidence in his mastery of his subject and his powers, and who speaks to carry conviction to the minds of his hearers without any of those adventitious aids on which ordinary men find it necessary to rely. *

* * * I cannot, in justice, refrain from acknowledging that I never remember to have listened to, or to have read, a more thrilling outburst of sacred eloquence than when he came to the scene of the coronation of Christ, and quoted the sublime passage from the Twenty-fourth Psalm, beginning, 'Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, that the King of Glory may come in!' when he represented all the angels, principalities and powers of Heaven as coming together to assist, as it were, in placing the crown upon the Redeemer's head."

W. C. DAWSON.

From the Pioneer.

Reminiscence.

Some years ago, in Kentucky, during a protracted meeting, a young man, the youngest son of quite a large family of both sons and daughters, happened to drop into the church, (as he himself said to the writer). He listened to that faithful servant of God, the lamented John T. Johnson, as he unfolded the love of God through Christ; he became deeply interested upon the subject of his salvation; his heart had been touched, as it were, by a live coal from the cross of Christ. When he returned home he related to his mother what he had heard, and how it had affected him, and he obtained a promise from her that she would go with him the next day, which she did, and she too became deeply interested in the preaching of the cross of Christ. Out of this

large family of father, mother, and some eight or ten children, not one of them had ever made a profession of religion, and probably never seriously reflected upon so important a subject. She continued to accompany her noble boy to church for several days, he becoming more deeply interested every sermon he listened to. His mother observing this, told him he ought to obey the Gospel, to which he replied that he would if she would go with him. This conversation, I think, took place on Saturday, and on Lord's day morning the meeting house was very much crowded, and many had difficulty in getting seats. This good mother, and three daughters, being a little late, took their seats in the back part of the house, every seat in the house being closely packed, temporary seats and chairs were put in the aisles, and many could not get in the house, leaving quite a crowd around the doors. This youth, however, whose heart had been touched by the love of God, took his position near the pulpit, and listened with profound attention. At the close of the discourse the usual invitation was given, and as soon as the song began he came forward, the tears coursing down his manly cheeks; he seemed in such deep earnest; and there were but few dry eyes among the brethren and sisters, for all felt a deep interest in this young man. After the hearty greeting given him by the warm hearted Bro. Johnson, he took his seat on the front bench. After the congregation was seated, and before his confession was taken, this young man arose up, and his manly form and appearance was observed by all. His eager and piercing eye was rapidly surveying the large congregation; every one seemed to be breathless with excitement for the moment; but his gaze soon discovered the spot where his dear mother was seated, and he made his way up the crowded aisle, every eye resting upon him. When he approached his mother he held out his hand and said, "come, go with me." She immediately arose, and he led her forward to confess with him their dear

Savior. This scene produced a powerful effect upon the entire congregation; many a sympathetic tear was shed. After their confessions were taken, and an exhortation was made, another invitation was given, and two of his sisters, with several others came forward, and a glorious and happy meeting we had; there were some forty or more additions.

This mother became a devoted Christian, but her companion was a man of the world, whose heart was set on gold, who was a scoffer of religion, and who freely indulged in ardent spirits, and who manufactured whiskey upon a large scale, and often run his distillery on Sunday; his other boys largely partaking of the spirit of the father. Consequently, this mother, son, and two daughters had many trials and difficulties to encounter, to perfect their Christian character. Often they were laughed at and their religion made sport of, but they continued to meet the Disciples as often as they could under all the circumstances.

Things went on in this way until the gold fever broke out in California, and two of the brothers of this young man prevailed on him to go with them in search of gold. He hesitated for some time, he had a mighty conflict with the flesh and the Spirit, with worldly wealth and Christian duty, but the flesh prevailed. The good mother even urged him to go. The die was cast — the decision was to go — the necessary out fits were procured and everything made ready for the long journey; the usual farewells were pronounced and the parting hands taken. But, alas, what was the result of this trip to the Christian character of that noble young man! Cut loose from the maternal advice and example of that kind and Christian mother, and from the oversight and Christian influences of the Church, he made shipwreck of his faith, and by the example of the wicked throng, his own brothers among the number, he, too, contracted the habit of drinking, became an abandoned drunkard, and shortly after his return home squandered all he had accumulated in the

gold mines of California. Thus he became a bankrupt in character, morals and property. The once manly and majestic form was now a bloated, loathsome sot. Oh! how that mother's heart was rung with anguish at this sad change in her dear boy! But what did it? *Gold!* He made several attempts at reformation, but would in an evil hour give way; and he had several spells of delirium tremens, and sometimes had to be confined.

During one of his attempts at reformation, and while all had hopes that he would be himself again, he addressed a young lady, and they were married; and for a while he remained sober and made a kind and affectionate husband, and his friends and relatives seemed highly delighted at his prospects. They now had a lovely little boy, some two or more years old, to whom he was devotedly attached. But the fell demon again took possession of him, and he became more abandoned than ever. Wife and child were neglected and abused, and became objects of commiseration and pity. All hope was now given up of ever reforming him; all deserted him save that mother, who still clung to him with hope. She came to the writer a few weeks before her death, and with tears in her eyes implored me to make one more effort to save her dear boy. My heart was deeply touched, for I had formed a warm attachment for him from the day he made the good confession, when he led that dear mother forward to confess Christ. I promised her that I would make one more trial to save him. Some weeks after this conversation, that mother was, without a moment's warning, called to the spirit land: she suddenly fell dead from a stroke of apoplexy. This sad event produced great distress and consternation in the family, as well as in the entire neighborhood, for she was greatly beloved by all who knew her. And this her favorite son almost idolized her. This severe affliction caused him great distress, and he attempted to sober up, and to some extent succeeded, though he would occasionally indulge. Some short time

after her death, in the good providence of God, we were holding another protracted meeting in the same house where he and his mother had pledged allegiance to Christ. This meeting had been in progress several days, and some interest manifested; several immersions had taken place. One morning during the meeting, the writer happened to be standing on the street in front of a ware room, where some dozen or more barrels of whisky had been stored, the door being open, the fumes of which had impregnated the atmosphere all around the door, and while I was thinking over in my mind what sad havoc this article had, and was still making among the human race, I observed my young friend coming along the street in the direction where I was standing. The thought struck me, now is the time for me to redeem my promise made to his mother. As he approached me I held out my hand to him, and spoke very kindly, inquiring after his health, etc., and remarked to him that I was very glad to meet with him; that I wanted to talk with him. We entered in through the open door and took a seat, each on a barrel of whisky. I observed from his appearance that he had been drinking, though not intoxicated. I commenced by telling him that his mother had called to see me, a few weeks before her death, and had obtained a promise from me to try once more to persuade her darling boy to quit drinking, and be a man and a Christian once more. I saw a tear roll down his haggard cheek and he soon burst into a flood of tears, while I was telling him about the anxiety of that dear, sainted mother for him; that she was now a saint in heaven, and if he ever expected to see her again, that he must retrace his steps, repent of his sins, return to the church and be a true and faithful follower of the Lord Jesus Christ. I also reminded him of the happy day when he and his mother confessed together His dear name, and when they went down into the watery grave together, and what a joy it would be to her, as well as to his dear wife and all his friends

to see him a faithful Christian again. He hung his head in thoughtful meditation a few moments, and then rising to his full height, his eyes sparkling through his tears, he raised his hands toward the Heavens and solemnly declared before God that he would never drink another drop of any thing that could intoxicate. I extended to him my hand, which he warmly clasped, saying to him, may God bless you, my brother, and enable you to faithfully comply with that noble resolution.

I then called his attention to the meeting in progress, saying I hoped to see him there at night. To which he replied, I will be there, sure. He immediately sought his home, and communicated to his wife our interview and his promise and determination, which thrilled her very soul with joy and delight. He told her his determination to return to the church, and asked her if she would not go with him, to which she promptly replied, I will—she was a member of the Methodist church. Accordingly at night they repaired to the church, and took their seats near the pulpit, and when the invitation was given, hand in hand they came forward, he to confess his sins and to ask forgiveness, and to be again restored to the fellowship of the church, and she to declare her faith in Christ, preparatory to being buried with Him in baptism, and to be raised to walk in a new life.

This scene also, like the former one, produced a thrill of joy among the brethren, and there were but few dry eyes on this occasion; and from this example many were led to confess during the meeting. We had a happy and glorious meeting.

That dear brother is still a good and zealous member, has faithfully kept his promise to this day, and my prayer to God is that he may hold out faithful until death, and that he and that dear mother may meet again in that heavenly land where there will be no more falling by the way, where there will be no more temptation or sin, but where all will be peace and joy forever.

Truly, your brother in Christ,

I. H. HICKMAN.

"I Have Not Time."

A LEAF FROM MY PORTFOLIO.

Time is ever rolling itself along into the shoreless sea of eternity. It quickly comes and quickly goes noiselessly on into the same great channel, bearing upon its bosom the tottering barks of frail humanity. But these barks will soon decay. Hence, wisdom calls upon us to improve the moments as they come, and lay up treasures that will endure forever. Yet how few obey the call—so many saying: "I have not time." This, certainly, is not true, for we all have time given us to attend to the statutes of Him who has done all things necessary for our happiness here, and gone to prepare for the redeemed, homes in heaven.

O! sinner, sinner! how can you say that you have not time to become a Christian? Do you not spend hours in frivolous pursuits that could be profitably spent in studying the word of God? How much time, too, is taken up in talking about the goodness of God, and your future joys and prospects. Remember that the time will soon come when you must die—prepared or unprepared you must go the way of all the earth. Then

"Stop! poor sinner, stop and think,
Before you further go."

O! think of your immortal destiny—think of eternity—think of heaven and its enjoyments, and then resolve to become a Christian. Never again say you have not time to lead a Christian life, but attend to it at once. You will never regret it. No, no. You will look back to that time as being the most eventful one that has elapsed during your earthly pilgrimage. God will reward you for it, and you can in truth rejoice in view of the joys of eternity, when time shall be no more. Your voice will then mingle with seraph and seraphim, with cherub and cherubim, in the grand Oratorio of Moses and the Lamb. May God bless you dear sinner, and enable you to prepare for that great and solemn change that awaits all mortality!

W. K. BURN.

AMELIASBURG, ONTARIO.

Systematic Contribution.

NUMBER 2

Jesus said, "a new commandment I give unto you, that ye love one another, as I have loved you." This new commandment is founded upon the law of Christian beneficence. There rests the bond of union, the test of fellowship, the source of strength; by which our hearts are enobled, and our spirits purified.

Man cannot obey the new commandment without first subduing the law of selfishness. A *selfish Christian* is a perfect logomachy—a contradiction of terms. We are to love others; we are to love others as we love ourselves; yea, we are to love as Christ loved; as "I have loved you." There is the new feature of the new commandment. The newness lies in the strength of love, and in the perfectness of the measure. This measure is Christ. The measure of the *old commandment* of love, was based upon human flesh. "Love your neighbor as yourself." This was imperfect, because of the weakness of the measure. Human flesh was too imperfect for the standard of Christian beneficence. Hence the new commandment. Christ is now the standard. His love is the measure of our love one toward another. How essential this principle in Christian life! Remember, therefore, that *our giving* is not to be measured by the old law—by self—*colition* nor anything else but the "new commandment."

A young ruler once came to the Savior and knelt down at his feet and asked him what he should do to inherit eternal life. The attitude, and the manifest mental desire of this young man called forth the deepest compassion of the Son of God; Jesus looked upon him and his heart was moved with sympathy. The interrogation of the Savior, brought out the character of the young ruler. He had kept the commandments of the law. He no doubt had led an exemplary life from early youth, so far as the teaching of the law was concerned. From all we can gather, he seemed to have stood justified

before God and in the eyes of men, up to the time of the colloquy between him and the Savior.

Jesus now determines to take the occasion to elicit the law of beneficence, and to make the principle of giving stand out in golden light. His aim seems to be to show the necessity of it, and to implant it within his glorious system of grace, as one of the essential elements of discipleship. Hence, notwithstanding the perfections of this young man's character the Savior said he lacked "*one thing*." Although having all others, this "*one thing*," was sufficient to debar him from the joys of heaven. This was the law of giving. "Sell what thou hast and give to the poor and thou shalt have treasure in heaven." But, oh! what a draft upon this young man's heart! "Are you willing to do this? Can you give up all for Christ? How difficult it is to get the principle of charity down into the heart, by way of opulence! But this young man "went away sorrowing." Not as one who desired a thing and had no money to purchase, "for he had great possessions." He desired salvation, but he was unwilling to pay the price. He did not *feel* like making the necessary sacrifice. (He seemed to have belonged to that class who are governed by *feelings* more than principle.) The Savior said, "how hard it is for them who have riches, to enter into the kingdom of heaven."—Jesus would not receive this young ruler, unless this principle could find a place in his heart. He did not even compromise the matter. Had a committee been appointed to settle the matter, perhaps they could have done so by the remark that he was a good fellow in other respects and just for this "*one thing*" it is unnecessary to deprive him of church privileges. This is the way things of this kind are settled now-a-days. But the history of this case is given for a wise and noble purpose. If Jesus would not receive this young man without the law of giving, will he receive us, if we neglect the contribution, the object of which is to support the poor and to advance the cause of our Master?

Benevolence carries a powerful argument with it in favor of the divine fountain, from whence it issues. With him, the will and the act are commensurate with his power. We behold it in the beauties and colors of the rainbow—in the descending showers from the fleecy clouds, and in the pearly dew-drops on the crimson rose; we feel it as it beams upon us in the soft, mellow light, and as it is wafted upon us by the gentle zephyrs of the morning; we hear it in the warbling of the merry songsters of the woodland, and in the gentle murmur of the running brook. More especially do we admire it in Him who expired amid the scoffs of His enemies upon the cross. Our senses are cognizant of the goodness of the great Donor of the universe. To imitate this feature of the divine goodness so far as our power will permit, is the duty of every disciple of Christ. This will lead us, on to an ultimate success. God has made it an element of our happiness. It is for our own good, and for the good of others. If we make beds of roses for the sick and sorrowful, the sweetest perfumes return to ourselves. Or like the touching strains of melody, that come from the hand of a master, which rejoices the hearer and the performer. So deeds of benevolence bless both the giver and the receiver. But "remember the words of the Lord Jesus how he said it is more blessed to *give* than to receive."

The followers of Christ in the first ages of Christianity, felt the significance of this principle, and they at once manifested their noble generosity. They had faith in the sublime truths of the gospel and as demanded they gave, even to the extent of their possessions. They actually stood as the stewards of God, ready to relieve the destitute and distressed, and to contribute to the spread of the gospel. Each disciple gave according to his *ability*, and from a thousand little rills, the streams of benevolence poured into the treasury of the Lord.

Christianity, at the beginning, was thus immersed into the spirit of the con-

tribution, and, as a consequence, the world became astonished at their doctrine. The messengers of truth traversed every nation; they laid siege to the strong holds of Paganism, and upon the time-honored and idolatrous temples and pagodas of the day, they erected the golden standard of the cross.

Cities were shaken with their eloquence,—a flame was kindled in the hearts of men, which swallowed up the principle of selfishness. This elevated position brought upon them every form of persecution—death, like an iron-clad warrior was before them; the enemy leveled against them their heaviest artillery, but still they did not swerve from their path of duty.

When the Son of God is to be honored, it is not the province of a Christian to stop and calculate the value of the alabaster box of precious ointment; that is an act to which only Judas can stoop; the chief and sole regret should be that the unction has not a richer perfume and a higher value. What may be withheld from Him who died and gave Himself for us? This sacrifice was the greatest of all offerings. Shall man, therefore, be a mere nothing? Or shall our contributions be so small that we "can not feel it?"

Charity is like the effusion of oil by the Sidonian woman; as long as she pours into empty vessels it can never cease running; or like the widow's barrel, it diminishes not as long as she feeds the prophet.

E. Y.

(CONTINUED.)

WE can not be too careful to see that there are no flaws in our Christian character, for Satan is always watching an opportunity to thrust his wedge into the crevices of our profession.

THE gates of Heaven are low arched.
We must enter upon our knees.

Advertisement.

"PERSONAL—T. H. A., come home, I am so miserable without you."

Taking up a city daily a few days ago, my attention was attracted by the foregoing extract among the personal advertisements; and I was forcibly struck by the deep tale of woe its pathetic wail sends out over the stormy billows. We cannot understand it, yet somewhere in the wide world is one who can, and to whom it conveys the message of a desolate and desponding heart. All we know is that some one has gone forth from a home of love, attracted possibly by the allurements of temptation, or driven forth by some terrible misunderstanding whose irreconcilable conflict has culminated in the destruction of the household gods, and the tearing down of Friendship's holy altar.

Whether the angel of Peace shall ever fold over that desolate home, her holy wings again we may never know, or whether that despairing cry, "come home," shall ever be heeded, and the awful breach closed up by the wanderer's return, the recording angel alone can tell. Happy is he who has no necessity for a call like that, yet how many countless thousands when they have beheld the light of their lives go out, would fain have cried in their living agony, "come back, I am so miserable without you."

Shall we not believe that a word like that is potent enough to reach the heart of the most obstinate and wayward? An unkind, unexplained word drives him forth a wanderer; yet he reads the deep penitence expressed by those words, "I am so miserable without you," and his heart returns to its old allegiance again. How many unfortunates walk the earth with blighted lives, because in some unfortunate hour they drove from their presence the sunshine of their lives, and a stubborn pride prevents the utterance of that word, "come home again." Such things have made our world a very Gehenna, and the unfoldings of the great day alone can exhibit to mortal vision how much of human misery might have

been spared, had the masks we wear been laid aside, and had men and women been true to their own consciousness of right.

I am led, however, to a deeper pondering on the mystery of this passage in human life. I remember there is a home which we have all forsaken. A home of sunlit glory:

"A home of the ransomed bright and fair,"
Where happy spirits its glories share.

To us, amid the gloom and the darkness, comes a voice of love in whose deep pathos the weary soul may find its sure relief. It is a personal advertisement which comes greeting to every desponding heart. Blessed is he who heeds its admonition. Faint and foot-sore we travel over stony and dangerous ways,—there cometh One who says to us tenderly, "I am the Way." Amid the mazes of error we stumble and fall with no light to guide us amid the drear, dark passages, and there cometh One who in holy accents whispers, "I am the Truth." Through a dark and gloomy valley the worn spirit passes. The rider upon the pale horse in his ceaseless vigilance approaches. The piercing dart is ready to assail and deep dangers of affright, but the swift footsteps of One mighty to save is heard, and his strong voice rises over the wrecks of Death, "I am the Life!"

There are stormy passages in every human life whose adverse winds take us still farther away from the home whose portals we have deserted. The stormy waves of Ire dash high, and we are ready to be engulfed in the Charybdis of our own passions. Is there not for us, as for those who rode the dashing waves of the turbulent sea of old, One ready to awaken to our help? And when the sad wail of the despairing spirit ascends, "I am so miserable without thee," shall we too not hear his omniscient voice? and as surely to us as to the physical waves upon deep Gallilee, shall come that word of deep and holy meaning, "Peace."

"And to the angry waves of Ire
That o'er the spirit roll,
Shall come the words like living fire
On every living soul.
'Be still!' and heavenly Peace ascends
Her throne within the heart,
And swaying there her sceptre, ends
Discordant Anger's art."

There floats upon the wings of every wind to the nations that sit in darkness, a word of sweetest consolation. The same word that came to the weary burden-bearers of the time when the Master walked the earth in the days of his tribulation, even yet glides silently down into the recesses of hearts bowed beneath the burden of despair, "Come unto me." The profoundest conceptions of human thought may not take in the deep meaning of that invitation to our forsaken home; yet amidst the celestial pleasures of the endless years it shall be ours to know something of the heavenly grace that would descend to wandering mortals in benisons of love, and bear them upward to the Father's house.

A. P. ATEN.

From the Vanguard.

Nature's Music.

BY A. P. ATEN.

There's music in the voices
That round our pathway rise,
When Nature's heart rejoices
Beneath the sunny skies;
When bright with shining glory
Its Maker's praise to tell,
Is heard Earth's wondrous story,
"He doeth all things well."

There is music in the sighing
Of zephyrs soft and light,
And Storm-god fiercely crying
Amid the fearful night;
A music low and tearful
As mother's song of love,
And music wild and fearful
As thunderings of Jove.

There's music in the plashing
As brooklet waters bound;
There's music in the crashing
Of cataract's deep sound;
In free and gentle motion
Of ripples on the sand,
In angry waves of ocean
Fierce beating on the strand.

There's music upward winding
Its flight to angel ears,
For myriad worlds are singing
The music of the spheres,
And Nature universal,
Whose songs may never cease,
Attends the grand rehearsal
With notes of joy and peace!

The "Christian Catechism" Again.

In a previous number of the *Echo*, we exhibited some of the beauties and consistencies of the system of Universalism, as presented in a "catechism" which they have recently published.

We promised our readers, then, a further notice of its contents.

We now propose to redeem that promise.

The third question and answer in this catechism are as follows:

Q. What does God require of man?

A. Obedience to his revealed will.

Well done, for once.

It would be difficult, in my humble judgment, to improve that answer. God has revealed his will to man. That revelation, (his word), contains what He requires man to do.

We shall see how long before the "catechism" will contradict this position. Let us hear the next question and answer:

Q. What is the rule of Obedience?

A. The Moral Law.

If God requires of man "obedience to his revealed will," I should think "*his revealed will*" would be the "rule of obedience."

But instead of that, "The Moral Law," is given as the rule of obedience. Is the *whole* of God's will to man, contained in the Moral Law? Will some Universalist please give us a monosyllabic answer to that question. If he says it is, then he denies the existence of positive Law, and God has given no positive command to men. But if he should say his whole will is *not* in the Moral Law, then, if the above answer be correct, there is a *part* of God's will, that a man may disobey, as it constitutes no part of "the rule of obedience." Which horn of the dilemma will they take?

If a man lives up to his "rule of obedience," he of course does his whole duty. Baptism is no part of the Moral Law, hence no part of man's "rule of obedience. Therefore it is no part of man's duty to be baptized! Such is the logical conclusion from Universalist premises.

Christ then has given a command to men that they may innocently disobey.

If Abraham, in his day, had been as wise as Universalists are, and had known that the Moral Law was man's "rule of obedience, when commanded to offer his son Isaac on Mount Moriah, he would doubtless have replied: "The Moral Law is my rule of obedience. It is immoral to kill. The Moral Law not only does not require me to offer my son, but it positively prohibits me from taking his life. You will please, therefore, excuse me I can not do it." But Abraham, the faithful old man, "believed God and it was accounted to him for righteousness." He was simple enough to suppose that *what God commanded him to do*, was his "rule of obedience."

But where can we find this rule of obedience laid down?

We quote once more from the "catechism:"

Q. Where is this law given?

A. In the Ten Commandments.

Let Universalists shake hands with the whole "evangelical" fraternity on this point.

This statement ought to admit them into the pale of orthodoxy. What a sad mistake did Jesus Christ make when he told Nicodemus that he must be born again — born of water and of the Spirit — or he could not enter the kingdom of God! I have no doubt but what Nicodemus was a zealous observer of the Moral Law, being a Jewish teacher. No wonder he was astonished when Jesus spoke about a birth of water and the Spirit, as the Moral Law says nothing about either.

What a blunder Peter committed when he commanded the convicted Pentecostians to "repent and be baptized for the remission of sins," instead of referring them to the Moral Law!

Dropping the irony. These last statements from this "Christian catechism, reveal a most woeful poverty in biblical knowledge on the part of these would-be teachers of the people. Think of an august conclave of Christian (?) minis-

ters, all of whom had read, and heard read, the Bible, solemnly pointing men back to the Ten Commandments as a "rule of obedience!" And yet, I never saw nor heard of a Universalist that *pretended* to keep the Ten Commandments. I am personally acquainted with quite a number of them, and they totally and continually disregard the fourth commandment of the Decalogue. Nor in this, are they a whit behind any other religious denomination that I am acquainted with, except the Sabbatarians, who cease from labor on the seventh day. These last are the more consistent people, in this respect. Let us see if this is not the case:

Universalists say, "the Ten Commandments constitute our rule of obedience." Orthodoxy nods its head in approbation. Sabbatarians respond "amen" to it. In theory they are all agreed. But when the Sabbath comes round, the Universalist and his orthodox neighbor, go right along with their business as usual, and show it no respect. The Sabbatarian, however, ceases from his labor, puts on his best clothes, and wears as holy a countenance as he can. Who is the more consistent with his theory? The latter, evidently. In fact, if the Ten Commandments are still binding, nothing is plainer than that the Sabbath, or seventh day of the week, should be kept. But only that part of the Ten Commandments that is incorporated in the New Testament, is in force now. Christ took the Law out of the way. It was the "ministration of death" to the erring sons and daughters of Adam.

This "Christian Catechism," says the Moral Law, is man's rule of obedience.

Paul says, "by the deeds of law no flesh shall be justified."

What is the logical conclusion from these two premises?

Just the *opposite* of Universal Salvation.

If our salvation depended on our keeping the Moral Law, truly "no flesh" could be "justified."

Our inability to keep faultlessly the

provisions of a righteous law, rendered the death of Christ a necessity. "For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh." Rom. viii, 3. Universalists appear not to have grasped the grand truth, that when we were condemned by a just law that we could not keep, God sent his own Son, "in the likeness of sinful flesh," who fulfilled the law, suffered its penalty in our stead, and became our "wisdom, our righteousness, our sanctification, and redemption." I Cor. i, 30. So then we are saved "with out the deeds of law," that is, without *perfect obedience* to law, by accepting Christ as our righteousness who yielded faultless obedience to the law. The individual that comes into Christ, is now free from the condemnation of the law. Rom. viii, 1. Christ has ordained certain things to be attended to by the sinner in order to come into him, and certain things to be attended to by the Christian to continue in him, and these, not the Ten Commandments, constitute our "rule of obedience."

Here we take leave of this "Christian catechism," with the sincere desire and prayer, that those who made it and those who believe it, may come to a better understanding of the truth as it is in Jesus, and may accept the "great salvation" offered to the world through his precious name.

J. H. G.

For the Echo,

The True Light.

The year of grace, 1870, is prolific of ecclesiastical light, but is alarmingly destitute of the true light. Nadab and Abihu have many followers now, who, while they may not share the same fate, physically, are in great danger spiritually.

Eighteen centuries ago, John said, "In him was life; and the life was the light of men." Again, "That was the true light, which lighteth every man that cometh into the world." Thus Christ,

the divine Savior, is most clearly set forth as the true light.

Just before Jesus ascended to his Father, after his resurrection, he said to his disciples, "All power (authority) is given unto me in heaven and earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost (Spirit): teaching them to observe all things whatsoever I have commanded you, &c." Math. xxviii, 19, 20. Here it should be carefully noted that the disciples were to teach *what Christ had commanded them.*

Now it is very common for men, professing to be the disciples of Jesus, to teach those doctrines emanating from wise councils and the opinions of learned men.

Again, the Savior says, "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost (Spirit), whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John xiv, 25, 26.

Thus far we have the matter plainly stated thus: *The disciples were to teach by the authority of Jesus, whatever he had commanded them; and the Holy Spirit, which they were to receive, would bring all that he had commanded to their remembrance.*

Again, Paul says, "Now we have received, not the Spirit of the world, but the Spirit of God; that we might know the things that are freely given us of God; which things, also, we speak, *not in the words which man's wisdom teacheth, but which the Holy Ghost (Spirit) teacheth,*" &c. I Cor. ii, 12, 13.

But here I am reminded, that even in the nineteenth century, there are some who claim to be ambassadors for Christ, to speak as the Spirit gives them utterance, that they open their mouths and the Lord fills them. What an absurd claim! If brass were brains, many would be much wiser than they are! Away with such false claims! But rather let us invite all men to look to Jesus, as *revealed*

in the Holy Scriptures, as the only true light.

How foolish it would be for men to place candles along the streets and high ways at noon day, claiming that these little lights were necessary to light the traveler on his way! Equally foolish are those who light their little ecclesiastical tapers and place them along the King's highway of holiness, claiming that these little lights are necessary to guide the Christian on his way to Heaven. Children do, sometimes, for want of better sport, light sticks and straws and whirl them in the air, crying out, one to another, "see! my light is brighter than yours." But, certainly, this is a dangerous sport. So children of a larger growth, for want of better employment, are lighting their little paper candles and thrusting them in your face at every corner, each one crying out, "see! my little light shines the brightest, come and walk with me!"

If you tell these children, that, as a Christian, you are walking by the clear light of the Sun of righteousness, they mock you by saying, "yes, we too are walking by that light, for we have all lit our candles of that light, and now we scrupulously follow our little tapers."

There is one thing very singular about these ecclesiastical candles, which is this: It is claimed that they are all lit at the same great light; yet there is so much difference in the light emitted by different tapers. But this is explained by the fact that these little candles are manufactured by different companies, and, hence, that the wick (which) is not quite the same in all.

It is extremely laughable to see with what earnestness these children plead the merits of their different manufacturing companies. One says, "my candle was manufactured at B. me; that is the oldest factory in the world, therefore, it makes the best paper candles." Another vociferously sets forth the claims of the Augsburg factory. There are others still that think that the London factory is the best of all. Even our own country makes

some pretention in this manufacturing business, for I understand that lately there has been a little factory started on the Cumberland river, and some say that the paper used at this factory is as good as any of their papers, and though the ecclesiastical oil with which the papers are sprinkled, (almost all these companies sprinkle their paper, claiming that it is indecent to *drop* anything), is not as old as other companies are using, yet, they claim that their little tapers give just as good a light as any of their candles. But the most of our people send to foreign countries for their ecclesiastical tapers.

Children, you are engaged in a dangerous sport; besides, many of your comrades are getting tired of the sport.

Paul says, "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things."

Let us all, therefore, throw away these little tapers, and come to the great light of the Holy Scriptures as it is reflected from the mind of Christ.

J. W. BUTLER.

ANNAPOLIS, Feb. 28, 1870.

A Great Revival.

If I thought I could get the attention of the readers of the *Home*, especially the uncorrected portion of them, I would like to describe, somewhat minutely, the progress of a "great revival of true religion," of which I was, unhappily, not a witness, but the details of which have been enumerated *above*.

It was held by a certain minister of the gospel who had but recently received a "call" to the ministry and been ordained. Indeed, if I mistake not, this was his first public trial of his gifts. There was something so remarkable about the success of this meeting held under his auspices, the "seals of his ministry" were so early and abundantly bestowed, that there is no doubt upon the part of the church that his call was a divine one. In consideration of this circumstance, I deem

it proper to relate what has been told me of the circumstances attending his entrance into the ministry.

It does not appear that he had any particular consciousness of his own fitness for the work, or that he even conceived of himself as having been called to it. But at a meeting of the church, in which the ministers were either not present or took no part, his character was canvassed, and his reputation for honesty, spiritual mindedness, and ability were spoken of, and it was proposed that he should enter upon the work of the ministry. This being agreed to by the whole church, he was ordained.

This may seem to be rather a singular account of a "gospel call;" but so it was done, and my informant gives me to understand that such has always been the practice of this church.

Shortly after his ordination, circumstances occurring which made it very unpleasant for him to remain in that community, although he had not lost the confidence of his brethren, he removed to a large city at some distance, where there was no church, and began a protracted meeting. The usual way of beginning a revival, as is well known, is by organizing a prayer meeting, in which all the denominations unite in praying for a revival or an "outpouring of the Holy Ghost." Next short speeches are made to the children in Sunday School, songs are sung and anecdotes are told illustrating conversion, and making it plain to the youngest mind, how it ought to feel when converted. The first results are usually obtained in the Sunday School. I have known the whole infant class to stand up when the question is asked, "Who loves Jesus?" At Springfield, I once knew five-hundred children to go forward at one meeting and give the preacher their hands when he asked, "how many of the children want to go to heaven?" I would say to the preachers, in this kind of a meeting, that you can not make too much use of the Sunday School. I can never forget that I once saw a little boy kneeling at a crowded

altar for prayers, of such tender years that he still wore ruffles upon the wrists and down the bosom of his little roundabout; and as he was seeking, one of his little companions, of his own age, who had been converted the day before, was comforting him and helping him to find the light. Indeed, dear preaching brethren, in an age of increasing skepticism in the church, in which we find it so difficult to persuade parents of the importance of bringing forward their children to be dedicated to the Lord in baptism, it is a great consolation, it is the great hope of the church, that the doors of the nursery are still open to us through the Sunday Schools; and that if we cannot bring parents to our views, the minds of the children are still accessible.

I have digressed thus from my subject that I might show more clearly the disadvantage under which this preaching brother labored in beginning his meeting. There was no Sunday School to address, and no church in which to organize a prayer meeting. He commenced preaching, however, and soon gained the ear of the people.

The whole population of the city came out to hear him. There were, doubtless, many people of religious feeling there, but there was not a church member in the place. But they were so glad to hear the gospel that their joy was manifest and remarkable.

Now up to this time, (and this is the most remarkable thing in the whole narrative), although the meeting had been so crowded and so joyful; although many men and women had believed, had "made a profession," and been baptized, the preacher had not once prayed for an "outpouring of the Holy Spirit," nor had he asked for "converting power." Indeed his inexperience in revivals was conspicuous, for I cannot learn that he ever asked one sinner "to come forward for prayers."

The people of that place had been given to spiritualism, mesmerism and other folly and wickedness of the same kind, and there were a good many "medi-

ums" there who claimed the power of communicating with the spirits. There was one in particular, a man who was the worst of the lot, and who was looked up to as the most remarkable Spirit rapper in the whole country. The Spiritualists every where acknowledged him as one of their great lights. He went to the meeting and was converted and baptized. And as the other mediums and their followers gave up their ungodly practices and came to the meeting too, a more complete revolution was never effected in any community.

I have been somewhat particular in this account, because of the unusual character of the circumstances. I asked my informant, "how was it possible for a great revival like this to take place without the Holy Spirit? Is there not some mistake? Might not the Holy Spirit have come, and the preacher been ignorant of it? A man does not always know when the Holy Spirit is working upon his own heart, and in the case of others when he could only judge by observation, he could still more easily be deceived." But he is positive and insists, "He (that is, the Holy Spirit) had fallen upon none of them; only they were baptized in the name of the Lord Jesus." I give his very words. And I have further proof in the fact that the very ministers who ordained him, when they heard of his success, sent two of their number down to that city after the meeting who prayed that the Holy Spirit might be conferred upon the church, and then laid their hands upon them that they might receive it.

I have room only to add that the spiritualist whom I mentioned as having been converted, behaved very badly. It is certain that he believed; for my informant says "then—believed also" and seems as sure that he was converted as any of the rest. But he had been so long in the habit of selling his communications with the spirits to his deluded followers that he thought the power of bringing down the Holy Spirit could be bought also, and he offered to purchase it.

This is a very perplexing narrative. It

is after this occurrence that the "altar of prayer" is for the first time set up. Instead of being in its natural place at the beginning of the revival, it comes in after the close. He was told to "pray that this sin of his heart might be forgiven him." And seemed to be penitent for he begged these ministers also to pray for him. Which I presume they did.

Now, brethren, I ask for light. Was this a genuine revival? I have not mentioned names or places, because I wish only your judgment upon the facts. When or where it was, or who were the persons connected, matters not, for true religion is the same every where and all the time. WILLIAM C. DAWSON.

For the Echo.

Out Of The Depths.

BY A. P. STEN.

Down within a gloomy valley
 In the fathomless of woe,
 Where the beauty of the sunlight
 No human eye may know,
 Fallen down to utter darkness,
 Lay a human form divine
 Surrounded by the frowning
 Of the craggy heights malign.
 In fear the spirit hopeless
 May in agony await
 For an arm of strength to succor
 And unbar the door of Fate;
 Yet mortal strength may never
 Reach down a helping hand
 To him amid the shadows
 By noxious breezes fanned.
 But yet through gloomy midnight
 There speedeth gentle rays
 To guide the wandering spirit
 To the holy upward ways;
 And heaven downward coming
 The happy soul shall meet,
 As on the rock of ages
 Are placed the weary feet.
 The spirit filled with gladness
 A song of beauty sings,
 And with the wondrous story
 The dome of heaven rings:
 For downward gazing seraphs
 Have heard the note of praise,
 And by their golden harpings
 The joyful anthem raise.
 To Him be endless honor
 Whose radiance divine
 Illumes the darkened valley
 Where mortal souls recline.
 Each apathetic planet
 That wanders far away,
 Shall see the dazzling glory,
 And feel the cheering ray

ABINGDON, ILL.

Can We Know That Our Sins Are Forgiven?

If we can not, then the Bible is but a poor comforter in life's weary journey. Yet many of the religious parties of the day, contend that we cannot know with any degree of certainty. They claim that all have and must have their doubts as to whether they were ever really pardoned. But more than this. They say, and I heard it not long since, that these very doubts are evidences of their pardon.

In what does the consistency of these two positions consist? We must doubt the reality of pardon and yet conclude we are not really pardoned, unless we do doubt.

Now it seems to me that if there is anything in this world upon which we can certainly depend, it is the truth of God's Word. If it is not to be depended upon, we certainly have nothing to which we can anchor with security.

Let us then examine a few passages from the divine record, relying implicitly on their entire truthfulness, recollecting that God always means just what He says:

First let us hear Christ Himself. "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*." Mark xvi, 15-16.

How does that sound, think ye, who are always doubting? Is there any *may be* indicated by such language? Would you Bro. A——, stand up and preach to a congregation from that text and tell them they could not certainly know whether they could be saved? If you would, you would certainly have to tell them that they might not be damned if they did not obey the command. One predicate is just as strong as the other, and means just as much.

Again, "I am the bread of life; he that cometh to me *shall never hunger*, and he that believeth on me *shall never thirst*." Jno. vi, 35.

Is there a shadow of a doubt as to whether there is any probability in the Savior's language or meaning. But once more in the 47th verse of the same chapter: "He that believeth on me *hath* everlasting life."

In these passages, and many more that might be adduced, our Master speaks as one who knew, and I am persuaded he did know. But let us have a little testimony from the Apostles.

"Repent and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye *shall receive* the gift of the Holy Spirit."

Now we know that they were saved at least from their past sins, who received the gift of the Holy Spirit, of whom Christ said, "Whom the world can not receive, because it seeth him not, neither knoweth him." Yet some pray for the Holy Spirit to come right down and convert sinners, and when he does, as they claim, still they doubt.

Again, "Believe on the Lord Jesus Christ and thou and thy house shall be saved." And after being instructed in the way of the Lord, the Jailor obeyed him and rejoiced—believing.

Does any one doubt the truth of these words of the Holy Spirit, or that those who heard these commands and obeyed them did not receive remission of sins?

Well, Peter also tells them, and us, how to live after our sins have been remitted, that we may attain everlasting life. 2 Pet. I chap.

Now how any intelligent man or woman can believe the scriptures and yet not believe that we can know with certainty whether we are or can be saved or not, is more than I know how to explain. It seems to me, that the only thing that is necessary to know, or trouble ourselves to know, is what Christ wants me to do before he says He will remit my sins. Let us see then. If we can not find that He has told us to do anything, of course we have nothing to do. But if He has told us to do certain things, and on doing them has predicated our salvation, then so sure as he tells the truth, we will never

be saved till we do those things. What has He told us to do then? Let Peter his chosen ambassador, tell. "Repent and be baptized every one of you, for the remission of sins, and ye shall receive the gift of the Holy Spirit." Then we know what to do. But shall we stop here? Nay. Listen to Christ's warning. "He that heareth my words and doeth them not, I will liken to a foolish man that built his house upon the sand, and when the wind and flood came, it fell." And again, "not every one that saith unto me, Lord, shall not enter the kingdom of heaven, but he that doeth the will of my Father which is in heaven." And, he says, also, that the Father's will is His will, and that he and the Father are one. Then do you believe the scriptures, obey the commands of God, and live in the full enjoyment of his sacred promises. Live the Christian life and you will finally receive a crown of life eternal.

GEORGE DEW.

BLANDINVILLE, ILL.

The Church.

NUMBER 3.

What are the conditions of Membership in the Church of Christ?

It is no part of our present task to ascertain how an individual may become a member of "a church," or of "some church," nor even yet of "some branch of the church." I know of no benefit to be derived from belonging to any or all of these organizations. Christ has established his church on the earth. In it are all "the saved." Out of it there is no reasonable hope, that any responsible person will be saved. It would be impossible, then, to exaggerate the importance of ascertaining what are the conditions of membership in this church.

In our last we ascertained beyond all reasonable doubt, that the church of Christ was founded at Jerusalem, on the first Pentecost after his resurrection. Let us then go back there to that time and place, and note carefully the transactions of that memorable day.

It is the day of Pentecost—one of the three great annual feasts of the Jews. It was a grand day to the Jew. "Devout men out of every nation under heaven," were assembled at Jerusalem to attend this feast—commemorative of the giving of the law. It occurred in the month of Nisan, (our April) fifty days after the feast of the Passover. Although this vast multitude of Jews, out of every nation, had assembled there to celebrate the giving of the *old* law, God had so ordered it that they were to hear the proclamation of the *new* law. While the streets of Jerusalem are thronged with the busy multitudes, intent upon this great national celebration, and while, in all probability, they are discussing the tragic scene and most wonderful phenomena that had occurred there only fifty days before—the crucifixion of one Jesus, claiming to be the Son of God, the three hours of thick darkness that brooded over the land, the mighty earthquake, the rending of the veil of the temple in twain from top to bottom, the appearance of saints, that had long since died, upon the streets of the city—while all these things are being related by eye witnesses to wondering strangers from abroad, the newly coronated King, dispatches the Holy Spirit to earth, as he had promised his disciples. It was accompanied by sound, like the rushing of a strong wind. Divided tongues, having the appearance of fire, sat upon the head of each of the apostles. They were overwhelmed by its influence and commenced speaking in all the dialects of earth.

As might be expected, this remarkable phenomenon, drew together a vast audience of Jews who were utterly confounded by the strange things which they now saw and heard.

Let us stop here and notice what effect, so far, has been made on the audience. At this stage of the proceedings the whole multitude was composed of only two classes in reference to the effects produced.

1. Those who were amazed and in doubt, saying one to another, "What can this mean?"

2. Those who treated the whole matter with derision, saying, "They are full of new wine."

So far, not a single individual has been introduced into the kingdom or church of Christ, nor has one received a single *qualification* for admission, unless astonishment and derision are qualifications for membership in the church of Christ.

Further on in the narrative of this day's proceeding, it is said, "and the same day there were added unto them about three thousand souls." Now if we find out what these individuals did, between the time when there was no effect produced on them, except amazement or derision, and the time when they were "added," we shall have ascertained exactly what sinners must do to become members of Christ's church. This, let us now proceed to do, carefully and prayerfully.

Peter, who was always bold to speak in defense of his Master, now arises and vindicates himself and the other apostles against the charge of drunkenness, and refers them to a well known prophecy in Joel, of which this was the fulfillment. The wonderful scene that these Jews were now witnessing, was calculated to have no moral bearing upon their minds, until some connection was shown to exist between it and Jesus, whom they had crucified. Peter having disabused their minds in reference to the nature of the event now transpiring, proceeds to show that that which they "now see and hear" was "shed forth" by "that same Jesus" whom they had crucified a few days before with "wicked hands," and who was made by God, "both Lord and Christ."

This proposition he proved by the most indubitable testimony. So soon as this truth flashed upon their minds, "they were pricked in their hearts." They therefore *believed*. There can be no stronger evidence of the fact that they believed, than that "they were pricked in their hearts." When we hear of the death of a near and dear friend, the report does not grieve our hearts unless we believe it. Indeed, faith is the only medium through which

either joy or grief can be conveyed to the human heart, when such joy or grief arises from the occurrence of facts, with which the individual is not personally cognizant.

These persons, then, believed. No unbeliever, therefore, can be a member of Christ's church, if we follow this primitive model.

But what did they believe? Peter did not attempt to prove but one thing—and that was, "Jesus, whom you have crucified, is both Lord and Christ." They believed that proposition, nothing more, nothing less. That is enough, therefore, for any person to believe in order to becoming a member of the church that Christ founded. Yet I believe, candidly, that there is not a sect in Christendom that would admit a person into its fellowship upon the simple confession of his faith in Christ. Many other items, comparatively insignificant, are exalted to the dignity of creed-truths, and must be believed by the candidate for membership.

In no other one thing, perhaps, is the departure of the religious bodies, from the ancient landmarks more manifest than in the numerous articles of faith, that they require an individual to believe, prior to his becoming a member of their respective organizations. The genuine "Apostles' creed" contained but one article—"Jesus is the Christ, the Son of the living God." John the evangelist, apostle and revelator, says his object in writing a history of Jesus, was that persons should believe that he was the Christ—the Son of the living God.

When a heathen jailer desired to know of Paul and Silas what he should do to be saved, he was told to "believe on the Lord Jesus Christ." If that is not enough for a man to believe in order to his salvation, then these inspired men gave a wrong answer.

But why dwell upon this point? Faith comes by hearing the word of God. They believed nothing, therefore, that they did not hear. But Peter said nothing about the numerous articles of faith

written in the creed-books of the present day. To say the least of them, therefore, they are not necessary to be believed in order to being "added" to the church of Christ.

The faith that was produced by this discourse was *living* faith, as it moved three thousand to cry out "Brethren, what shall we do?"

What have they done already? Believed. They will not then be told to believe; and if "faith alone" is sufficient to save a man, unaccompanied by acts of obedience to the gospel, they will not be told to do *any thing* else, as they have already done enough to save them. But not so, does Peter understand the law of remission, else had he not said in answer to that question, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins."

How did these convicted sinners receive this announcement of the terms of pardon? Did they ask what good it would do to comply with them? Did they insist that Peter had imposed any "non-essential" upon them as a condition of pardon? Let us see: "Then they that *gladly received* his word were baptized." See Acts ii, 41. They rejoiced to know that the terms of pardon were so easy, for such great sinners, and rendered willing and prompt obedience.

Now that the day's work is about done, let us retrospect briefly.

What have Peter and the other apostles done?

They have established the proposition that Jesus of Nazareth is the Christ—the Son of God, announced the terms of pardon and baptized those that "gladly received" the word.

This is the preacher's part of the work in making church members, only the preacher is to *reiterate the same law of pardon*, instead of fixing up a new one, as unfortunately too many do, who have not the assurance that what they "bind on earth" shall be "bound in heaven."

What have the three thousand done, who at 9 o'clock in the morning were per-

secutors of Christ, but who in the evening are members of his church?"

I am glad that the controversy between us and the religious parties of the day is not about what these persons did but about the necessity of people now a days doing just what *they* done. With great unanimity the religious world admits that these persons (1) believed on Christ, (2) repented of their sins, and (3) were baptized in the name (by the authority) of Jesus Christ.

When it is once admitted (as it ought to be by all candid religionists) that the conditions of membership in the church of Christ are the same in all ages, the room for difference on this subject is narrowed down to very close quarters. About the only chance for escape from the conclusion we have reached, as to the conditions of church membership, is that these three thousand persons were members of the church before they had attended to all of these requirements. At what point, then, did they become church members?

Suppose we say when they believed. But it was after this that Peter told them to "repent and be baptized."

Does the church of Christ contain impenitent sinners? I know of no religious body that so teaches.

Some of them admit penitent seekers "as a means of grace," but none the impenitent. Surely Christ's church is none the less pure.

Some one, perhaps, suggests that when they repented they were fit subjects for church members. That will not do. Why not? Because "the Lord added to the church daily," not "such as should be saved," but (*taus sozomenous*) "the saved." This is one of the instances in which king James' translators accommodated the translation to their own crude ideas of theology. Having before their minds an *eternal* salvation only, they thought it would not do to say that "the saved" were added to the church. Had they understood that when a sinner is pardoned he then is saved from the consequences of his past sins, they would have translated the Greek before them,

instead of supplying something that Luke never wrote. If then, only "the saved" are in the church, that is, those who have received the remission of past sins, repentance is not the point where persons become members of the church, because not the point where sins are remitted. In other words, every condition of pardon is a condition of membership in the church of Christ.

Repentance and baptism are here indisputably given as conditions of remission. They are therefore conditions of church membership.

That faith is another condition is doubted by no one, so far as adults are concerned. That it precedes all others will be doubted by no one who believes with Paul that "without faith it is impossible to please God."

As these remarks are intended to be suggestive rather than exhaustive, we pause here until another moon, when, the Lord willing, we will conclude this series with an article on the mission and destiny of the church. J. H. G.

For the Echo.

Home Suggestions.

BY MRS. W. S. MARSH.

How many thoughtless, selfish mothers shall send upon us, another generation of indifferent, lifeless, sons and daughters, open to temptation! I have learned to look with *charity*, upon the worthless young man or woman of *to-day*, who know nothing of life, or its sacred duties; for we find this lack attributable *only* to parents, or more especially to mothers, in as much as the moulding of the minds of children, is accomplished while they are yet young, thus great care should be exercised, "for as the twig is bent the tree is inclined." Oh! mothers, hunt out the tender, genial side of your children's nature! Let *home* be the nursery of truth, refinement, simplicity, and of taste. study to make *home* attractive to your children, by every means in your power, whether great or small; things that may

seem but trifles to us may be of vital importance to the little ones. Lose no opportunity to improve their young minds and cultivate home affections.

Oh! how many go out from their homes without the cultivation of affection or love for home, or even dreaming that there can be those who possess this boon of great price! Let system and order, industry and study, be cultivated at home, and surely punctuality, then be assured, comfort and harmony, and peace will reign within your dwelling, however humble. Great care should be used about the promises we make to children, and be as speedy as you can in performing them, for it is well to remember that weeks seem like years in their life calendar. Very often the faith and truth of childhood are sadly undermined by some good father or mother, neglecting to fulfill a promise. Should your children love music or flowers, encourage their taste to the utmost of your ability. Indeed, where the love of music pervades a family, and is judiciously cultivated, it is an important aid in the training of children; for the child whose soul is touched by melody, more easily yields to the voice of affection, and seldom requires severity. More than this, the harsh tone of the father's voice as it commands, and the cutting tone of the mother, as she forbids, becomes milder and more persuasive, it accustomed to join these recreations, and thus both parents and children are mutually refined and elevated.

Mothers should cultivate a *low sweet* voice when speaking to their children, for when parents set the example of loud and boisterous speaking, you will scarcely hear a pleasant word among the children in their plays with each other. I know many houses, well built and handsomely furnished, where it is not agreeable to be even a visitor. Sharp, angry tones are heard resounding through them from morning till night. Such discipline in families, is the great cause of so many reckless young men and women, who are among the *wretched* and *degraded*. Mothers should remember it is worth

more than riches, yea, than fine gold, to cultivate that which is most *excellent* in woman—a low sweet voice. If you are tried ever so much by the mischievous and willful pranks of the little ones, speak in a low voice. It will be a great help to you to ever try to be patient and cheerful, if you cannot succeed. Anger makes you wretched, and most surely, it will make your children also. A daily ministration to their unfurnished and hungry minds, a daily touch to their uninformed taste will add more to the well-being of children, than costly garments or fine apparel.

Why do not mothers teach their children more and dress them less? The parent who would train his child in the way it should go, must walk very circumspectly, and thus go in the direction he would have his child go. Example is better than precept.

I saw a sweet little girl a few days since, who stole quietly to her mother's side, watched the mother plying her needle for a minute, then said in a low, sweet, but trembling voice, "Dear mother, I have broken your china vase." "You have! You are a vexatious, wicked thing! Go to bed, immediately, you shall have no supper." The mother spoke harshly, and her eyes flashed angrily. Oh! how cruel those words were to that precious child who had summoned all her courage to tell the truth. It does not take much to crush the sweet flower of truth in the hearts of some children.

"She always made home happy." Oh! that these words might be written on the tombstone of every mother that shall pass from this world into that rest reserved for her, as the last token of remembrance! What better tribute, could be offered to the memory of the loved mother? Eloquence, with her loftiest eulogy, could afford nothing so sweet or touching.

McHENRY, ILL., March 16, 1870.

Happy is the man that findeth wisdom, and the man that getteth understanding.

For the Echo.

A Song for the Old Folks.

BY H. R. T.

Do you hear the hoarse murmur that comes from afar?
The black hosts of hell are preparing for war.
They will soon be upon us there's no time for delay.

They strike for the children to lead them astray.
Rise, rise, Christians rise, prepare for the storm,
Rise to secure the children, and Sunday Schools form.

Know ye not that an error engrafted in youth,
Close up the heart's portals to subsequent truth?
Look around you and see how on wings of the wind,

The evil seed is sown, leaving ruin behind.
Rise, rise, Christians rise, prepare for the storm,
Rise to rescue the children, and Sunday Schools form.

Across the wide deep, mystic Babylon calls
Her Council to meet in her infamous halls,
And shall anti christ work, and Christians be still,

Or be stupidly idle, while Rome works her will?
Rise, rise, Christians rise, prepare for the storm,
Rise to rescue the children, and Sunday Schools form.

Is the enemy idle that dwells in our land?
Are not tares being sown with a liberal hand?
Has God given you wheat and will you not sow?

Then expect nothing else but a harvest of woe.
Then rouse from your slumbers, prepare for the storm.
Sow the seed of the Kingdom and Sunday Schools form.

Care ye not for the children? care ye not for the soul?
Care ye not that they reach to the heavenly goal?
Ye wonder that they do not turn to the Lord,

Have you taught them the way? have you taught them the Word?
Then trifle no longer, prepare for the storm,
Teach your children the gospel and Sunday Schools form.

Are ye traitors to Christ? or forget ye his Word?
Are the cries of your own flesh and blood still unheard?
When they ask you for bread, lo, how freely is given,

But deny them the Bread that descendeth from Heaven.
Then rise, fathers rise, prepare for the storm,
Rise to rescue your children, and Sunday Schools form.

The truth of the Lord only makes the soul free,
As the children are taught it, so will they be;
If taught the old gospel, they'll that gospel obey;
If taught any thing else, it will lead them astray.
Then rise, Christians rise, prepare for the storm,
Rise to work for your Master and Sunday Schools form.

Rise fathers and mothers who have learned of the Lord,
Keep a watch o'er the children and teach them the Word.

There's no time for delaying, the danger is great;
The children are growing; and 'twill soon be too late.
Rise, rise, Christians rise, prepare for the storm,
Rise to rescue the children, and Sunday Schools form.

OUR NEW MINISTER,

AND WHAT HE ACCOMPLISHED.

BY S. J. CLARKE.

CHAPTER II.

As Mr. Sinclair was sitting in his study, some two weeks after the close of the protracted meeting, a note was handed him from Mr. Melnotte, inviting him to call upon him the following Thursday evening, stating that he desired to consult him in regard to some points in the great scheme of redemption. To this note he replied he would avail himself of the privilege of calling and rendering any assistance in his power.

As has been stated, Mr. Melnotte was one of the leading citizens of the town of Melville. Being possessed of an abundance of this world's goods, he was enabled to live in good style, his residence being the most tasty of any in the place. On Thursday evening we find him at home awaiting the arrival of Mr. Sinclair, who prompt in all things, presents himself at the hour appointed, and is gladly welcomed by the host.

After being seated and the usual compliments having passed, Mr. Sinclair stated he was ready to hear what Mr. M. had to say.

"I have sent for you," responded Mr. M., "as I stated in my note, to consult with you in relation to the great scheme of redemption. As you, doubtless, are aware, I am very cautious in all things, doing nothing on the spur of the moment, but acting in all things from a just conviction of right.

I have long desired to yield myself in obedience to Christ, but must confess I am confused and know not the way, when I see upon every hand professed followers of Christ divided into numberless sects, each claiming to be possessed of the truth, and their way the only true way which Christ has pointed out. When I unite with the Church I wish to be sure I am right, and always, when asked, be ready to give a reason for the faith within me."

"I believe, I realize," responded Mr. S., "the difficulties under which you labor. You see plainly that all can not be possessed of the whole truth, although they may have it in part. Now as to how you will determine who is right, and who is wrong, you know not, as each seemingly prove their propositions from the Word of God."

"That is true. When I hear a Presbyterian minister I can hardly doubt that the Church was set up in the days of Abraham, and that the infant, equally with the penitent believer, is a proper subject of baptism. When I hear a Baptist minister, I can plainly see the false reasoning of the Presbyterian, for he shows conclusively that the commission can not refer to the infant. The greater number of the religious sects of the day in speaking of the operation of the Holy Spirit, claim that in many cases, it operates independently of the word, and you say that it operates only through the word. How am I to know which is right?"

"By reference to the word of God."

"But, as you remarked a moment ago, each seemingly prove their propositions from that same word."

"Yes, but only seemingly so. If all would study the Bible as they would a common text book in our schools and colleges, not for the purpose of proving some preconceived theory, but for the purpose of ascertaining the views of its author, no trouble would ensue. The Bible, as I understand it, contains a revelation of God's will to man; in it the great scheme of redemption is unfolded to all, and, if we but properly trace its development from Adam to Christ, we will see it is perfect in all its parts."

"But, how do you account for the many divisions existing in the religious world?"

"From the fact that the love of God does not fill the heart of his professed followers as it should; that many work for popularity in this world, seeking their own glory, and not that of God."

"I believe you are right. But still I would not judge the great mass of the

religious world too hastily, and say that they are not governed by pure motives in their action."

"Nor would I judge them hastily, or harshly. I believe the great mass are actuated by honest motives, and I respect their honesty. Many of their leaders, I also believe to be honest in their convictions, early education having much to do with their zeal in building up sectarianism, rather than Christianity."

"In your discourses I notice you advocate Christian union very strongly. Do you believe such an union possible?"

"Possible, and very probable, too, else why did our Savior pray for it?"

"But many Christians hold that such union is not practicable, nor is it desirable."

"By advocating such doctrine, they show, in my estimation, very little respect for him they profess to love and serve. He prayed for union, and, think you, his prayer will not be answered?"

"You surely do not believe it possible for all to believe and do the same things!"

"So far as relates to the scheme of redemption, I do believe it possible for all to believe the same thing and to conform their actions to that belief. The Bible being a revelation of God's will to man, is certainly intelligible, else it is no revelation. In his own memorable prayer, the Savior says: 'Neither pray I for these alone, but for them, also, which believe on me through their word, that they may be one as thou, Father art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.'"

"I am confident that could the prayer of the Savior be realized, the world would soon be brought to a knowledge of the truth and obey it as it is in Jesus."

"No doubt of it; and that is why I labor so earnestly for Christian union—not a union of sects, but a union of all God's people in one church acknowledging but one head, and all working for a common salvation."

"But, do you not think it possible that

there could be a union of the people of God, and yet all continue to wear different names as they now do?"

"No, I do not; for the reason that in wearing another name, you give honor and glory to another that belongs to Christ. 'For while one says I am of Paul, and I of Apollos, are you not carnal?' In wearing the name of 'Baptist,' the glory is given to John, a messenger of Christ; when you wear the name of 'Lutheran,' you do honor to Luther, and so on; but in wearing the name of 'Christian,' you do honor to Christ, to the Savior of the world. Who would you rather honor, Christ or man?"

"I never looked at this matter in that light before; yet I can but acknowledge you are right and that it is wrong to wear another name than that of Christ, and I, for one, will not be guilty of wearing another, for I realize there is no other name under heaven given among men whereby we must be saved, than that of Christ. As you are aware, since you have been laboring in this place, I have been a regular attendant at your church, and, in general, have subscribed to all your views. In the meantime I have been reading and studying the word. I have also read a work handed me by the Presbyterian minister in this place, published by the Presbyterian Board of Publication, entitled, "Anna Clayton, or the Inquirer after Truth." In it I had advocated some very peculiar views which I would have explained by you. In speaking in reference to the commission of Christ, and especially of the term baptize, after quoting from Robinson's Greek Dictionary as to the use of the word, the author has the following conversation occur between his characters:

"It seems," said George, "that this opinion of his (Robinson's) is based not only on the context where the word is found in the New Testament, but also on the fact that in all the early Latin translations, of which the *Itala* is one, the word is transcribed and not translated."

"Yes," replied Halley, "that is so, and does it not have great force—is it not sig-

nificant? When you recollect the Latin language was then the vernacular tongue of a heathen nation, and was as poor in words expressing spiritual ideas, as that of any other heathen nation, you will at once discover the force of this reason. The Greek was also the language of a heathen nation, although it had been appropriated by the Jews in their Septuagint translation and therein somewhat Hebraized. The purely Greek sense of the word is, as we have learned, *to dip, to immerse*; and in the Latin there are *intingo* and *immergo*, which also mean *to dip, and to immerse*. Then if the translators understood it in its purely Greek, or classical sense, how easy it would have been to have conveyed the idea of dipping or immersing to the mind of a Roman, by simply rendering it *intingo* or *immergo*; and would they not, in all common sense, most assuredly have done so, or have rendered it in some way *if they conceived it to have a specific meaning, corresponding to their conceptions of its true import, and thus have conveyed some definite and specific idea to the mind of the reader?* Their transcribing it, without translation, is a strong and irrefragable argument that there was nothing in the Latin tongue corresponding to the Christian meaning and import of the word."

"There must be translations into other languages," said George, "dating back to about that time; what is their testimony?"

"You will find their testimony quite uniform," said Halley, smiling, "though more forcible. For example, there is the *Peshito*, a Syriac version, and the *oldest* translations of the New Testament extant, which, probably, was made soon after the death of the Evangelist John. The testimony of James Murdock, D. D., of New Haven, as stated in the *Bibliotheca Sacra*, I have in my room; I will get it and see what he says. Here it is (vol. vii. p. 733): 'The *Peshito* was probably made in the very next age after the Apostles, and by apostolic men; and in a language almost identical with the ver-

nacular tongue of Jesus Christ and his disciples. And it may be supposed that the Apostles themselves, and all the first preachers of the Gospel among the Syrians, adopted this phraseology, and of course that the translators of the *Peshito* had apostolic authority for their mode of designating baptism. The *Peshito uniformly* renders the Greek word by a Syriac verb meaning '*to stand*,' in all the seventy-three (73) places where it occurs. And this verb in the *Peshito* is never used with reference to anything besides baptism, with this one exception that the Greek word (*stulos*), *a column, a pillar*, in all the four places in which it occurs in the New Testament, is rendered by a derivative of this verb. This derivative signifies a pillar or column that stands erect and firm.' 'He further proves,' continued Halley, 'that this Syriac word which is only used to designate the ordinance of baptism, has only the signification, *to stand, to be established, and the like*.'"

"I'll warrant you these are all Pedos, every one of them," exclaimed Brother Burton.

"But where is your Baptist authority, where your Baptist scholar who has consulted Syriac, and found this to be false?" responded Halley. "Is it to be supposed that men like Dr. James Murdock, and scores of others, would risk their reputation as scholars, by stating things which other scholars would know to be untrue? Or their characters as Christians by giving birth to a falsehood, inculcating error, and advocating a lie? They would be immediately exposed and disgraced. But what says Prof. Moses Stuart about this translation? You will find it in the *Biblical Repository*, vol. iii. p. 362. 'This version is the oldest of all translations of the New Testament that are extant; for in all probability it should be dated during the first half of the second century (from 100-140, A. D.). Withal, it is admitted by those who are able to consult it, to be one of the most faithful and authentic of all the ancient versions. How does this translate the word in question?'

Only and always, by a word which corresponds to the Hebrew (*ah-math*); the Chaldee (*ah-math*); and the same word in Arabic. This is a very remarkable circumstance, for the Syriac has a word like the Chaldee (*ta-cha*); and the corresponding Hebrew (*ta-cha*); which means to *plunge, to dip, to immerse, &c.*

The Hebrew, Chaldee and Arabic, all agree in assigning to the same (Syriac) word, the sense of the Latin, *stare, prostrare, fulcire, and roborare*, ("to stand," "to stand fast," "to sustain," "to make strong.")

"We come almost necessarily to the conclusion, then, inasmuch as the Syriac has an appropriate word, which signifies to *dip, plunge, immerse*, and yet it is never employed in the Peshito, that the translator did not deem it important to designate any particular mode of baptism, but only to designate the rite by a term which evidently means *confirm, establish, etc.* Baptism, then, in the language of the Peshito, is the *rite of confirmation*, simply, while the *manner* of this is apparently left without being at all expressed." So says Prof. M. Stuart," continued Halley, "than whom there were few who were better able to judge; and whose philological exposition of the word, your Baptist writers have regarded very highly, and used as *authority* in as far as they could make it tend to strengthen their position.

"Now let us read Mark xvi. 16, according to the Baptist rendering of the word, and then the Syriac. 'He that believeth and is immersed shall be saved, but he that believeth not shall be damned;' says the Baptist, making two distinct conditions, as necessary to salvation, the first a spiritual and the other an external rite. Ask them if they believe this, they say, no; but still they persist in giving it this rendering, which indeed they *must* do, or immediately give up the controversy about the word. I have often heard the text quoted from the pulpit, to enforce the importance of immersion in this language; 'He that believeth and is immersed

shall be saved;' but question those very same ministers of the Gospel, if they believe immersion necessary to salvation, and they will reply, 'No—no, we don't believe it *necessary* to salvation, but then here is the text, and what will you do with it?' They pretend not to believe it, and yet they preach it indirectly from the pulpit, and directly in their actions and exclusiveness; and actions speak louder and more forcibly than words, you know.

"The Syriac translation would read thus: 'He that believeth and *standeth fast* in his faith, shall be saved; but he that believeth not shall be damned.' Which of these views commends itself to the enlightened understanding and conscience? Which harmonizes with the teachings of the word of God?"

"Now," continued Mr. Melnotte, "I desire to know whether this can be regarded as a correct translation of the term."

"We will see. Let us take other instances where the word baptize occurs, and see whether it will make sense or not. Peter, on the day of Pentecost, in answer to the question, 'What shall we do?' says, 'Repent and *stand fast in the faith* every one of you,' etc. The Eunuch says to Philip, 'See, here is water, what does hinder me from *standing fast in the faith*?' Ananias says to Paul, 'Arise and *stand fast in the faith*, and wash away thy sins.' Christ says to his Apostles, 'Go teach all nations, *standing them fast in the faith* in the name of the Father, Son and Holy Ghost."

"Enough. Any one can see it would make the veriest nonsense."

[CONTINUED.]

PERSONAL AND PARTICULAR.

Brother Eli Fisher will remove from Bedford to Bushnell, April first, to labor for the church at that place, for one year. Correspondents please note the change.

The church at Bedford, Ill., is anxious to secure a preacher for one year. Address Howard Campbell, Blandinville, or Wm. Lovitt, Terre Haute, Ill.

*Chats with the Preachers of
the Military District.*

NUMBER 3.

THE WORTH OF THE CHURCH TO THE
WORLD.

"I love Thy Church, oh God!
Her walls before thee stand,
Dear as the apple of thine eye,
And graven on Thy hand."

So sings good old Master Timothy Dwight, and so I feel like singing myself, and singing with the spirit and understanding too. I do not mean by the church, the meeting house. I have no sympathy with that "reverence for sacred things" which transfers its devotion from the God, "who dwelleth not alone in temples built with hands," to the roof, rafters and walls, whose only use is to keep off the sun, rain and wind from those who worship the only true God in spirit and in truth. I mean that church of which Jesus is the head and chief corner stone; and the members as lively stones, are built up a spiritual house, and are holy priests, offering up spiritual sacrifices, acceptable to God by Jesus Christ, and this church I love. Every stone in it is precious to me, and I rejoice that unworthy as I am, yet through favor, I am a stone in that glorious building. No Roman Catholic ever bowed down, before his wafers God, in his blasphemous, idolatrous, adoration of the "sacrament of the altar," as I adore and worship the ever-blessed and adorable Christ, the glorious Head of the one and indivisible church. It is the greatest of all earthly honors and privileges to belong to the church of Jesus the Messiah. Beautifully glorious is the priestly ephod its members wear, and though men see it not, yet angels admire the Kingly crown that sets upon the brow of the ransomed. "For He hath made us kings and priests unto God." I know not what I shall be, but I shall be like my triumphant Head when I see him. The past is cast into the red sea of oblivion no more to be called up against me. The present is illumed by the bright light

of his great presence. The future—I know but in part; I see through a glass darkly; but dim as is my vision, I see trees of life, rivers of paradise, a city of gold, crowns that never fade away, palms of victory, fullness of joy, and everlasting life. I am nought in the world. I am poor. I am unknown. But Jesus knows I am in his church, and He doth say, I know thee. I love thee. I love thee well. I love thee ever. I shall be one of the jewels, in the day he shall gather his gems, to garnish his crown of rejoicing, and my ashes shall perfume the earth when I die, for they shall be a sacred trust that Christ will keep until that day. Of present delights, time would fail me to speak. His banner over me is love. I dwell in the banquet room of the house of feasting. Love beams from his eye when the word reveals him. Grace drops from his lips when He speaks. Passion is stilled; lust is conquered; sin no longer triumphs, and leaning on His breast my soul hath sweet communion. Oh! my soul,

If such the sweetness of the stream,
What must the fountain be?

From the ends of the earth, the feeblest cry of the sorrowful soul he hears, and, oh! amazing love, he flies to my relief. When my heart is overwhelmed within me, then he is the Christ of all consolation. When I am alone, I am not alone, for He is with me. When I am with the multitude yet is He there, and to him I flee for guidance and shelter. Can I want better company? Joy unspeakable, peace that passeth all understanding, glory unutterable, delight beyond conception, do we find in him. Never do we weary of him. Never do we surfeit on his delights.

Inebriate to the spring I fly,
I drink and yet am ever dry.
Ah! who against his charms is proof?
Ah! who that loves can love enough!

Not a soul, that calls Jesus Lord, but knows what I say is true. Christ loved the church and gave himself for it. Then I love what cost him so dear. It must be of priceless value. We all know it is to us. Sometimes brethren, when offend-

ed, talk of leaving the church, unless they can have their own way. Alas! they have left Christ, and Christ no longer dwells in their hearts by faith, when they talk thus. They cannot leave the church without leaving Christ, and he who leaves Christ is without God and without hope in the world. Have mercy on us, Lord, forgive our sins, and pity our ignorance, is a very good prayer for such to pray. The world little thinks how unspeakably valuable the Church of Jesus has been to them. They say they would be better off without it than with it. Societies are good enough for them. Let us have a "serious chat," and see if we cannot show something in which the church has been of immense worth to the world, even though the world thanked them not for it, but often persecuted them for the very good they did them. But the church, like her Heavenly Founder, upon the just and unjust shed her beneficent rays.

And the first great benefit is that the church has possession of the Bible; is now and has been the depository of the oracles of God; that they have kept that book pure and uncorrupted, and its members have died martyrs rather than give up the book, or endorse a perversion of its contents. "And what profit," cries my friend Mr. Dubious, "has that been?" With Paul, I answer, much every way. The living oracles of God, committed to the Jews, consisted of the law, the prophets and the psalms. It was a priceless treasure and was justly regarded by the nation as more valuable than the gold of Ophir, or the fair lands of Canaan. It was a national treasure. The keeping of it was the nation's pride, the loss the nation's dishonor. And in the difference between Israel and the surrounding nations, in the laws, customs, manners, habits, social blessings, and national perpetuity, some faint idea of the value of the oracles of God may be derived. If it was a blessing to Israel, it is equally so to us, and the Church's treasure has been enriched by the books of the New Testament, and they contain the biography of

the Christ. And who can tell what the influences on human passions, ambition, or even human crime, the mere fact that so holy a being, so lived, and so taught, has been? He is a bigot or a knave who asserts that human action, both collective and individual, has not been benefited by the history of Christ; that humanity has not been ennobled since it was brought in contact with God in the holy incarnation—or that in the rehearsals of the holy, loving, gentle, meek, patient, self-denying, and toilsome life of the Man of Sorrows; men's pulses have not quickened and nobler impulses generated to benefit humanity—or fallen souls have raised themselves from the slough, to walk on a highway of holiness, from the inspiring influence of so sublime an example. And he is beyond the reach of reason or argument who asserts that the world has not been made better by the tragedy of Calvary, the practical illustration that love is stronger than death.

I might, as I am willing to do, rest the question of the benefit the church has been to the world, upon the benign influence the example of the life and death of Christ has exerted upon the civilization of the world. But there are so many other advantages, that though it be a work of supererogation, I will draw attention to them. Yet, if God spares my life, and restores me my strength and health, I will, with the editors' permission, lay before the readers of the Echo, a paper or two, demonstrating the divinity of Christ and his religion, from the wondrous and astounding life he led while here upon earth. For the present I must leave this pleasing branch of my theme.

The second great advantage is, that having possession of the oracles of God, the church can answer some momentous questions, that the world can get an answer nowhere else. I may ask many questions about a child, as will he be rich, happy, fortunate, good, wealthy? etc., and they may all may be answered by "perhaps." But if I ask the question, will it die? there is but one answer. It will. And this is true of my friend Mr.

Dubious. Will he ever be a Christian? I know not. Will he die? He will. Of that I am certain. Our span of life here is very short. Compared with an eternity it is not worth a thought. Indeed, only as it has a possible connection with eternity, is life valuable, and death fearful. "For who would bear the whips and scorn of time, but that the dread of something after death puzzles the will, and makes us rather bear the ills we have than fly to others that we know not of." It is this dread hereafter that concerns us all. What is it?

It is the momentous question of all questions. And this question the church can and does answer, clearly, authoritatively, decisively. Every man, who is conscious of being something else besides a brute or a beast, is an anxious and profound student of these three questions: Whence am I? What am I? Where am I going? They lay at the base of all our hopes and all our happiness. Nor can we rest in uncertainty. Man ever has sought and ever will seek a solution of the problem. The records of the past are full of voices, that to the attentive ear, are full of woe and lamentation. They are as cries that come up in the stillness of night, the more startling and clear, and the more impressive, because the more suggestive of danger and misery. The numbling rites of Paganism, the foolish superstitions, the absurd ceremonies, the credulous faith in incredible legends, are the drowning man grasping at a straw. The struggles of the soul for light. The insanity of minds in despair at an unsolvable problem. The grasping of a shadow for a substance. The protest of universal man against a non-solution of the difficulty. It is the cry of the soul. It must believe something; it cannot rest in peace believing nothing. And the cold dogmas of Infidelity, are but the groans of a bewildered mind, uttering a *miserere* that all is lost; or the last cast of a desperate gamester who is conscious that his only hope is that God is not, or in the world to come virtue is not rewarded, nor vice punished. But

even then these questions follow us. The noise of the anvil, shuttle and loom will not silence them. They make themselves heard above the roar of trade. The voice of philosophy will not charm them to quietness. They cling to us living, they haunt us dying. If there be a God, and that there is, all nature cries aloud through all her works, He has surely made provision to answer satisfactorily these all important questions; or else is man more wretched than the beasts that perish. He has made that provision. In one place only can an answer be given, and that is from the oracles of God, which are committed to the church. And who can tell the worth to the restless, anxious, perturbed world of so sacred a depository? All that is needed to be known the book of God tells; and on each returning Lord's Day, from her ten thousand pulpits, does the church proclaim the truth as God gave it, and tell men of Him who gives rest to the weary and heavy laden.

And mark this, no truth in reference to man's origin, state and destiny, has ever been revealed by any others. God only knows the truth; and they to whom God reveals it. Not the faintest glimmering ray illumines the heavy gloom from any other quarter. Summons the whole host of ancient soothsayers, sorcerers, false prophets, astrologers or necromancers. Call up, and seek responses from the most noted oracles. Dive into the most sacred recesses of the hidden Pagan mysteries. Cull the writings of the sages. Read the so-called sacred books. Consult all the modern impostors and revealers of new revelations. Rap out responses on ten thousand tables—and not one single, solitary truth, in reference to man's origin, and destiny, will you find, but what God has revealed years before. And what God has not revealed no man has yet discovered. Secret things still are the Lord's, and no prying eye can see them. No new truth about my origin, no new truth about my state and destiny; no truth in reference to the unknown future that the Bible tells not of, has ever yet been

flushed before my eyes, to startle me to rapture, or fill me with awe. Shut the book of God, eliminate all Bible ideas from the various systems, and then go with weary soul, aching heart, and throbbing brain to find an answer to these three questions, and then wilt thou find how priceless has been the worth of the church to the world. Then will be seen how it is, that without the Christ, the corner stone of the church, rest is not, nor peace is not. A raven of despair, and not a gentle dove, would be the emblem of the new gospel of philosophy.

With the possession of the living oracles the church gives no uncertain sound. It tells that from the dust of the ground God made man—made him upright—that he sinned and came short of the glory of God—that he sought out many inventions. That the earth became cursed for his sake, and brought forth thorns and thistles, and that finally, after a life of toil, he returns back to the dust from whence he was taken. But, while thus condemned, he is a prisoner of hope. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." And though he goes through the gates of the grave, yet death is subjected in hope of the resurrection of the body, and, therefore, to the believer, light and immortality gild the portals of the tomb. The church has heard a voice from heaven say, "Blessed are the dead that die in the Lord," and, to all the weary toiling, aching hearts, she echoes the evangel's shout, "there remaineth a rest for the people of God." To creatures of a day, fallen by sin, she announces a gospel of glad tidings, by obedience to which he promises an eternity of happiness. In proof of all this she appeals (in addition to many other convincing proofs) to the most astounding of all miracles, the resurrection of Jesus from the dead. It is not on an hypothesis, but an absolute truth, an actual fact, that she demonstrates immortality and the resurrection. The word became flesh, like his brethren, and died. He was

buried, but he rose again. And man, too, can rise; death can become life, and the grave the entrance to eternal joy. For as he is, so shall we be, and in this we may be content, that the servant shall be as his Lord. Nor is this confidence in restoration to God's favor dependent on a routine of vain ceremonies, or the fluctuations of an overwrought or feverish imagination. It is based on the oath and promise of God; the assurance of the truth of his word. Plain and simple are the conditions of salvation. "He that believeth, and is baptized, shall be saved; he that believeth not shall be damned." Eternal life to every one who, by a patient continuance in well doing, seeks for glory, honor and immortality. Everlasting destruction, to all who obey not the gospel. So has the church taught to man, in obedience to the will of her heavenly founder, and to how many struggling, anxious, restless souls, she has brought comfort and rest, and peace, will be unknown until that day, when a great multitude that no man can number, shall stand on the sea of glass, mingled with fire, and praise God and the Lamb forever and ever. And is this worth nothing? Has no heart in all the world, in all time, been made happier and better on account of these teachings? Answer, ye thousands, of thousands who, distracted with doubts, filled with fears, and alarmed for the future, have heard the voice of Jesus say, "come unto me and I will give thee rest."

Hy Kirke White, the poet, was one of the most brilliant young men of England. His early death is our loss; his excellent powers our gain, and a treasure for all time. He was once the idol, and bright particular star of a band of free-thinkers; and, with his superb intellect, by the light of his own reason, determined to make the voyage of life, and sail through the darkness of the vast hereafter, and the dread unknown. Deifying his intellect, rejecting inspiration, conscious of his vast mental powers he smiled at the offered light of revelation, as a man at midday would reject the offer of a lantern.

He had never profoundly investigated the truths of Christianity, nor compared the relative merits of philosophy and the doctrine of Christ. It was enough that he saw no need of the one, and the other appeared to him all sufficient. In his young brilliant life, for a time, all went well. The sea was smooth, the sky was clear; no waves dashed over him; no storm terrified him. By day, sweet south winds full of dew and scent of flowers, filled his silken sails. By night, the bright stars shone lovingly down and mirrored themselves in a calm azure sea. Health, friends, and prosperity were with him. Reason was the goddess he adored and worshipped. But, after a very brief season, there was a vast change. His friends fell from him; adversity came upon him; health failed him and he was near death's door. Then was the test. Reason was no light for the increasing darkness. Philosophy could not guide him over the "raging sea." His silken sails were rent and torn. Despair sat on the bow of the vessel, and death was the helmsman. He did find comfort and peace, but I will let him tell the story in his own words, in his magnificent hymn, "the star of Bethlehem," which knowing the history of Hy Kirke White, I never read without feeling my eyes moisten and a choking sensation in my throat. Here is how that brilliant genius describes his situation, danger and deliverance:

"Once on the raging seas I rode;
The storm was loud, the night was dark,
The ocean yawned; and rudely blowed
The wind that tossed my foundering bark.
Deep horror then my vitals froze;
Death struck, I ceased the tide to stem,
When suddenly a star arose —
It was the star of Bethlehem.

"It was my guide, my light, my all;
It bade my dark forebodings cease;
And through the storm and dangers thrall
It led me to the port of peace.
Now safely moor'd, my perils o'er
I'll sing, first in night's diadem,
For ever, and for evermore,
The star—the star of Bethlehem."

And not to Hy Kirke White, only, but thousands of just such tempest-tossed, despairing souls, has the church pointed to the star of Bethlehem, and they have

found that it "led them to the port of peace." Was this worth nothing? Is the answer to Aristotle's cry for pity worth nothing? Is the solution of the doubt, that driveth the wise man mad and the calming the dread that slayeth the faithful worth nothing? Who, on whose face God hath stamped the impress of honesty, dare say so? There is a time coming to all of us, when turning our pale face to the wall, we feel we must die; that all we will care to remember then will be the church's teaching about life and immortality.

One more thought and I conclude this paper. The value of the Bible the church advocates is this: Remove the teachings of that book and you cannot substitute any other. It is not a question—Shall we rely on the Bible or the Sybelline books, the Sharters, Lendavesta, Vedas, Koran or book of Mormon? No one dreams for a moment that they could take the place of the Bible. It is, shall we have the Bible or nothing? Its teachings about immortality or absolute ignorance in reference to the future? Here is its value: Some light, even the most thoughtless and sinful have, for the teachings of the Bible have permeated society. But, remove the Bible, and bad and good are alike in midnight darkness. The Bible is one of those books that men will not permit to die. And an immortal book is worth something. That which influences the masses is of some value. Remove from men's minds its teaching and you could not make them believe any other teaching. A gross materialistic Atheism would be the result. Gloom and sadness, a mourning that would not be comforted, or a bestial apathy would be the state of the masses; and how much this would detract from the sum of human happiness, small as it already is, how powerful an incentive to vice, and how dreadful a blow to the whole social fabric this would be, tongue cannot speak, nor imagination conceive. Now a teaching that prevents so dreadful and direful a calamity, (if virtue be better than vice) is not only worth something, but ought to be revered and respected. But as two short articles are better than one long one, I will rest till next month.

Who is an Elder of the Church of Christ?

A proper answer to the above question is a matter of the gravest importance. I have been requested to write an article on this theme, by a very good and intelligent brother. I comply with the request cheerfully, and with the hope of adding somewhat to the stock of information on this subject. I am the more willing to write on this topic because I know of more than one congregation that is in confusion, and I think the disorder grows out of a lack of scriptural knowledge of what it takes to constitute an elder or bishop.

I shall, in this article, use the terms elder, bishop and overseer interchangeably, assuming that they officially mean the same thing. My conception of an elder of Christ's Church is—

1. A man possessed of certain qualifications laid down in the New Testament Scriptures.

2. A man properly selected or chosen by his brethren.

3. A man scripturally set apart or ordained to the office.

I think I shall be able to show that he who is lacking in any one of these three particulars is not an elder of the church, whatever he may call himself or whatever his brethren may call him.

Calling a man bishop does not in the sight of God make him one. His calling himself such and assuming to exercise the functions of the office does not make him an elder.

The constitution of this State defines who is eligible to the office of governor. Suppose the people should elect a boy or an unnaturalized foreigner, and then he should go through the farce of taking the oath of office, would he be Governor of Illinois? Not by any means. Brethren sometimes make just such a mistake. They select men for elders who are ineligible to the office. This ought not to be done.

What are the qualifications of a overseer of the congregation of the Lord?

A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

One that ruleth well his own house, having his children in subjection with all gravity;

(For if a man know not how to rule his own house, how shall he take care of the church of God?)

Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. I. Tim. III. 2-7.

The qualifications of a bishop, then, are:

1. "Blameless," one who gives no one any just ground to accuse him.

2. "The husband of one wife"—not two, at the same time.

3. "Vigilant," attentive to all the interests of the church. Some men are too lazy for bishops.

4. "Sober." Macknight says *prudent*. Anderson says *sober-minded*.

The terms prudent and sober-minded are a sufficient commentary on the word sober.

6. "Of good behavior." "Modest"—Anderson. "Of comely behavior"—Macknight.

The original for "Sober" is *Sofron*, and for "of good behavior" *Kosmios*. The former relates to the inner, and the latter to the outer man.

6. "Given to hospitality."

7. "Apt to teach." "Able to teach"—Anderson. "Fit to teach"—Macknight.

He who is unable or unwilling to teach is ineligible to the office of bishop. What is the propriety of going through the form of making elders of men who do not themselves understand the word of God as well as many of the congregation? To be an elder *indeed*, a man must be very intelligent in the scriptures. Otherwise, how can he teach?

8. "Not given to wine." "Not fond of wine"—Anderson.

9. "No striker." "Not quarrelsome"—Anderson.

10. "Not greedy of filthy lucre." More intelligibly and correctly rendered, "Not one who makes money by base means"—Anderson.

11. "Patient."

12. "Not a brawler."

13. "Not covetous."

14. "One that ruleth well his own house."

15. "Not a novice." "Not a new convert"—Anderson.

He must have been some time a member of the church and have given himself much to the study of the scriptures. He *must* have ceased to be a novice before he is eligible to the eldership.

16. "He *must* have a good report of them who are without."

His reputation among men of the world *must* be above suspicion.

Here are sixteen things that Paul says a bishop *must* be.

The Apostle Paul, by inspiration, has laid down these things as the qualifications of an elder.

How dare we then select men, who are wanting in these things to fill so important a place as the office of bishop in Christ's church?

When we have done it, is the unqualified person in deed and in truth an elder? Certainly *not*. He may not be so much to blame as his brethren who have put him into a position that he is wholly unfit to fill. The brethren should never elect a man overseer of the congregation who is greatly lacking in any one of these qualifications. How would it work to place a man in the eldership of the church who is in the habit of taking strong drink? It would be a disgrace to the church, even though he possessed every other qualification mentioned by the apostle. His lack of that one scriptural trait of character, "not given to wine," renders him wholly ineligible to the office. But there is just as much authority for ignoring that qualification as there is for passing by any of the other fifteen.

Who would claim that an elder *in fact*, could be made of a man who is "greedy of filthy lucre," that is, "makes money by base means?" No one. But there is just as much scriptural reason to disregard that quality in the man's character

as there is for neglecting any of the other fifteen apostolic requirements. Who would think of making a bishop of "a brawler?" No one, certainly. Yet God's word affords as good ground for placing "a brawler" in the office of overseer, as it does for putting a covetous man there. Both would be violations of the law of Christ equally flagrant. How frequently are persons elected to the eldership who are *not* "apt to teach?" I ask the reader to pause just here and think—think seriously—whether in the light of Paul's words a man, who *can not* or *will not* teach, can be a legal elder in the body of Christ.

How common it has become to make elders of novices, new converts! I fear some of our preachers *err* just here. I impugn the motives of no one. I think the preaching brethren, pure minded, generous hearted, noble men. The best of us may nevertheless stumble. We *may* let our zeal run away with our judgment. Has it not sometimes happened that an evangelist has gone into a new field, preached the gospel boldly, converted sinners to Christ, collected the converts into a congregation and then caused them, or at least permitted them, to select from among themselves novices, untried men, for elders? The preaching is all right. The conversion of sinners is right. The gathering of the converts into a congregation is exactly right. But the hasty selection of elders, to say the best of it, is dangerous, and when untried men are chosen is *always* positively wrong.

No man should be made a bishop who has not been a member of the church long enough to be known to be reasonably safe. No one greatly lacking in any of the necessary qualities of character for an elder, ever ought to be chosen for that office. And if so selected he ought to decline it.

I may be asked what is to be done in congregations where there are no brethren possessed of the qualifications laid down in the scriptures? My answer is, let *not* the law of the Lord be violated

by the choice of men ineligible to the office. It is *never* right to go contrary to the scripture. There can be no excuse for it. No bishop is better than an unscriptural one. I may be told that it is necessary to fill the office with such material as the church has, though it may not come up to the apostolic standard. This course is thought by some to be expedient. It is *never* expedient to deviate from the path plainly marked out in the word of God. It is thought by some that it is expedient to elect incompetent men to the eldership for the sake of order, when scripturally qualified men are not to be found in the congregation. I know of nothing better calculated to beget and perpetuate disorder than to place men in the most important position in the church, who are unable to fill it acceptably to both God and men.

Let all congregations, so situated, employ, so much of the time as they are able, the labors of such competent Christian teacher, until they shall have developed among themselves, talent suited to the "good work" of a bishop. In all new congregations, composed wholly of new converts—babes in Christ—let the evangelist who first preached the gospel to them, if practicable, if not, some other competent teacher, remain with them until they shall have grown in grace and in the knowledge of the truth sufficiently to develop the proper talent for overseers of the congregation. This course would save confusion and trouble, and, in some cases, an entire wreck of the church.

But when this has all been done and the brethren are ready for the selection of elders, how shall they proceed? Shall they elect by written ballot, or by the uplifted hand, or *via voce*? If the word of God prescribes any of these or any other method, it *must* be strictly followed. No other way would do. But as it does not say the election shall or shall not be by ballot, by the uplifted hand, or *via voce*, it is, perhaps, safe to say that any method by which the choice of the brethren is clearly, fairly and satisfactorily indicated, is sufficient, and will meet

the divine approbation. In the choice of church officers, each individual member of the church has a solemn responsibility. He has a weighty duty to perform, for the proper performance of which God will hold him to a strict account. It is his duty, with the fear of the Lord continually before his eyes and his mind fully instructed in the scriptural qualifications that a brother *must* possess in order to his eligibility to the eldership, to decide in his own mind who in the congregation has the qualifications; who has not. This done, he has *no* right to vote for any one without the necessary qualifications, but from those having them, and only those, he must make his choice. If there are twelve brethren in the congregation having the qualifications, and two are to be chosen, he can vote for any two of them: twelve. Let every member of the congregation do the same thing, and the selection will be properly made, the choice falling on those who receive a majority of all the votes cast.

We now have two of the things necessary to constitute a bishop: (1) a man possessed of the scriptural qualifications; (2) and properly elected by his brethren. We now proceed to consider the third and last thing necessary to make a man a bishop in Christ's Church, viz: a scriptural ordination.

The President of the United States is elected on the first Tuesday in November, but he is not President until he is inaugurated on the fourth day of the following March. He is only President *elect*, not President in fact, until he is constitutionally sworn into office on the fourth of March. He dare not undertake to exercise a single official power until after his inauguration. So a brother scripturally eligible and properly elected, is *only* bishop elect, and *not* yet bishop in fact. He has yet to be scripturally ordained. If he undertakes to exercise the functions of the office without the ordination, his acts to say the least of it will be illegal.

We are now ready for the question: What is a scriptural ordination?

"And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables.

Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

But we will give ourselves continually to prayer, and to the ministry of the word.

Whom they set before the apostles: and when they had prayed, they laid their hands on them." Acts, vi, 1-6.

Here seven men were to be devoted to a particular work. They had to be men (1) of the proper qualifications, and (2) rightly chosen, and (3) properly set apart to the work. Their qualifications were "men of honest report, full of the Holy Spirit and wisdom." The proper choice was made by "the multitude of the disciples," "look ye," (the multitude) "out among you seven men."

But after they were selected, the apostles still had to "appoint" them "over this business." The apostles made the appointment by prayer and the imposition of hands. "And when they had prayed, they laid their hands on them."

These men were not made elders; but their case affords an apostolic illustration of the necessity of eligibility, election, and ordination, or setting apart to a particular work.

It would have been illegal to have selected any but "men of honest report, full of the Holy Spirit and wisdom." It would have been equally improper for any but "the multitude of the disciples" to have made the choice. It would have been without divine sanction for them when chosen to have gone to the work without the ordination or appointment by prayer and the laying on of hands.

These were not elders, but their case shows how under apostolic supervision persons were selected and set apart to a particular work.

When the brethren at Antioch, in obedience to the command of the Holy Spirit, set apart "Barnabas and Saul" to a spe-

cial mission, they "fasted and prayed, and laid their hands on them." The process of ordination in this case was fasting, prayer, and the imposition of hands.

Paul told Titus that he had left him in Crete to "set in order the things that are wanting, and ordain elders in every city." Now, if the apostles themselves would not elect men to fill a particular place, but had the brethren look out among themselves the men of proper qualifications, Paul would not tell Titus to do that in Crete. He did not mean to *elect* elders when he told Titus to *ordain* elders. The ordination was after the election. We have already learned from other scriptures how it was done in the apostolic age.

Timothy, like Titus, was an instructor of the brethren. Paul told him to "lay hands suddenly on no man."

I can conceive of but two senses in which Timothy could "lay hands" on any man. He *could* "lay hands" on men in anger, but would not. He *could* and *would* lay hands on men with fasting and prayer, to ordain them to the offices of the church.

Timothy's character was such that I do not think Paul would be afraid of his getting into an angry fight with any body. He certainly meant to caution him against ordaining unqualified men to church offices. If this be correct, it shows that laying on hands was a part of the ceremony of ordination in Timothy's day. Timothy himself had evidently been set apart to his work, by the imposition of hands. "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." 1 Tim. iv, 14.

There is no need of further proof that the laying on of hands was practiced in the apostolic age, not only by the apostles, but also, by other men with the sanction of the apostles. Some object to the practice now, on the ground that its use, anciently, was to impart miraculous powers. That the miraculous gifts of the Holy Spirit were given by the imposition of the hands of the apostles, is

freely granted. But that the gift of miracles or tongues was always imparted by it, is denied. That spiritual gifts are conferred by it now, is not claimed. Miraculous powers have ceased, but the work of an evangelist, elder and deacon continue. Whatever was the practice in ancient times, in ordaining men to these works, ought to be the practice now. If the imposition of hands was practiced then *only* to confer miraculous powers, it ought not to be practiced now. But if it was used then to set men apart to any particular work that continues yet, it ought to be practiced now.

I conclude, then, that an elder or bishop is one who (1) is scripturally qualified, (2) properly chosen, (3) and scripturally ordained, by fasting, prayer, and the imposition of hands. J. C. R.

A Defiant Challenge.

In the March No. of MANFORD'S Magazine, we find the following defiant challenge:

WATER BAPTISM DISCUSSION.

"We notice, that the editors of the *Ecno* have much to say about Universalism and Water Baptism. They contend, that baptism is a condition of salvation. Now we have this proposition to make—will either, or all of you, affirm this question in an oral discussion with us:

Does the Bible teach that immersion in water is a condition of salvation?

You write, you talk, you preach, you pray, that immersion is a condition of salvation. Now will you affirm it, in a discussion? Should like to spend about four days in discussing that matter with you. Can we be gratified? If you lack courage to face the music, you had better haul in your guns, and keep silent.

You *can* be gratified, Sir, provided you will accede to fair and honorable terms, and a fair statement of the question. Our "guns" will never be hauled in Mr. Manford.

We are ready to defend *all* we teach, but will claim the right to state the propositions we are to affirm.

We are ready to affirm the following:

Does the Bible teach that Christian baptism is a condition of the remission of past sins?

We are ready to affirm this proposition on the following conditions:

1. Mr. Manford shall affirm the following proposition:

Infidels, thieves, murderers, whoremongers, sorcerers, idolaters, and liars, dying without repentance will be eternally saved.

Mr. Manford, "you write, you talk, you preach, you pray," (?) that *all men* will be saved in heaven. But *all men* include in their number just such characters as are mentioned in the proposed proposition.

"Now will you affirm it, in a discussion?" "If you lack courage to face the music, you had better haul in your guns, and keep silent."

2. The time shall be equally divided between the two propositions.

3. The discussion shall be held in the city of Galesburg.

4. The Universalists and Christians shall share the expenses of debate equally.

Many of our Universalist friends care nothing about baptism. They ignore it altogether. Why do they wish to debate the baptismal question with us at all? Simply to get themselves before the people and thus secure a hearing for their peculiar dogma. Perhaps they expect to ingratiate themselves into the favor of the orthodox by getting into a fight with the "Campbellites" on the design of baptism.

This is a nice scheme the Magazine editor has concocted to get us into a debate on the design of baptism, while Universalism is to go free. We are "too sharp" for that Mr. M. We must have half the time to level our "guns" at Universalism. Give us that and you can fire away at baptism for remission, to your heart's content, the other half.

The editors of the *Ecno* are eager for the conflict. J. C. R.

Tobacco Condemnation.

In the March Number of the *Ecno*, I see an article from some brother who signs his name "J. H. M.," in which, with one destructive blast of his pen, he sweeps one half of our good old brethren and sisters into everlasting perdition. And what

for? Just for using a little tobacco, and that too, without a "thus saith the Lord" on the subject. In those scriptures he referred to, there is nothing said in regard to the use of tobacco. The subject is not mentioned in the Bible.

Now I plead guilty to the charge of using the weed, but I do not expect to be condemned on that account. I do not mind to see a reasonable article against the use of tobacco, but when it is said to be impossible for me and my brethren to be saved because we use a little tobacco, it is time for us to see who says it. And when we find that it is no greater authority than man's, we need not be alarmed; we may still have a glimmering ray of hope.

As our good brother, who says these things, lives in Paradise, we might suppose them valid, if we did not know that the Paradise he lives in, is a little town in Illinois, and not the eternal state of bliss above. Now come, my good brother, be careful how you condemn your brethren for small offences. Think of the old veterans that have toiled and spent their lives for the cause of the Savior, and in their old days must be condemned because they sit down and take a social smoke. I am willing to listen to God's word, and common sense, and reason, but there are a few brethren who have never contracted the habit of using the weed, that can cry manfully against it; but let them try leaving off some of their bad habits, and see how brave they will find themselves. It would be better for our brethren to spend their time, paper, ink and space, in our periodicals, in teaching the brethren the great facts of the Christian religion, and how to impart those facts to their neighbors, and, also practical Christianity, and cease to strive about things to no profit.

D. W. WILSON.

PHILADELPHIA, ILL.

Editorial Correspondence.

MATTOON, ILL., March 24, '70.

BROTHER GARRISON:

DEAR SIR: I left home on the morning train, March 11th, for the purpose of attending the Missionary District Meeting in Southern Illinois. I had to wait six hours at Camp Point for a train. I was well entertained at sister Garrett's

I took the evening train, for Jacksonville, where I arrived in due time, that night. The next day was one of incessant rain. I was very kindly cared for by our beloved brother Enos Campbell and his accomplished Christian wife.

On Lord's day, March 13th, I attended the Sunday School and meetings of the brethren, preaching morning and evening to the congregation. Brother R. C. Bruce is Superintendent of their fine Sunday School.

The church in Jacksonville is in fine working order. They have a most excellent house of worship. Much credit is due our good brother Campbell for the happy state of things in Jacksonville.

On Monday I took the cars for Carrollton, the home of our brother, E. L. Craig. At the house of brother Craig, I found brother R. B. Roberts, whom the brethren had sent for, to hold a protracted meeting. Brother R. was in very poor health. Here I remained, shut up by a terrible snow storm, until Thursday morning. All that hospitality means, I received from brother Craig and his family. I preached one discourse in Carrollton.

On Thursday, March 17th, I went to Dorchester. Here I was kindly received and entertained by brother and sister Hayden, and also by brother and sister Masters. I preached two discourses in Dorchester. I shall not soon forget the warm and hearty reception I met with from this little band of brethren. They need a house of worship very badly. Bro. Davis is preaching for them. Dorchester is situated on the St. Louis and Indianapolis R. R.

On Saturday morning I took the cars

The man that wandereth out of the way of understanding shall remain in the congregation of the dead.

for Litchfield, where I very soon arrived. I was conducted to the Clark House, kept by brother A. P. Bowlby, where every needed comfort was afforded me that day. At night I met a good audience in the neat and substantial house of worship the brethren have erected in that growing city. I preached that night and twice on Lord's Day. I also attended their Sunday School. This Sunday School ought to be much larger than it is. There are two good preachers living in Litchfield—brothers J. C. Tully and Bennett. I only had time to visit the houses of brethren Tully, J. C. Young, W. C. Henderson and Mr. O'hannon, by all of whom I was most kindly treated.

My visit to Litchfield was very pleasant, and I hope will do some good. It is a thriving place, of about six thousand inhabitants. It is an important railroad center, and I trust the brethren will not let the cause go back at so important a point.

On Monday morning I took the train for Mattoon, the place appointed for the meeting of the Second Missionary District. At Mattoon the delegates were all met at the depot by brother A. R. Alexander, of the Alexander House. The Missionary meeting is over but I am yet here, and will remain until Monday next, when I expect to go to Girard to attend the meeting of the Third District.

I have become very much attached to the Mattoon brethren.

Your brother in the Lord,

J. C. REYNOLDS.

The Confession.

LIMERICK, ILL., Jan. 25th, 1870.

Brethren Reynolds & Garrison:

There is a matter pertaining to the Kingdom of Heaven, about which the brethren teach differently, to which I think some careful attention ought to be given. It is respecting the confession of a penitent believer before baptism.

Is it required of men to formally and publicly profess faith in the Lord Jesus Christ, (in addition to their faith and re-

pentance) before baptism? In other words, is not a man a recipient of the Holy Spirit and in the enjoyment of the pardon of his past sins, when he believes with all his heart on the Lord Jesus Christ, has repented and is immersed into the name of the Father, Son and Holy Spirit, *without* the formal and public profession of his faith?

I have heard faith, repentance and baptism preached to sinners as the conditions upon which their sins would be remitted. Have also heard faith, repentance, *confession* and baptism enumerated as the conditions of remission.

Now one or the other of these positions is wrong, unless they are the same or there is no difference between them. If faith, repentance and baptism are not all that is required, then the man who preaches so, does not tell the *whole* truth, and if these *are* all, then the man who preaches *more*, preaches too much.

This diversity of teaching has caused me to examine the subject somewhat, and the result of my examination has been rather adverse to the confession as a prerequisite to pardon.

A little light is needed. Will you or some of your correspondents illuminate our minds on this subject.

Yours in the one faith,

J. W. CARSON.

REMARKS.

The question presented in the above communication is worthy of a sober and deliberate investigation. Now that it is before us, I hope it will receive it. Let the most able and thoughtful scribes that we have among us, give the subject their attention. Let all the light that can be had from the word of God, on this subject, be brought to bear in determining the exact connection between the confession and the remission of sins.

Of course, with us, the opinions of men, however learned and pious, or the decrees of councils, or "church usage," amount to nothing. With us the question is, "What saith the scriptures?" They are the sole arbiter in all questions relating to Christian faith and practice. We propose

simply to quote a few passages of scripture, and notice them briefly by way of introducing the subject. We quote first the language of the Savior:

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Matthew x. 32, 33.

Jesus appeared in Palestine, claiming to be the Christ of prophecy—the son of God—the Savior of the world. In support of his claim to be a supernatural being, he performed supernatural works. A part of the Jews believed on him—others did not.

Of those who did believe on him, a part confessed him—others did not, for fear of persecution.

Jesus, in order to induce men to confess his name, uses the language quoted above, in which he promises to confess the name of that person in heaven before his Father, who confessed his name on earth before men. Jesus, then, desires men to confess his name. We understand the confession on the part of man to include a course of conduct in keeping with that confession, while on the part of Christ it includes the bestowal of life everlasting. Two questions arise at this point, in order to meet Bro. Carson's inquiry:

1st. Was this a *public* confession?

2d. Was it a *formal* confession?

In reply to the first of these questions, we answer, it *was*, for the confession was to be made "before men." Again, it was such a confession as would subject an individual to persecution, else had they not been, many of them, prevented from making such confession from fear of the Pharisees.

In reference to the *formality* of the confession, I would simply remark, it was the confession of a truth. Jesus did not mean by confessing his name, simply to acknowledge that his name was Jesus, for that, no one denied; but to confess that he was the Christ—the Son of God.

While there might be propriety in the selection of words to express this truth,

we should regard any confession valid that did express it.

But here is another question:

Are any words necessary to an acceptable confession of Christ? May we not confess him by our acts?

That a confession of Christ by our acts is absolutely necessary, we presume none will deny. But does this suffice for a verbal confession?

At this point let us consult an Apostle of Jesus Christ:

"But what saith it? The word is nigh thee even in thy mouth and in thy heart: that is the word of faith which we preach. That if thou shalt confess with thy mouth the Lord Jesus and shall believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness and with the mouth confession is made unto salvation." Rom. x. 8-10.

Paul says the confession is made "with the mouth." To say the very least of it, this passage teaches that it was the custom in Paul's day for individuals to verbally confess their faith in Christ. Indeed, does it not warrant the conclusion that faith, entertained in the heart, without being confessed in words, brings no blessing to its possessor? We have such a class of persons spoken of in John, xii, 42. Their faith was emphatically "faith alone." I have no idea that they were ever benefited by it.

But it is asked if the confession is required before baptism.

The scriptures nowhere so assert; and yet it seems to me that we may glean enough therefrom to warrant our practice, in requiring the confession prior to baptism. For while it is true that Christ told his disciples to "go teach all nations baptizing them," &c, it is the duty of no one to baptize an unbeliever. That believing is a condition of baptism, is plainly taught by numerous passages of scripture. If believers *only* are to be baptized, those who do the baptizing must have some means of knowing who are believers. But this information must be imparted by each one for himself. I cannot tell whether any one else believes or not prior to his confessing that fact, nor is any one else competent to decide

whether I am a believer or not before I have made known that fact.

The confession on the part of each candidate for baptism of his faith in Christ seems to be the only rational mode of procedure. We acknowledge that this is an inferential argument, but it is by no means without weight on that account.

But let us see if we cannot locate the confession with still more certainty.—That it is after belief, all must admit. But is it before or after immersion?

Paul says, as we have already quoted, "with the mouth confession is made unto (in order to) salvation."

If the confession is in order to salvation, it is evidently *before* salvation. Remission of sins is salvation, and the *only* salvation promised to the sinner. The confession is therefore in order to and before remission of sins.

If after baptism, it comes between baptism and the remission of sins. But I am satisfied no one will undertake to defend that position. We must conclude therefore that the confession precedes baptism.

That Paul took the confession of his converts may be inferred (1) from the language we have already quoted from the Roman letter; (2) from language directed to Timothy, one of his converts, as recorded in 1st Tim. vi-12:

"Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called and hast professed a good profession before many witnesses."

Timothy then made "a good profession," or confession, and made it publicly, too "before many witnesses." What the nature of that "good profession" was, may be learned from the next verse:

"I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession."

So far, all seems clear enough, but out of the irregular and never intended condition of things in the religious world, arise many perplexing questions. Here is one concerning the subject under consideration:

Have those who have been immersed by the religious sects of the day, and who

have answered affirmatively the question: "Do you believe that God, for Christ's sake, has pardoned your sins?" instead of confessing their faith in Christ—have these made the "good confession?" And if *not*, have they omitted a step whose omission renders null and void subsequent acts of obedience?

To answer these questions, and give reasons therefor, would occupy more space than we can at present allow. Unless answered by some one else, we will consider them in a future number of the *Ecce*.

In the mean time, let the subject be considered open for investigation by any and all of our scribes. We regard the subject as an eminently practical one. "Let there be light." J. H. G.

Missionary Meeting At Bushnell.

There will be a District Missionary meeting at Bushnell, McDonough County, Illinois, commencing with an opening discourse on Monday evening, April 25th, 1870.

The District is bounded on the north by the Chicago and Rock Island railroad, on the east by the Illinois Central railroad, main line, on the south by the Toledo, Wabash and Western railroad, on the west by the Mississippi river. The object of this meeting is to organize the district for missionary work, under the plan recommended at the late general meeting at Louisville, Ky. Let every preacher and elder in the district be present if possible. Let every congregation send delegates. Four of the six districts, in the State of Illinois, are already organized on this plan. The brethren in the States, generally, are going into this work with UNPRECEDENTED unanimity.

The brethren of this, the strongest district in the State, will surely not be behind others in the glorious work of preaching the gospel to their fellow men.

J. C. REYNOLDS, Cor. Sec'y.

"The Baby."

BY J. W. C.

AFFECTIONATELY TO MINNIE AND ZELICA.

- I. Bless the baby, darling baby,
Pure, angelic baby dear,
Come to mingle with the millions,
Lot of millions come to share!
- II. Little baby, blue-eyed baby,
Nestled in your downy bed,
Listen baby, Mamma tell it
What another baby said.
- III. "Mamma's baby, papa's pet,
Are the names this baby bears,
And I guess more honor'd titles
Not another baby wears.
- IV. In the morn when baby wakes
Ma-ma comes (she's always near)
Takes up pa-pa's little pet,
Calls me her sweet baby dear.
- V. Then ma-ma kisses kisses baby
And baby kisses ma-ma,
Ma-ma says, "whose baby pet?"
And baby prattles "pa-pa."
- VI. Then ma-ma puts on baby's dress,
Red stockings and blue shoes,
Down baby jumps and off to wake
Up gran'-pa from his snooze.
- VII. Gran'-pa, gran'-pa, baby says,
Loud as ever baby can;
Gran'-pa, waking, lifts his head,
Says: Gran'-pa's little lamb.
- VIII. Two little brothers baby has,
And brothers deare are they;
A hand to each can baby give
And with dear brothers play.
- IX. Baby has a darling sister,
Pa-pa and ma-ma say,
But her other Pa-pa took her
For the angel's company.
- X. But a day is coming, pa-pa says,
When sweet the heavenly ar'a
Shall vibrate on our golden harps
And we shall dwell with Mary.
- XI. Baby goes to church on Sunday,
With her arms 'round pa-pa's neck,
And richer jeweled is my pa-pa
Than could flaming rubies deck.
- XII. Then baby leans on ma-ma's bosom,
Looks pa-pa right in the eyes,
While pa-pa looks to heaven
Asking blessings from the skies.
- XIII. Ma-ma's baby, pa-pa's pet,
Is free from harm or danger,
For babies to the angels be
Like Jesus in the manger.
- XIV. Now every baby, darling baby,
Who hears my little story,
May angels guide your little feet
Through paths of Love to glory."

The Mattoon Meeting.

According to appointment the representative men of the Second Illinois Missionary District, met at Mattoon, Monday evening, March 21st. Brother Munnell of Ky., was present. Also brother J. L. Griffin of Sullivan, Indiana, was there. The meeting for business was organized Tuesday morning by calling brother J. A. Williams, to the chair, and appointing brother George Darsie, Secretary. Brotherly love and unanimity characterized all the proceedings. The Louisville plan was unanimously adopted.

The District Board was selected from the Mattoon congregation. They are, George Curyea, President; A. R. Alexander, Rec. Sec'y; Dr. V. R. Bridger, Treas. The annual meeting of the district will be held the first week in August, of which due notice will be given.

J. C. R.

Church News.

BATAVIA, Kane Co., ILL.,

Feb. 19th, 1870.

Dear Brethren Reynolds & Garrison:

I have just closed a meeting in Geneseo, Henry county, with ten accessions to the little band of disciples who meet there. We had a good meeting and the brethren are all in a glow of joy on account of the general good influence exerted through the truth on the inhabitants of the place.

The additions were of a substantial character, but the good effected outside was considered more than five times as much as inside. The place is located on the R. I. R. R., about twenty miles East of Rock Island—has over four thousand inhabitants, and strange, it has fourteen churches of the different divisions in Christendom. It also has a large number of Atheists, Deists and whisky saloons, and various establishments in express opposition to the Bible. The most of the spiritists of the better class have gone into a very prosperous Unitarian Society, the remnant are in a disorganized and demolished condition, and each one

is left to work on his own individual plan and responsibility.

The spiritists were once very flourishing there and held their midnight scenic and several performances nearly every night in the week, but a succession of suits in court, started in the shape of divorce cases, resulted in the disclosure of the inherent freeborn element which had been working behind the spiritual curtains and in showing up the disgusting nature and tendencies of the whole system. Since the bursting up of the spirit society, the demoralized fragments have floated about, and with some noble exceptions, have added strength to the different classes of corrupting exercises.

With all the corrupting tendencies of the place, there is a conscientious and redeeming element in the shape of a strong and popular sectarian Christianity which advocates faith in Jesus Christ and divisions among Christians. Many advocates of these divisions seem not to be aware that they are crippling their own efforts in preaching Jesus and are most astonishingly filled with prejudice and ill-will against the Disciples of Christ, who are the only ones now pleading for Christian Union on the Bible alone as the only foundation upon which a reunion can be effected.

All the false charges and unreasonable gossip we have ever heard in twenty years, were urged against us there, and many comparatively good people thought it a disgrace to be seen in our meetings, being exceedingly ignorant of what we believe and teach.

But we succeeded by degrees in getting a large hearing, until our hall would not hold the people who desired to attend. The Baptists became so favorably impressed, that they invited us into their spacious meeting house on last Lord's day and Lord's day evening, and in the evening their house was most densely packed with eager listeners to whom we gave a lesson on the necessity, the possibility and true basis of the union of God's people. Our brethren were never before blessed with a hearing in this place and

they were delighted with the wide-spread good influence now working in the place.

The church there is very small and weak, and is scarcely able to support preaching half the time.

They have no house only as they rent the hall of the Young Men's Christian Association.

When this meeting began there were but three brothers and six sisters in the city, but these were strengthened by about twenty good brethren and sisters from five to twenty miles in the country, but the whole number did all they could to make the meeting a success and are now rejoicing in the reward of their labor. Brother G. W. Sroufe of Cambridge is preaching for them half the time, and it will be well for the good of the cause if they can secure his labors for at least another year. I have very seldom found a brother with a reputation and influence so universally good at home where everybody had known him for many years. He is a good, medium preacher, though he has not been preaching but a couple of years.

He is well posted in the old fashioned gospel, has no hobbies to ride, is prudent, energetic and safe, and if he is suffered to go back to the carpenter's tools to support his family, some body will be criminally negligent.

His address is Cambridge, Henry county, Illinois.

I shall long remember with emotions of gratitude and pleasure, the kindness and hospitality shown me in Geneseo, and especially at the houses of Wm. Siebel, Mrs. Tuther, Alex Day and several others.

Brethren Stowe and Boon are their elders and I hope they will do what they can to induce the church to do a little for the missionary cause in Northern Illinois.

Though the brethren were few in number and poor in the things in this world, they were liberal and sent me away amply rewarded for my labor and a few subscribers for the ECHO.

May God bless them abundantly in the prayer of your brother in Christ,

C. W. SHERWOOD.

HEYWORTH, ILL., March 14, 1870.

Dear Brethren Reynolds & Garrison:

I desire to report the result of my labors since January 1st. I held a meeting at Short Point School House, Livingston County, Illinois, preached twenty-three discourses, resulting in twenty-five additions to the church, viz.: seventeen by confession and baptism, six reclaimed from the Adventists, one from the Methodists.

Next I preached five discourses at Rook's Creek, Livingston County, Ill., and had four additions; viz.: two from the Baptists, one reclaimed, one by confession and baptism.

Next I preached twelve sermons at Harmony Church, DeWitt County, Ill., which resulted in three persons obeying the gospel.

Next I commenced a meeting February 19th, at Long Point, Livingston County, Ill., continued twelve days. The result was twenty-one confessed the Lord Jesus and were baptized, three were reclaimed, one united from the Methodists. These, together with eighteen other disciples living in the neighborhood, were organized into a church before we left. Bro. G. W. McElroy, a worthy young brother, was present with us during the meeting, rendering valuable assistance both in preaching and exhorting. The brethren have engaged his services a part of the time for the next six months.

Last, I visited Mulberry Grove, Bond County, Ill., March 9th, preached six discourses, resulting in five accessions; viz.: two young ladies confessed the Savior, two from the Newlights, one from the Methodists.

Yours in Christ,

HARRY G. VANDERVOORTE.

CLINTON, ILL., March 3, 1870.

Dear Brethren Reynolds & Garrison:

We take pleasure in reporting to the brotherhood, that Bro. I. Tully of Litchfield, Ill., has just closed a meeting at this place, (Clinton), during which three persons obeyed the gospel and four persons united with the church by letter. Bro. Tully, preached nightly for three

weeks, twice upon Lord's days, beside meeting on Lord's day, afternoons, for breaking of the loaf. The brethren and sisters, with one heart and soul, rallied round Bro. Tully, and are now making a vigorous effort to raise the means to employ him half the time the coming year. Bro. Tully has a remarkable faculty of presenting the truth, so clearly and forcibly, that it would seem, people must see it, whether they want to or not; and while thus making truth stand out in bold relief, he has a most happy and striking way of holding up error in the contrast. He commands the respect of our opponents, whether sectarians or universalists, while perfectly fearless in exposing their false teaching. The brethren feel greatly encouraged. Sectarianism has had almost entire sway here, yet the house was crowded night after night, and we all feel that good seed has been sown, of which the principal harvest will yet be reaped in the future.

The trustees of the meeting house (if we understand correctly) had consented to the Universalists occupying the house once a month for eight months, if not occupied all the time by the Christians, which unfortunately was not the case. We believe that the time has half expired, and we do hope and pray that at the expiration of the time, at least, the brethren here will not feel satisfied without meeting regularly every Lord's day to celebrate the Lord's death and to worship. For our part, while we most highly esteem many of our Universalian citizens as citizens and kind neighbors, yet, we think, the Church of Christ ought to see to it that good seed should be sown in the place of bad seed, which in many cases no after labor may be able to root out.

The Clinton brethren have ever been eager to hear able preaching, and considering their weakness, have, on the main, been very liberal in paying for it. With Bro. Tully to labor for them one year, we all hope to see the cause placed on a new footing in this city.

Your brother in Christ,

J. J. MILES.

GENTRYVILLE, Gentry Co., Mo.,
Feb. 24th, 1870.

BROTHER REYNOLDS, DEAR SIR:

On Saturday night before the fifth Lord's day in January, I joined brother Williams at Fairview in the Southern part of Worth county, with a view of holding a meeting. I stayed until Tuesday night, five were added to the congregation. Brother Williams continued the meeting over the first Lord's day in this month, fifteen more were added. The congregation at this place is alive to the work; some of the brethren can exhort equal to our best preachers. Most all the brethren and sisters are not ashamed to talk to their neighbors about Jesus and contend earnestly for the Faith. On Saturday evening before the first Lord's day in this month, I visited Gentryville, continued the meeting one week, and fifteen were added, two by restoration, four by commendation, and nine by immersion, one of them, Fannie Hardin, was taken from a sick bed and immersed in a large box. It was a solemn sight to see her aged father assist kindly and tenderly to bring his fast failing child, into the Lord. I have seen Fannie, years ago, when her cheeks were blooming like the rose and her motion quick and graceful; but now her strength is almost gone, and the bloom has faded from her cheek; she is happy, for her confidence is strong in the Lord. How soon we pass away! The young must die as well as the aged!

"Youth and vigor soon shall flee;
Blooming beauty loose its charms,
All that's mortal soon shall be
Enclosed in death's cold arms."

On Tuesday night before the third Lord's day in this month, I joined brother Osborn at the Shockley School House, at which point he had been laboring for some days, with good success, having organized a little congregation of five. When I reached him, by the blessing of God he had increased this number to nineteen. I preached six discourses and nine more were added. We left the organization numbering twenty-eight. The people seemed anxious to hear and obey the truth.

Yours in hope,

J. H. COFFEY.

ANTIOCH, SANGAMON CO., ILL.

Bro. J. C. Reynolds:

As an item of news, permit me to say through the ECHO, that we have just closed a meeting, at this place, of several days continuance, which resulted in eighteen additions to the church. We had the assistance of young brother England, whose ability as a speaker is fine, and gives great promise of future usefulness.

Yours in Christ,

F. M. JACOBS.

GENTRYVILLE, Gentry Co., Mo.,
March 6th, 1870.

DEAR BROTHER REYNOLDS:

The February number of the dear old ECHO is before me, containing, as usual, much to cheer the hearts of the friends of Jesus. With a heart filled with emotion too big for utterance, I read your first number on the "Atonement." I thought of a remark made by a gentleman who said of President Edwards, "I love the President, I love to hear him preach." On being asked why, he replied, "He always speaks so sweetly of Jesus." I feel like adopting this language with reference to your article. I can truly say I love it. It speaks so sweetly of Jesus.

At my meeting in this place yesterday, one united from the Baptists. God bless you.

Yours in hope,

J. H. COFFEY.

EL PASO, Ill., Feb. 17, 1870.

Dear Brethren Reynolds & Garrison:

I have just closed a glorious meeting at Wapella of seventeen days, resulting in thirteen additions. Bro. John C. Tully was with me the first week. He is a noble brother and a model preacher. He is in the field doing good service. He is the man the brethren need when they want a successful meeting.

Yours truly, R. B. ROBERTS.

THE AMERICAN CHRISTIAN REVIEW,

Edited and published at Cincinnati, O., by brethren Franklin & Rice, assisted by J. F. Rowe, Akron, O., Joseph Franklin, Anderson, Ind., and P. B. Wilcs, Covington, Ky., makes its weekly visits to our office and always receives a hearty welcome. It is a large six columned, eight paged weekly, "devoted to the defense, maintenance and propagation of Christianity, religious news and general intelligence." It is worthy of and receives a large support. Price \$2.00 per year in advance.

THE CHRISTIAN STANDARD,

Edited by Isaac Errett, assisted by J. C. Lamar, and published by R. W. Carroll & Co., Cincinnati, O., is another sterling weekly. It is increasing in interest and rapidly gaining in circulation. It is "devoted to the restoration of primitive Christianity—its doctrine, its ordinances and its fruits." No better paper for the Christian family. Price \$2.00 per year.

THE APOSTOLIC TIMES

Is a live weekly, and as its name indicates, is brim full of zeal for the faith and practice of the church in the days of the apostles. It is quick to perceive and bold to denounce departures from the ancient landmarks. It is but justice, however, to say that its editors claim no privilege in this respect that they do not allow to others. All right, brethren. If the Echo gives an "uncertain sound" let us hear from you. Its rapid increase in circulation will, we hope, soon place it on a permanent basis. Editors: M. E. Lard, R. Graham, W. H. Hopson, L. B. Wilkes and J. W. McFarvey. Published at Lexington, Ky., by J. D. Trapp. Price \$2.50 per year.

THE CHRISTIAN PIONEER,

Edited and published by David Wright, at Chillicothe, Mo., is an earnest and able worker for "the gospel as contained in the inspired word." Long may it live to lead Missouri's valiant hosts to battle and to victory. Published weekly at \$2.00 per year.

HEREDITARY TOTAL DEPRAVITY,

Is the title of a handsome pamphlet of 21 pages, by Bro. T. W. Brents. We have read the work with much interest, and commend it to all as a complete refutation of the very popular, but erroneous doctrine of total hereditary depravity. Single copy 10 cts.; \$1. per doz. Address Lipscomb & Sewell, publishers, Nashville, Tenn.

THE GOSPEL ADVOCATE,

Edited and published by brethren Lipscomb & Sewell, Nashville, Tenn., is a weekly, published in pamphlet form. It comes to us this year greatly improved in a mechanical point of view and gives evidence of increasing prosperity. Price 2.00 per year.

THE EVANGELIST

is edited and published at Oskaloosa, Iowa, by Allen Hickey, assisted by G. T. Carpenter, and B. W. Smith. It is changed to newspaper form, and is issued bi-weekly. Its pages are filled with interesting and profitable matter. We wish it success. Price \$2 per year.

CHURCH LETTERS.

We have on hand a large number of printed blanks for Church Letters, gotten up in handsome style. Congregations desiring them will be promptly furnished on application to this office.

Price one dollar and fifty cents per hundred. Address,

REYNOLDS & GARRISON.

WE are in receipt of a private letter from Bro. Charles Massie, Maryville, Nodaway Co., Mo., in which he states that brethren Encile and Barrow had held a very interesting meeting there, resulting in about twenty-five additions to the church by baptism and commendation.

A PLEASANT VISIT.

We spent the fourth Lord's day in March with the brethren of Mound congregation, New Philadelphia, whither we went at the request of Bro. J. B. Royal, to assist in the setting apart of Bro. J. T. Spear to the ministry. The duty was attended to with its primitive simplicity at 4 o'clock, on Lord's day. We preached for the brethren from Saturday evening until Monday evening. We had two additions by confession and baptism. The brethren seem to be determined to "fight the good fight of faith and lay hold on eternal life." Bro. Royal, well known through this country as a faithful and successful minister of the word, preaches for them once a month.

May all the members of the congregation continue to grow in grace and in the knowledge of the truth, and patiently "wait till Jesus comes."

J. H. G.

THE MISSIONARY CAUSE.

The States are rapidly wheeling into line for missionary work, under the Louisville plan. Illinois is getting the harness on speedily, under the active labors of brethren Reynolds and Munnell, who are now in the field holding missionary meetings. They express themselves greatly pleased with the earnestness and unanimity manifested by the brethren in the south-eastern part of the State, where they are now laboring.

See announcement elsewhere, for the meeting at Bushnell.

"CONCERNING MIRACLES."

By way of notifying Mr. Manford that our "guns" are not yet "hauled in," and to serve the cause of truth, we propose, in the next issue, (D. V.) to review an article in the March number of his Magazine, under the above caption, which we regard as a long stride towards Infidelity. Mr. Manford, need not expect retreat, truce, nor compromise from us, while he, and his co-workers are undermining the fair structure of Christianity. J. H. G.

Correspondence.

ELDORA, IOWA, March 29, 1870.

BRETHREN REYNOLDS & GARRISON:

W. T. Horner, of Buffalo, N. Y., has just delivered his deservedly popular course of six lectures, upon The Evidences of Christianity, to crowded houses. This is the first successful course of lectures we have had in our town, although a number of attempts have been made. We noticed in the audience repeatedly, clergymen of different denominations. One favorable indication was, that a large number of citizens contributed to defray the expenses of the lectures, irrespective of religious proclivities. Bro. Horner's efforts to give us more exalted conceptions of God's word, of its power to save all who obey it, will, in all probability, close up the winter's campaign of protracted meetings here.

Bro. Horner's lectures were equally successful at Albion, Iowa. There, the Methodist church opened their house, and on Lord's day the presiding minister assisted in the devotional exercises. The Church of Christ in Eldora, numbers two hundred members, and there were forty additions the past winter.

Your brother in Christ,

M. HURLBURT.

ST. JAMES, MO., March 18, '70.

DEAR BRETHREN:

A few words from the south-west. I held a meeting with the Liberty congregation, Maries County, Mo., commencing on the first Lord's day in this month, and continued ten days, with the immediate result of twenty seven added to the "one body," twenty-three by confession and baptism; four restored. We all had a time of refreshing from the presence of the Lord. Thank God for the privilege of working in the vineyard.

Yours in Jesus,

T. J. SHELTON, Evangelist.

A few articles are crowded out of this number. They will appear in our next

Correspondence.

TOULON, Stark Co., ILL.,
March 10th, 1870.

BRETHREN REYNOLDS & GARRISON:

Please publish the following in April number of ECHO:

The brethren of the counties of Stark, Peoria and Henry, held their regular meeting at Rochester, Peoria county, January 6th, 7th and 8th. The subject under consideration was, What is our duty as individual members of the church, and as congregations respecting the advancement of the cause of Christ, and how can we best perform that duty? A great unanimity prevailed among the brethren, and the meeting was both interesting and beneficial to all present. Owing to inclemency of the weather, the meeting was not very largely attended, and brethren from abroad that were expected to be there, were unable to come.

The next meeting will be held at Toulon, Stark county, commencing on Thursday efore the last Lord's day in May, 1870.

Brethren from abroad are invited to attend.
W. G. BRADLEY.

Christian Co-operation Society of Fulton county, met according to adjournment at Antioch, Dec. 10th, 1869, at 2 o'clock, P. M., but owing to bad weather and miserable roads, only two congregations were represented, hence but little business done.

After devotional exercises, delegates reported. Antioch, W. G. Kirkpatrick, I. Hasson and others; Table Grove, I. D. Powell, N. Hipsley and H. Smither.

On motion, decided not to put an Evangelist in the field until our next meeting. Recording Secretary requested to correspond with the several congregations in the county, requesting them to report at next meeting what they will do for missionary work in the county. The two congregations represented, pledged each \$50 more.

Adjourned to meet in Vermont on Saturday before the third Lord's day in April, 1870.

W. G. KIRKPATRICK Pres't.
H. SMITHER, Rec. Sec.

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A great many additions are crowded out this month for want of space.

THE GOSPEL ECHO.

VOL. VIII

MAY, 1870.

NO. 5.

The Deaconship.

[An Essay read by PETER VOGEL, before the
the Preachers' Meeting at Carbondale, Ill.,
April 26th, 1870.]

When we approach this subject the first question is, "Is there such an office as the Deaconship?" That church history furnishes us with an affirmative answer is beyond all doubt. With this, a churchman or a Romanist would rest content. A modern Progressionist, on the other hand, would care to know no more than that the thing, in his judgment, is *useful* and comports with *his* ideas of progression. Not so with the Christian. What saith the Master? How readest thou? is his pressing question. He allows, indeed, that there is, even in some parts of Christianity, a proper sphere for the progressive dictates of sanctified mind; but in matters of this kind he dare not make such claim. Here with him his best progression is *retrogression*. Not that he would go back to the midnight darkness of the middle ages, nor yet to the evening twilight of the Church Fathers, but to the noonday splendor of Apostolic days. There, in the beginning and in the zenith of the preaching of regeneration, with the Son of man on the throne of his glory, he sees the twelve upon their respective thrones legislating for every tribe of antitypical Israel. Before these who have authority on earth to loose all previous dispensations and bind on men a new one, with the assurance not only that it shall be ratified in heaven, but stand, also, till the end of time, (Mat. xxviii, 20.) he lays down every wish to legislate in the kingdom of God, and accepts with joy the position of disciple and executive—the pillar and support of the truth.

Quid est veritas? What then is truth? The word rendered deacon in the English Scriptures is *Diakonos*, and occurs thirty times in the Greek New Testament. It is several times rendered *servant*, but most frequently by the term *minister*. In the parable of the wedding supper prepared by the king for his son, the waiters are designated by this term:

"Then said the king to his *servants*, Bind him hand and foot and take him away, and cast him into outer darkness."

So, also, the table-servants at the wedding in Cana of Galilee:

"His mother said to the *servants*, Whatsoever he saith unto you, do it."

In five other instances have the king's translators rendered it thus. Twenty times they translate it *minister*. We read, therefore, in Matthew xx, 26: "Whosoever will be great among you, let him be your *minister*."

The term *diakonos* had an existence, and was in common use before the days of our Savior's personal ministry on earth, and long before the inauguration of the New Economy. In their classical dictionary, Liddell and Scott define it as *servant, waiting man or woman*, which in the Latin is *minister*—a *messenger*—and say that it is derived from a word (*diakoo* or *diekoo*) which means to run, to hasten. Because of this general meaning it may designate any office, whatever, when regarded as ministering to others. In Romans (xiii, 3.) it is used of the civil magistrate: "He is the *minister* of God to thee for good." Timothy, the evangelist, is called (I Thess. iii, 2.) "our brother and *minister* of God." The apostles are also so designated: "God hath made us able *ministers* of the New Testament," says Paul, (II Cor. iii, 6.) Even the Savior of mankind is *sospoken* of: "Now

I say that Jesus Christ was a *minister* of the circumcision for the truth of God." (Roman xv, 8.) Nor is the term confined to the good, for we read (II Cor. xi, 13 15,) that "satan himself is transformed into an angel of light; therefore it is no great thing if his *ministers* also be transformed as the ministers of righteousness."

All this evinces that the term has of itself no official meaning, and that it was not especially brought into existence for New Testament uses. More than this can not be claimed from the term itself.

For the sake of convenience every office or officer, whether in human or divine government, receives a name by which such office or officer is ever after designated and known. Whenever a new office springs into existence we must either coin a word to designate it, or else appropriate an old one to such new and special use. The latter is usually done. Of this kind are the words President and Governor in civil governments, and Apostle, Evangelist, Elder, and Bishop or Overseer, in the divine government. The word Apostle signifies one sent; Evangelist, a bearer of good news; Elder, an older person; Bishop, an overseer of any kind. Not one of these words in and of itself has an official sense; they were in general use before they were appropriated to any special office whatever—in use long before the New Economy had a positive existence. The same law and authority that gave them a special, official sense can also give it to *diakonos*. The only question is, has this been done by divine authority? This question I must answer in the affirmative.

When "Paul and Timotheus, the servants of Jesus Christ," wrote "to all the saints in Christ Jesus who are at Philippi, with the Bishops and Deacons," they as certainly designated officers as "Deacons," as they did by "Bishops." The Deacons as well as the Bishops are not only addressed as saints, but more than saints—they are addressed as official saints.

Still more decisive, if possible, is the

instruction of Paul to Timothy: "Likewise must the Deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these, also, first be proved; then let them use the office of a Deacon, being found blameless. * * * * Let the Deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a Deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus."

Christians must be such either officially or unofficially, there is no *tertium quid*—no middle ground.

If by the word "deacons" Paul intends no officers, then can none be Christians unless they "be the husbands of one wife, ruling their children and their own houses well;" and to talk about "using the office of a Deacon well," is simply nonsense. Yet there are men who say there is no such office as the Deaconship!

Finding themselves unable to parry the force of such facts as just given, there are others who would confound the office of a Deacon with that of a Bishop or Elder and merge them both into one. How such can explain the fact that Paul speaks of both "Bishop and Deacons" is a problem past solution. The difficulty increases when we take into consideration that after having given the qualifications of a Bishop, Paul adds, "likewise must the Deacons" be thus and so, repeating many of the qualifications that he had already required of the Bishops, as necessary for the Deaconship. Where in all the Bible, but especially in the style of Paul, do we find such tautology? What law of sacred Hermeneutics and what art of Biblical Exegesis could bring order out of chaos such as this? The Deaconship is not only an office in the church, but an office *sui generis*—separate and distinct.

Originally there were five classes of officers in the church:

1. Apostles; 2. Prophets; 3. Evangel-

ists; 4, Pastors and Teachers, i. e. Bishops or Elders; 5, Deacons.

It needs no argument, at least none will be here attempted, to prove that the first two, namely, Apostles and Prophets, were peculiar to that age. They did their work, reduced it to writing, and left it on file for after ages; though dead they yet speak. Of the three remaining classes of officers the Evangelists are sent to the world, the unconverted world, to make them Christians and then care for them till they are able to care for themselves. They set them in order, appoint them Elders and Deacons, and return now and then to "see how they do."

The Bishops or Elders are the Pastors and Teachers of the Church to "take heed to themselves and to all the flock over which the Holy Spirit hath made them overseers, to feed the Church of the Lord which he hath purchased with his own blood." They are to "rule well," and to "labor in word and doctrine." All their required qualifications point them out for, and assign to them, the spiritual care of the Church—"they watch for their souls." But who is to watch for their bodies? If not the Deacons, then are they uncared for. "It is not reason that" the Bishops "should leave the word of God and serve tables." If the temporal concern is not entrusted to the Deacons, then have they no office. Other offices are supplied with officers, this only, then, remains for them. We have concluded that "it is reason that" they should "serve tables," or to give the peculiar force of the Greek in English, "play the Deacon at table."

That the seven named in Acts vi, were Deacons, admits of no rational doubt. They certainly were officers of some kind; for they were elected by the people, and formally installed by the Apostles for a specific "business" or office, by the use of the same ceremony employed at the installation of Evangelists and Bishops as the following scripture abundantly attests: "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Spirit and wisdom, whom we may appoint over this bus-

ness. * * * * * And the saying pleased the whole multitude; and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch; whom they set before the Apostles; and when they had prayed they laid their hands on them."

It would be strange, indeed, if this office had died out as soon as it was created—strange if it had not found its way into other congregations than that at Jerusalem.

The office that the seven performed was no temporal affair—"the poor ye have always with you." Though every good work may not be technically an office, yet in Scripture every office is a "good work;" there are no sinecures here. And such is the genius of the present economy that so long as the "good work" that has been exalted to an office, requires attention, so long the office remains. And further, if this is not the Deacon's office, then is there nothing for Deacons to do, and we have the strange anomaly of a sinecure in the kingdom of God. If the seven here named are not expressly called Deacons, it only proves that the office was first created and was afterwards named.

THE QUALIFICATIONS OF DEACONS.

Before considering further the work of Deacons, let us pause to examine their qualifications. All that is said on this point, in the epistles, is found in the third chapter of First Timothy: "Likewise must the Deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience." And let these, also, first be proved, then let them use the office of a Deacon, being found blameless. * *

* * Let the Deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a Deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus. "Let us examine these

qualifications, somewhat in detail. Paul insists on the presence of these qualifications. The Deacons must be

1st. Grave; that is, serious, dignified, honorable men, both in their characters and in their bearings towards others.

2d. Not double-tongued; that is, not deceitful in their conversations, not only not saying one thing and meaning another, but also adhering so faultlessly to the truth as to be always consistent with themselves and the truth, that they reflect honor on themselves and the cause they serve.

3d. Not given to much wine. In countries where wine is a common beverage, or if used as a medicine, if used at all, it must be with that degree of temperance that it will not only not unfit them for upright business, but also not to give the slightest ground for suspicion as to their constant love for the cause and its honor.

The nostrums commonly vended in our day and country, are not wines; they poison both soul and body. Even where the pure juice of the grape can be had, the man who has so fully imbibed the spirit of Christ as is needful for the Deaconship, will by its use neither embolden him who has not learned to "distinguish things that differ," nor wound the weak conscience of his brother for whom Christ died. He will "shun the very appearance of evil."

4th. Not greedy of filthy lucre. The man who is greedy of sordid gain would play the Judas with the bag. We know from painful observations as well as from the Scriptures, that "the love of money is the root of all evil." His hands should be clean that carries the widow's mites.

5th. Holding the mystery of faith in a pure conscience. Public men must be "sound in the faith." If the leaders of the people are not "true men," the cause must languish. No apology can be successfully plead in extenuation of their faults,—the world will judge us by them. It is Christ in the lives of His people rather than the Christ on the sacred page that wins the hearts of men. "It must

needs be that offences come, but woe unto that man by whom the offense cometh." Happy is the man who can say with Paul: "I have been crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me."

6th. Let the Deacons be the husbands of one wife. This does not require that the Deacon must be a married man. By the well-established laws of Greek emphasis stress is here laid on the word *one*; "of one wife the husband." In those days of polygamy it might happen that converts to Christianity would have more than one wife. "In the beginning it was not so," but "God made them a male and a female." The crime and misery caused by the putting away of one in such a case would have been greater than the keeping of the family together, and under the protecting care and Christian influences of the sanctified husband and father.

It was often the case then, as sometimes now, that the new convert had an unscripturally divorced wife as well as another who shared his bed and board. While a man, so circumstanced, might be received into Christian fellowship, he was not a model Christian, and could not be a leader of the people, because not an exponent of the faith.

7th. The Deacons, if married, must also "rule their children and their own houses well." They must possess order and government. They must, moreover, be men that can go to their tasks unshorn of their strength by a brawling house, unparalyzed in their efforts by unruly children.

All these qualifications are condensed into a single sentence by the Apostles in the 6th of Acts: "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Spirit, and wisdom, whom we may appoint over this business." Deacons, then, must be men (1) of honest report by them who are without; (2) as to their Christian character, full of the Holy Spirit; (3) as to their financial ability and power to devise and manage, full of wisdom.

THE DUTIES OF DEACONS.

The qualifications required of an officer have respect, either directly or indirectly, to the duties he is expected to perform. Indeed, they aid us in determining what those duties are. Taking the above named qualifications in connection with the table-serving of the seven, we are led again to our former generalization that all the temporal wants of the Church look to the Deacons as the Spiritual wants do to the Elders. If but few of these wants are named in connection with the Deaconship, it is because the wants themselves were few in those primitive times. The complex relations and multiplied wants of our day correspondingly increase the duties of the officers of the Church.

He has an important lesson yet to learn, who has not observed that the New Economy is governed by general principles, and directs by general laws. The Christian who expects to find a specific command for every relation in life, will be sadly disappointed. The Scriptures often refer to general principles by terminating a category with a significant "and such like." Are we not exhorted to "abound yet more and more in knowledge and in all judgment, that ye may approve the things that are excellent?" Are we not taught that "strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil?"

How long could an Elder perform his duty in cases of discipline, who would be guided by specific injunctions and prohibitions, instead of general principles? And is the Deaconship, alone, so unlike everything else in the present Economy that it can only run in the ruts of special directions, and move in the paths of specific enactments? I repeat, therefore, again, that whatever belongs to the temporal welfare of any Church comes under the supervision of the Deacons of that body. As new emergencies may create new duties, I cannot be expected to give a complete list of the Dea-

con's work under all circumstances. So far as they now occur to me the duties of Deacons are as follows:

1st. To see that the Church has a Treasury.

2d. To devise ways and means to fill such Treasury.

3d. To see that each member contributes his or her proportion.

4th. To report all persistent delinquents to the Elders for suitable discipline.

5th. To see that every member is suitably and advantageously employed in making a livelihood and raising means to spread the Gospel and help the needy.

6th. To seek out and care for the dependent sick and the needy poor.

7th. To sustain the preaching of the Gospel both at home and abroad. And serve at the Lord's table.

8th. To compensate the Elders, if compensation is needed.

9th. To reward themselves if a faithful discharge of their duty requires more time than, at a fair estimate, falls to their share.

10th. To defray the expenses incidental to the meeting and worshipping in a common house or hall.

11th. To act as ushers in the assembly, if an usher be needed.

12th. To keep a record of all their proceedings, and report to the Church at their regular business meetings.

Their own discretion will doubtlessly suggest the wisdom of districting the territory in which the members reside, especially in cities, and to assign to each one his section as well as to apportion the rest of the work among themselves; also to call for an increase of their numbers when such increase is necessary and practicable.

It is perhaps needless to suggest that in all their duties the exhortation of Paul, "Let your speech be always with grace, seasoned with salt, that you may know how ye ought to answer every man," applies to them. Of this the injunctions to "hold the mystery of faith in a pure conscience," and to be "full of

the Holy Spirit, are sufficient intimation. "For they that have used the office of a Deacon well, purchase to themselves a good degree, and great boldness in the faith which is Christ Jesus."

THE NUMBER OF DEACONS.

Seeing that the duties of Deacons are many, it would seem that there should be a plurality of such officers in every Church. This is not only demanded by their multiplied duties, but, also, suggested by the Scriptures themselves. The Church at Jerusalem had seven; the Church at Phillippi had "Bishops and Deacons;" and the Deacons are spoken of in the plural number when their qualifications are specified. In its official sense the word Deacon never occurs in the singular number in Scripture, except in the phrase, "the office of a Deacon;" and even this is no exception, as the phrase in the original Greek is in the plural, *diakoneitaston, hoi diakoneesantes*, which respectively import, *let them serve as Deacons, and those serving as Deacons.*

The precise number of Deacons must be determined by the size of the Church and the amount of labor required. Wisdom and experience demand that there should be an odd number; of this, the seven in the Jerusalem Church seem to be an indication.

THE SELECTION OF DEACONS.

As the officers of the Church are the executives of the people, it would seem just that they should be elected to their positions by the people. To some extent, at least, this was the custom under the law. When officers were needed—"captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens," Moses said to the people "Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you." Deut. i-13. We read in the New Testament of persons being "chosen of the Churches" to travel with Paul and his coadjutors in gathering up money for the relief of the needy. Though these were not officials in the technical sense of the term, yet the principle stated, and illus-

trated from the law seems to be involved.

In the selection of Deacons at Jerusalem, the only instance in the New Testament where we are informed who did the selecting of the officers, the Apostles expressly bid the people to do the electing: "Wherefore, brethren, look ye out among you seven men * * * whom we may appoint over this business." This direction is clear and decisive.

THE ORDINATION OF DEACONS.

It is a custom in all governments to have some particular ceremony for the induction into office of the parties elected. This, no doubt, is in response to a universally felt need among men, and in accordance with the dictates of order. In the Jewish Economy there was the anointing of Kings, of Prophets, and of Priests; there was also the laying on of hands as in the case of Joshua. Num. xxvii, 18-22.

We also learn from the New Testament that the seniors in Christian attainments, whether Evangelists, Elders, Apostles, Prophets, or Teachers, inducted into office, or ordained, the persons selected by the people, by the laying on of hands accompanied with fasting and prayer.

In accordance with this is Paul's exhortation to Timothy: "Neglect not the gift (of office) that is in thee, which was given thee according to prophecy, with the laying on of the hands of the Eldership."

The Holy Spirit said to the "Prophets and Teachers" at Antioch, "Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."

THE TEST OF QUALIFICATIONS.

When treating of the qualifications of Deacons, Paul said: "And let these also first be proved, then let them use the office of a Deacon, being found blameless."

The question arises, who shall apply this test? And how shall we proceed in this matter?

If the Church is to elect its own officers, the people are certainly expected to vote intelligently; and if so, they must be judges as to the qualifications needed and possessed. Hence, we are prepared to hear the Apostles give directions to the Church at Jerusalem to take this matter into their own hands; "Look ye out among you seven men of honest report, full of the Holy Spirit and wisdom." Paul accepted Timothy for the office of Evangelist because he was a man "who was well reported of by the brethren that were at Lystra and Iconium."

Respecting the messengers who were to carry the contributions of the Corinthians Jerusalem, Paul says: "Whomsoever ye shall approve, them will I send with letters to carry your liberality to Jerusalem."

That the people might be properly instructed in reference to their duties, and have ample time to ascertain what material was available, it was the custom of the Apostles in recently gathered Churches to postpone for a time the selection of officers, and afterwards "to set in order the things that are wanting." Tit. i, 6. Acts xiv, 21-23.

Not only are the people to vote intelligently, but those also who are called on to officiate at ordinations, are to do nothing blindly. They are commanded to "lay hands suddenly on no one." In order to do this they must if not personally acquainted with the candidate assure themselves by inquiry, as Paul did respecting Timothy, in regard to his possessing the needed qualifications.

WHETHER DEACONS IN ONE CHURCH ARE DEACONS IN ANOTHER.

Election to office in one Church does not entitle a Deacon to a like position in another. Since the people are to elect the officers that are to be over them, it follows that the officers can only be such to the people that have elected them. Besides, the work required of a Deacon in one Church may not be so arduous and complex as that required in another. The man who can command a company may not be able to command a regiment

or a division. A Sandwich Island Deacon could hardly serve acceptably in the City of New York.

TERM OF OFFICE.

Whatever powers we have belong to the Lord, and that not only for a day, but so long as we possess them. Woe, to the man that hides his talents in a napkin, or buries them in the earth! If we have the qualifications for Deacons to-day, we can have them to-morrow and for life, and that with interest.

't may be that we earn and deserve promotion; if so, duty and opportunity require it. May not this, in part, be what Paul means when he says: "They that have used the office of a Deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus?"

On the other hand, when one forfeits his Christian character, he necessarily forfeits his office as Deacon. I hold it is doubtful whether, in that case, even repentance can restore one again to official confidence and position. It requires, at least, considerable time and the bringing forth of abundant "fruits meet for repentance" to entitle one to it again.

DEACONESSSES.

Church history informs us that in early times it was the custom of the Churches to have Deaconesses as well as Deacons; that up to the thirteenth century they were retained in the Greek Church. No one can deny that there is service that can be best done by woman; that she can have access and move with freedom where it would be at least highly embarrassing for a man to enter. It needs no argument to prove that her finer mental texture, her more pliant nature, and especially, her peculiar experience fit her for ministrations, that in man would be as much out of place as a kong with a flute, or a drum with an organ. None will be found who will deny to woman the ability to do such service—to be practicable, a Deaconess; the only question is, shall she do it as a sister and a Christian, or as the recognized agent of the Church and in an official capacity?

After much careful study and reflection I am fully satisfied that women may be Deaconesses in the official sense of that term, and that a Church which has all things duly set in order will have such officers.

The passage of Scripture that I shall cite as teaching this view, is I Tim. v. 9-15: "Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work. But the younger widows refuse; for when they have begun to wax wanton against Christ, they will marry; having condemnation, because they have cast off their first faith. And whilst they learn to be idle, wandering about from house to house; and not only idle, but tattlers, also, and busybodies, speaking things which they ought not. I will, therefore, that the younger women marry, bear children, guide the house, and give none occasion to the adversary to speak reproachfully. For some are already turned aside after Satan."

It is usually understood that this passage refers to the maintaining of needy, superannuated widows. That Paul refers to such a work both before and after the above quotation, is cheerfully granted; but that from the 9th to 15th verse, inclusive, he refers exclusively to such maintainance, I hope to show is not true. The widows here referred to, must be those having been the wife of one husband. Not that second marriages are unholy, or that they unfit one for any particular station in the future, for Paul recommends them. The reference here is doubtlessly to having had two or more husbands at one time, as many of the heathen had, who practiced frequent divorcing, for even trivial causes, and not unfrequently becoming criminal expressly to secure a divorce; or as others of them did, and some practice to this day, indulge in the opposite of polygamy, name-

ly, having a plurality of husbands. The woman who had been guilty in this respect, however much she may have repented of it, when and since she became a Christian, is, nevertheless, unfit to be taken into the number of Deaconesses to be publicly maintained. It cannot be that former misconduct should deprive her of support in her old and helpless widowhood. Yet this must follow unless more than mere support is here spoken of.

And why should the bringing up of children be also nam'd as a condition to being taken into this number? Is it so that because a woman has been so unfortunate as not to have been capable of becoming a mother, she shall in the evening of her widowhood be as forsaken of the Church as of her lengthening shadow at the setting of the sun? That were a comment worthy only of the heart of a Stoic and the purse of a Judas! Behold in that widow the wife of your bosom and then answer me!

I Tim. iii, 11, furnishes us with another passage corroborative of the foregoing conclusion. "Even so must their wives be grave, not slanderers, sober, faithful in all things." This rendering, however, is much at fault. In the Greek it stands literally thus: "Women, likewise, must be grave, not slanderers, sober, faithful in all things."

Had the word "women" (*gynaikas*) been accompanied by a pronoun, or even by the article, there might have been some excuse for or defense of the King's version. But as it is, the only fair translation is that which I have given. And standing as it does in the midst of the discussion of the Deaconship there can be not even the semblance of a doubt, but that it refers to Deaconesses. It is not only not the proper Greek construction to justify the common translation, but such translation convicts Paul of unpardonable tautology in the succeeding verse.

Were it necessary that I entrench myself with men of reputed skill and ability, I would find the good company and the ready help of Chrysostom, the Greek,

of De Wette, the German, of Alford, Elliott, and Wadsworth, in England, and a number of others.

We are now prepared for the following rendering of Rom. xvi, 1, "I commend to you Phœba our sister, who is a Deaconess of the Church that is in Cenchrea."

Had we found this passage unsupported, we might be a little doubtful of its import, but corroborated as it is, it leaves us without a single doubt.

Of the number, selection, and ordination of Deaconesses it is not necessary that we speak in particular. What we have said respecting Deacons, applies, of course, also, to these so far as the nature of the case admits.

QUALIFICATIONS OF DEACONESSSES.

Respecting the qualifications of Deaconesses, it is, perhaps, best to add a few words. Paul names the following:

"The Deaconess must be (1) grave, (2) not a slanderer, (3) sober, *i. e.*, vigilant, (4) a widow, (5) three score years old, (6) having been the wife of one husband, (7) well reported of for good works; (8) she must have brought up children, (9) lodged strangers, (10) washed the saints feet,—in short, she must have diligently followed every good work." 1 Tim. iii, 11; v, 9-10.

Anything that is required of an aged woman because of her years, is a *fortiori*, much more required of the aged Deaconess. If any one were disposed to deny that Titus ii, 3-5, applies directly to Deaconesses, still he could not maintain that it does not concern them. I will, therefore, quote that passage, also, that we may have a complete view of the qualifications of Deaconesses; and not only of the qualifications, but also the duties; for a knowledge of the former gives us a knowledge of the latter. Listen, then, to Paul as he directs Titus, ii, 1-5, of his Epistle, "But speak thou the things which become sound doctrine, * * * * that the aged women be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to love

their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not reviled."

The reasons for demanding such qualifications as are required of Deaconesses are obvious. It may, however, not be amiss to single out a few of them and give them a fitting prominence by dwelling on them to some extent.

1. The Deaconess must be a woman that accepts her duties, not because they bring her bread and butter, but because she loves such service—because she does it as to the Lord. Where such love exists it has left its evidence in the past of her life. Her house has been the stranger's home, and her own hands have ministered to the wants of the saints, even to the washing of their feet, when need so required; the afflicted never lacked for relief, for she diligently followed every good work. She loved her husband and her children, was discreet, chaste, a lover of home, good, obedient to her own husband, not only because these things are right, but, also, lest the word of God be evil spoken of.

2. Why take the widows only?

(1) Because the woman that has never been married has not had such experience as is necessary to minister to the sick, care for the orphans, and especially counsel and teach the younger married women.

(2) Widows are to be chosen because "the unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit; but she that is married careth for the things of the world, how she may please her husband."

3. Why take one so far advanced in life as threescore years?

(1) Because the younger widows, owing to the very nature that God has given them, will desire to marry again; but the duties of the married life are incompatible with duties of the Deaconess. And further, by exchanging the office of Deaconess for the duties of married life they would be "incurring condemnation, because they have

cast off their former obligation." I Tim. v. 12.

(2) An advanced age is named because it is the duty of the younger women to be wives and mothers. Woman was created to be "an help meet for man;" let her fulfil her noble destiny.

True, when calamitous circumstances seem to threaten, Paul would advise a single life, (see I Cor. vii, 26-28.) but amidst all ordinary circumstances he would enjoin marriage. "I will therefore," says Paul, "that the younger widows marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully." When Paul says, "I suffer not a woman to teach," he gives as his reason that "she shall be saved by the bearing of children."

What office on earth can be higher and holier than to give existence to immortal beings, than to rear them up in "the nurture and admonition of the Lord," make them fit leavens to be hid in the meal of the world, the leaders that shall guide the hosts of the Lord, and the blood-washed saints that shall reign with God on the plains of heaven forever and for ever more.

CONCLUSION.

If my reasonings about the office of Deaconess be true, and that it is so seems to admit of no doubt, have we not need of some Timothy or Titus to "set in order the things that are wanting?" have we not been depriving ourselves of an element of strength, of ministering angels, that would quicken the pulse of our efficiency and piety?

If the strength and prosperity of the State derives its life from happy hearthstones and well regulated homes, will not the vineyard of the Lord prosper and yield a rich vintage under the fostering care of some "grandmother Lois" or "mother Eunice?"

The Lord assist us to do our duty, bless his people and cause his face to shine upon them.

TO PREACHERS:—Study to show thyself approved unto God.—Paul.

Abide in Christ.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away and the lust thereof; but he that doeth the will of God abideth forever." I John, II, 15-17.

How sweet, how instructive the above language from the great Apostle of love! Love is the heart and life of John's writings. Truly we may say that love is the animus of the Christian religion. If we had more love in our sermons, more love in our articles for the press, more love among each other in our meetings and greetings, more love for the oppressed and down trodden of earth, less for self, and more love for God and his church, we would undoubtedly be a better people.

We need a living, practical demonstration of Christianity. We are theoretically right, but deficient in practice. This does not apply to all, but to many who profess to know the Lord Jesus, and yet do not live up to duty.

We cannot abide in Christ when our hearts are devoid of love to God. We learn from the Book that it is an impossibility for the man who trusts in riches to enter the final abode of the children of God. So also it is impossible for that man, who has no love for God and his cause, to enter that beautiful land.

You may boast of your brave men, who count their battle fields by the score, men of war and courage, who have stood many times in the jaws of death, whose honorable scars confirm their daring deeds of heroism; you may boast of what they have done for the good of humanity, but you dare not give them place along side of John, that great and good man of God. Their deeds of glory may be chanted in thrilling strains down the centuries by millions of their admirers, but they can never occupy, as military chieftains, as high and holy ground, as the humble disciple of Jesus, the man that abides in Christ.

This is the highest standpoint that one

can take while he dwells upon this sin-cursed earth. There will be a time, however, when the real good of earth will go up higher and stand where Jesus is, in the shining courts of the heavenly Jerusalem.

The question, "why abide in Christ?" forces itself upon the mind. If no good results from being a Christian, then it is useless to abide in Christ. But if good is the result, then we should do all within our power to abide in Christ. For a person to abide in Christ, he must first get into Christ. But the process of getting into Christ is not abiding in Christ. A person may get into Christ and not abide in Christ, but a person cannot abide in Christ without first being inducted into Christ.

Being without Christ and out of Christ are synonymous. The man that is without Christ is then in an unregenerate state, since all persons out of Christ are unregenerate; and the man that is in Christ is in a pardoned, justified state, since none others can be in Christ. Persons in an unregenerate state are "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." "Aliens from the commonwealth of Israel!" None of the blessings pertaining to the commonwealth of Israel can be claimed by those who are out of Christ. How sad, indeed, must be their condition! They have no hope of eternal life, no hope of heaven. "Without God in the world!" Ah, how lonely!

Truly we think it is lamentable when we have no father or mother, none to care for us; but here are individuals who have wandered away from God by transgression and have no hope.

They have separated themselves from their Maker, by an infraction of divine law, and are now dead in trespasses and sins. There can be no peace, no safety for those who are outside of Christ and without God in the world. Then, we conclude there is much in the words, "abide in Christ."

We learn from the divine record, that

those who are in Christ Jesus, have no condemnation resting over them. Hear Paul in the eighth chapter, first verse of the Roman letter: There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit." Happy the man that lives who has no condemnation weighing him down, who has been separated from his past sins, and now abides in the church of the living God. He is standing in the perfect law of liberty, he is a lively stone built up in that spiritual house where God dwells through the Spirit, a priest who offers daily sacrifice to God, the Father of our spirits.

Hear Paul again in the fifth chapter II Cor: Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit: that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." We see the good resulting from being in Christ, when we consider the first part of the above quotation. The man that is in Christ is a new creature, and if he remains in Christ he will continue to be a new creature, and in the end will receive eternal life.

Our desires and passions need to be changed from the things of the world to the things of God. From the last part of the passage quoted, we learn who are reconciled to God. When a person is in Christ he is reconciled to God, and when he is out of Christ he is in a state of alienation from God—in Christ there is pardon, out of Christ there is condemnation.

These scriptures will suffice to set forth the benefits derived from being in Christ. It is necessary to do something to abide in Christ. "But whosoever keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him." I John, ii, 5 I know that the

idea, that when a man is a Christian it is impossible for him to fall from that high estate, has gone forth and is believed by many good people. But notwithstanding all this, it is erroneous and on that account should be discarded.

The scripture quoted from John at the head of this article, demonstrates the falsity of this idea. He was addressing Christians, and telling them what to do to remain in Christ. He tells them to "love not the world." John, if there is no danger of Christians becoming alienated from God, why did you command those humble disciples to "love not the world?" Hear John's refutation of this false doctrine: "If any man love the world, the love of the Father is not in him." I John ii, 15. Since then he commanded these Christians not to love the world, we conclude that there is danger of God's children loving the world, which will exclude the love of the Father and per consequence they will have ceased to be in Christ.

"John, You don't mean that we should not love the things of this life, our wealth, homes and fashions?" says one whose name is on a church book and his affections on the world. Hear the answer: "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." I John, ii, 16.

"Yes, but you don't mean what you say," responds Infidelity shielded under the soft cloak of "Liberalism."

Hear the great Apostle once more: "He that believeth not God hath made him a liar."

John corresponds with the word as recorded in other places: "No man can serve two masters." If a man loves the world, he cannot love God; and we mean by loving the world, "the lust of the flesh, the lust of the eyes, and the pride of life."

Our religion is proportional to the object which we worship. If we worship the man now of this world, then our religion is no more elevated than the idol

upon which our affections are placed. But if we worship the Lord Jesus Christ, the only Potentate, the "King of kings, and Lord of lords," our religion is as high and pure as heaven itself. That man has the true, the Bible religion, that worships the risen Son of God in accordance with the revealed will of the heavenly Father.

When the love of God is in the heart, the love of the world is excluded. Jesus has said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

When this commandment is complied with, no room is left for the love of the world.

There are many beautiful things in the world, the fashion, the pomp and the show, to draw our hearts away from God. We love applause, something to tickle the ear, and make merry the heart.

But why set our affections on the things of this world?

John says, "The world passeth away, and the lust thereof."

We can take nothing with us when we are launched on a shoreless eternity.

The body will return to dust from whence it came, and the spirit to God, the Architect of the universe.

When death, with his cold, icy hand fastens upon us, we do not need the things of this world, but we need Jesus, need to be in Christ. Dying men do not desire the riches and fashions of life, but they desire peace with God which passeth understanding. Did you ever look upon that wicked man when he was gasping for breath? Have you not observed the terror and confusion mingled in those glassy eyes, that were soon to be still in death? What is the trouble in such cases? They have no support. A dying pillow is hard to those who do not abide in Christ, who have no comfort, no anchor in that dark, gloomy hour.

But turn one moment to the dying Christian, and view him just as he steps over to the plains of eternity, when soul and body are separating. Though the valley be dark through which he is to

pass, and the ocean tempestuous on which he is embarking, yet he is calm and serene. No fear, no terror there! Blessed Jesus, thou art there to conduct thy children safely through to the land of rest.

"There is a land of pure delight,
Where saints immortal reign;
Infinite day excludes the night,
And pleasures banish pain.
There everlasting spring abides,
And never withering flowers;
Death, like a narrow sea, divides
This heavenly land from ours."

Yes, thank God, there is a land of pure delight where all those who abide in Christ, will dwell. The storms of life are sweeping fiercely over us, but thanks to Him who died and rose that we might live, we are safe while in Christ. Oh! Lord, bid us in thy pavilion till the storms of life be over passed!

Let us all who have professed to know the Lord, abide in Christ, that we may be accepted in the day of judgment, and safely housed in heaven. Let us manfully do our duty.

"Go on rejoicing night and day,
Your crown is yet before,
Defy the trials of the way,
The storm will soon be o'er."

And when the storm is raging and our frail barks are tossed to and fro on the waves of time, let us not forget to abide in Christ, take Jesus for our Pilot, who will safely guide us through the trials and turmoils of life, while we sing the song of exultation:

"Nearer, my God to thee,
Nearer to thee!
Even though it be a cross
That raiseth me;
Still all my song shall be—
Nearer, my God to thee;
Nearer to thee!"

J. H. SMART.

Methodism.

What is Methodism?

This is a very difficult question. The name is so arbitrary that nothing in the universe is represented by it. It is not a figure, type or symbol of anything. It can be as appropriately used for pun as for principle. It is so capricious and whimsical in its meaning, that it can have

neither honor or reproach, reason or relevancy. It has just as much pasquinade, humor and satire in it as sense or fitness. It is just as appropriate to the devil and his works, as it is to saints and righteousness. In fact, the Greek word from which it is derived, is but twice used by the Holy Spirit in the Christian scriptures, and in both cases it is applied to the work of the wicked one. In one case it is translated *circumvention*, "or in wait to deceive," in the other it is "*crafts of the devil*." See Eph. iv 14, and chap. vi, 11. I sometimes hear men glorying in Methodism. I have heard them thank God for it, as if the word possessed some divine or moral quality. Such boasting does not redound to the glory and honor of God, for there is method in evil as well as good. There is method in a fandango, a comedy, or a tragedy. There is method in cursing, as well as blessing. There is a method in the way to hell, as well as in the way to heaven. A methodist is one who observes method. Those who desire this fantastical, unmeaning and nonsensical designation, can have it; but I don't want it. It is not right to try to get up a monopoly upon a word so general in its application. This would be uncharitable. The word was introduced by school-boy pun, and it never should have gone any farther. The Wesleys and Whitefield, who were thus denominated, disliked the appellation very much. It acted upon them as a powerful narcotic. But like tobacco, it is now rolled as a sweet morsel under the tongue. Methodism is not Christianity, but a corruption of it. Christianity was an independent and a complete organization hundreds of years before Methodism was born. Hence the latter is no part of the former.

Christianity is a scheme of the Divine mind.

Methodism is a scheme of human device; a kind of artificial creation having no spiritual idea in it. The little thing when but a child, upon an occasion, took quite ill. The *doctors* came and in their treatment they assimilated in its spirit

Episcopacy. Hence the name of Episcopal Methodist; and now with what animal pride it is said, "I belong to the Episcopal Methodist Church!"

But of what use is there in this compound? Two wrongs never make one right. Have not other ecclesiastical bodies the doctrine of Episcopacy? Has not Romanism, Presbyterianism and Congregationalism, as well as others, the Episcopal dignitaries? Then why try to monopolize this term? Do you expect to instill more philosophy, reason, and religion in Methodism, by this prefix? Ah! it has been well said that "there is nothing in a name." Surely this is true as it respects *this* name. Methodism has become a system of religion. Not every thing that has method, is incorporated in this system. In fact very much that is done among this class, seem to be done without method, at least it cannot be seen by the exoteric. Many are drawn into this system by fleshly policies and appliances. Sometimes terrified, sometimes enticed by the cunning craftiness of men. Sometimes dragged athletically to the altar, and without an intelligent faith, hope or love, he is persuaded that God has become reconciled to his efforts, and without baptism, rantism, sacraments, or the relating of even a Christian experience, he is accepted as a *seeker*, and is inducted into the Methodist Sanctuary.

Thus the door of initiation into Christianity is very frequently entirely lost sight of. Every system has a spirit *homogenius* or the same nature of itself. In the forming of correct views with respect to any religion, three things must be taken into account:

1. We must consider the spirit of the man.
2. We must take into account the spirit of his party.
3. We must be acquainted with the spirit of Jesus Christ.

If the man be a Christian he has the Spirit of Christ. If the party is Christian the Spirit of Jesus predominates. Now, with these premises, let us examine into the spirit of Methodism. While

we propose to examine the attributes of this spirit, we do not wish to confound them with the spirit of the Christian portion of that people. I believe that among the members of this community, there are many in whom the Spirit of Christ triumphs over the spirit of the party. But in the most of these instances, the more the spirit of true Christianity predominates, the less the features of Methodism; and the higher the standing of a Methodist with the party, whether minister or layman, the lower his stature in the ranks of Christianity. Hence Methodism is quite a puzzle.

Methodism claims to have the Holy Ghost.

How shall we determine the correctness of this claim?

There is a scriptural rule which will aid us greatly in the investigation of this question, viz:

"Ye shall know them by their fruits."
"Men do not gather grapes of thorns, nor figs of thistles."

In following this rule it is no more than reasonable that we exclude from our minds all ideas we have learned from the scriptures, with respect to the nature of the Holy Spirit, and then see what information we gain with respect to it by examining the system of Methodism.

My first conclusion is that it is very *clamorous*.

The Trumpet gives an uncertain sound. None can gather an intelligible idea of what is piped or harped. I would compare it to a sounding brass or tinkling cymbal. There is no intelligible edification to be derived from it, for it speaks without reason or argument. "It roars like a lion and screams like a panther." The lungs and throat are its habitation, and not the heart and soul. I once heard one of these boisterous preachers say that "if we did cry our lungs out, God had a better pair for us." The spirit of Methodism is as turbulent as the ocean in storm, and like excited animalism, it becomes unruly and ungovernable. It has the power of making the wildest freaks of dreamy imagination, subservient to its

plans. When excited it speaks without reason or connection, any more than the mere sound of words. Just as efficacious in nonsense as in words of truth and soberness, having the power of sanctifying every foolish act and appropriating it to its system.

The means employed in conversion, is great shouts of hell fire, denunciation of damnation and anecdotes of sensuality, in the midst of animal excitement.

The second attribute of this Holy Ghost, is the power of *Attrition*.

The minister now clasps and rubs his hands. This seems to add to the power of the Holy Ghost and great shouts of *amens* are now poured forth from the truly electrified. A few strong claps of the palms upon the Bible, soon brings out the *holy fire*. Any other book answers equally as well; in fact the pulpit, and the mourners-bench, or even a board elicits the same kind of sparks. Friction is an essential element of Methodism, and to be successful in this, it requires a sonorous voice and large hands of flesh. Then if sinners do not tremble, Christians will blush.

The third element of this spirit is *haughtiness*.

It seems exceedingly overbearing. Its love of power is exceedingly great. It sets up its claims to legislate for King Jesus. It has attempted political legislation. It boasts of its power in Conferences and camp-meetings. The decalogue of Mount Sinai would not make a preamble to a Methodist legislation at a single camp-meeting, and yet wherever there is a camp-meeting, sin doth abound, in wrangling by day and shamelessness by night. For a mile around the camp, there is drunkenness and lechery enough to sink the whole camp to ruin. It legislates young men and women into novel wickedness.

Other meetings can be had without a single act of legislation, and adjourn without a riotous act. This legislation may be attributed to the natural pride of human nature, exacting from others what it could not expect but by force.

In the fourth place we discover that the spirit is *vindictive*.

No religious people have received more of our sympathy and regards than the Methodists, and none have deserved less. Their violence, have for the most part, consisted in misrepresentation, detraction and calumny. I would as soon refer a sinner to an Arab, who believes in the Koran, to find out the way of life, as to send an inquirer of our views to a Methodist circuit-rider, to gain a correct knowledge of our faith. Nothing is ever heard from the most violent politician more condemnatory, and denunciatory than that issuing from an excited and truly inspired Methodist. If he is corrected in the error committed, in nine cases out of ten, his spirit leads him to a repetition of the misrepresentation. Instead of this Holy Spirit guiding him into all truth, it seems to make him step into every dilemma.

I learn also from its workings that it is greatly under the power of *music*.

I have with mine own eyes, witnessed hundreds of shouting Methodists immediately cease their noise, by some one striking the chords of music. I have learned also, that it makes but little difference as to the kind of music or instrument used. Whether by the voice, the dulcimer or organ, the conch-shell or tin bugle. The mythological Siren is said to have sung so sweetly upon the Island of Caprea, that those who sailed upon the Mediterranean, soon forgot their own country and died in ecstasies of delight. So the tin bugle in a Methodist camp, when blown with pure Arminian breath, soon quiets the turbulent waters of Methodism and changes their order of business.

Sixthly the spirit of Methodism allies itself to *spiritual wickedness* and wrestles with *flesh* and *blood*.

This is camp-meeting policy. Old Peter Cartwright seemed quite proficient in this. He became so much inspired at times that he used the arm of flesh to sustain his religion against the assaults of the foe. In his "life" we read of his

slashing them to the earth and holding them, until there were "signs of conversion" manifested.

This was knocking the sinner down with the fist of holiness, and whipping him into the fold with the scourge of Methodism.

The Rev. Brownlow could carry his pistol in his pocket and accommodate the sinner with powder and lead if need be. Such men as these are the great revivalists of Methodism. And why? Because they are storming declaimers; they can rub inspiration out of their hands; they have anecdotes, combined with fire, flood and tempest; they ride the whirlwinds, and with stentorian voice, make grand explosions.

And thus by their Armenian knocks,
Men yielded to their orthodox.

Such is the power of Methodism unto salvation, to every one who disbelieveth. A fondness for excitement, with a zeal not according to knowledge, tinctured with religious carnality, and spiced with haughty pride, are the qualifications for a Methodist minister. A genuine Christian and a pure Methodist, form a very remarkable contrast.

E. Y.

Systematic Contribution.

NUMBER 3.

Two things seem to be operating against the contribution of the Churches. The first is that of *covetousness*. The second is that of having *no system*. The former is, in a great measure the result of the latter.

Make the *edition* the standard in the contribution, and very soon the *will* becomes perverted, and covetousness is the result. Notwithstanding the Savior's injunction to "beware of covetousness," this has become the sin of the Churches of our day. It has entered into the fold of Christ, and is now eating at the vitals of religion. All seem to know and talk of its existence, but no one comes directly in contact with it. If search is

made for it, it seems unapproachable. Like the milk-sick, always fifty miles away.

That class of individuals who try to maintain the common customs, for the most part, contend that the Church has no right to know who the covetous persons are. I have heard them quoting, with airs of triumph, that part of a parable which reads, "let both grow together until the time of harvest;" thereby making a wrong application of Scripture, and turning themselves in direct opposition to the plain, scriptural teaching upon this subject.

The Apostle Paul argues, in his letters to the Corinthians, that the covetous have thrown themselves liable to discipline, and that they should be dealt with by the Church. Says he "I wrote unto you not to company with * * * the covetous," and "if any man that is called a brother be * * * covetous or an idolater, or a railer, or a drunkard, or an extortioner, do not eat with such a one.

* * * "Therefore, put away from among yourselves that wicked person." I Cor. v, 10-13. No teaching is more clear than this, and no sin is any more prevalent than covetousness. Yet how seldom it is that we hear of one of this class being brought to account for this crime! I argue that this very fact should lead us to suspicion the principle upon which we base our systems of contribution. Who ever heard of a member of a church being excluded from fellowship for covetousness? It is certainly not because they are always reclaimed from this sin.

I believe, as a general thing, it will be found that the plan of contribution is at fault, and that it produces covetousness, and after it is brought into existence, it is nurtured by such plans. With such arrangements, or rather disarrangements, there are no means for determining who the covetous are, hence the conclusion "to let them alone."

Should it be intimated that brother A. is not doing his duty in contributions, the answer is, that brother A ought to know his own affairs—he has a right to give

just as he chooses—the matter lies between him and his own conscience. Hence, when a demand of five hundred dollars, more or less, is made upon the church, brother A., being worth from ten to twenty thousand dollars, chooses to give “ten cents,” and the rest of the brethren, though very weak financially but feeling the weight of responsibility, are compelled to meet the demand.

The word covetousness does not exactly convey the idea of the original. The word *covet* is sometimes taken in a good sense, as in I Cor. xii, 31, “Covet earnestly the best gifts.” The word here translated *covet* is *zeloo*, and the Greek word from which is taken our English word zeal. But the word used to express the evil desire of eagerness, is *pleonexia*. This word is translated covetousness. It is used fourteen times in the Christian Scriptures, and always applies to an unlawful, inordinate desire. This inordinate desire is expressed by several words in the English language, such as covetousness, avariciousness, parsimoniousness, penuriousness, miserly and niggardly. All of which with the different shades of meaning are included in *pleonexia*. A Christian, therefore, in order to escape *pleonexia* must not be covetous in getting, avaricious in keeping, parsimonious in expending, (a close-fisted desire which withholds from works). He must not be penurious in modes of life nor niggardly in stinty dispensing, which will starve both soul and body and cast it into hell. “Therefore,” said an Apostle, “I thought it necessary to exhort the brethren that they would go before hand and make up the bounty, whereof ye had notice, that the same might be ready as a matter of bounty, and not as a matter of covetousness.” II Cor. ix, 5.

Why is not the treasury of the Lord's house replenished now as well as in the first ages of Christianity? Why are not the poor better provided for, and why is not the gospel preached in more of the destitute places? Go ask brother A., to contribute for these purposes, and it is a chance if he will not reply, “I am not

able,” “I should like to, but the demands are so many and I have other places for my means.” Then we suppose that poverty is the great barrier in the way of the progress of christianity.

But stop! Has not God given us richly all things? Is not the Church worth its thousands? Are not the members wielding a great financial influence? Then it is not poverty. It must therefore be covetousness or a lack of system in the Church. The Lord never intended that some should be eased and others burdened. I will not say that the adage “I am not able,” is untrue, but I do think that in many cases it is used as a cloak of covetousness.

The contribution of the New Testament imports a joint participation in giving and receiving. *Koinouia* has been rendered fellowship twelve times, communion four times, contribution once, and distribution once. In reading the Scriptures it is quite easy to see that it is the duty of all Christian to attend to that part of the Christian religion that consists in giving. The number who cannot give something each week is very small, and no one who is the recipient of God's bounty, who has received the riches of redemption without money, or price, should be willing to withhold from the Lord that which is his rightful due. No one should be willing to deprive himself, or herself, of the blessings promised a cheerful giver. The poor widow in the days of the Savior's mission on earth, brought her two mites and put them into the treasury, and that beneficent act was immortalized, while the exploits of kings and the achievement of conquerors have faded from the memory of men. This gift has stirred up the fountains of beneficence, and is annually yielding a revenue that scatters blessings over vast communities.

I shall not undertake to tell which has yielded the greatest influence, and which has preached the most gospel, whether the influence of the Apostle Paul, or the contribution of the poor widow. Could all the effects of this contribution be

traced out, we might find that it was the seed of many benevolent institutions that are pouring the light of divine truth upon a guilty world. But some, now, have become so sound in doctrine that they do not give to the poor or rich—to the sacred nor profane. Their dear wives and children engross all their benevolence. Yes, they are very sound in faith and quite orthodox in opinion. They reason that the infinite Creator does not need their charities—that he can take care of the poor without their help—that he can give the gospel to the nations of the earth without their agency. Hence, their time being very precious, they visit not the sick, they feed not the hungry, they clothe not the naked.

This cannot be the spirit of Christ. These cannot be those to whom the king shall say, "Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world. For I was an hungered and ye gave me meat; I was thirsty and ye gave me drink." O! if we could but realize that Jesus is represented in every poor disciple, that his cause pleads in every appeal for charity, that every benevolent act is a personal favor bestowed for the cause of Christianity, and that we should follow the example of those that were set in order by the apostles! Then we would listen to the cries of the poor and rejoice in the privilege of aiding in the great work of redemption.

The Church of Jesus has a treasury for these very purposes, and we are called upon to put into the treasury and thereby sustain the doctrine of Christ.

In our next we purpose calling attention more particularly to the Scriptural plan of giving. E. Y.

[CONTINUED.]

Deep rivers move in silence, but shallow brooks are noisy.

Receive your thoughts as guests, and treat your desires like children.

Missionary Effort in Illinois.

SHALL WE POSSESS THE LAND OR NOT?

In the sustaining of the missionary work, is involved the question of life and death, so far as we, as a people are concerned. Indeed, no organized body, calling itself religious, can maintain an existence for any considerable length of time, and practically ignore the missionary work. Motion, activity, effort is the law of God, both in nature and in the realm of grace, and they perpetuate life—where they do not obtain, death ensues as a consequence, because the laws or conditions of life are not complied with. In proof of the position that the question of missionary work is one of life or death, we may note the fact, that forty years ago the Anti-Mission Baptists were spread all over the South and South-west of this Union of States. We ask, where are the Anti Mission Baptists to-day? The answer is, they are dead—died of inertia—died of paralysis, in disregarding the divine tenure by which life is held, perpetuated and enjoyed.

The history of the people referred to will be the history of any who ignobly shrink from the responsibility of publishing the gladdening message of life and peace, in the name of Jesus—the Lord's anointed. Unless we, as a people, exert ourselves more determinedly in pushing the columns of the grand army of the Lord forward, bearing the gospel banner high, scaling the works of the enemy and planting the flag of the cross on the ramparts of ignorance, superstition, sectarianism and sin, we shall die of scurvy and pass into the shades of forgetfulness, unwept, unhonored and unsung, and if a stone shall mark the place of repose, the inscription on it will, and should be, "Died for the want of breath,—the divine breath of life, and sleeps without the hope of a resurrection."

For a number of years, we who call ourselves disciples of Christ, claiming the ancient faith and practice, have been

in a constant turmoil about "a plan," by which to spread the simple gospel of Christ all over the rich Savannas of our fertile State. True, something has been accomplished, but nothing compared with what should have been done—could have been done.

We number in Illinois, fifty thousand or more, have a fair portion of the material wealth of the State, as well as the intelligence, but with all this, we have done very little missionary work. One reason for these small results, is the continued changes from year to year, in the plan of operations. And here we wish to say: A poor plan well worked, is preferable to a better plan, and no work. The gospel will not save the world, unless it is proclaimed, and yet it is like all God's plans, a perfect one. We have this plan—the gospel—committed to us. We need not expect the Lord himself in person, nor the angels of light, to come to the earth, in order to present this plan, or preach the gospel, to the world. The duty to do this, is laid upon the church, and should the church betray this trust, or persistently refuse to discharge this obligation, God will destroy or blot it out of existence, and the world will lose nothing by its overthrow or demise.

We propose calling the reader's attention to a few facts and figures relative to the amount of means we could raise annually, and the amount of good we might accomplish. Assuming that our strength in Illinois is fifty thousand, the payment of five cents weekly into the missionary fund, would, in a year, amount to two dollars and sixty cents per member. This multiplied by the number of members assumed, would give us the sum total of one hundred and thirty thousand dollars per annum. This would, with what would be contributed by those who received the benefit of the evangelist's labor, sustain two hundred and sixty evangelists. It is here assumed that five hundred dollars, made sure to each evangelist, would be sufficient, as each would receive from the communities where they labored, as much more. Now who can

doubt our ability to average per member, five cents per week. True, some might not be able, but a greater number would exceed that amount, for some are able to give a dollar per week. A very serious question arises here, namely: "Will God hold us guiltless if we fail to give as we have ability?"

The foregoing estimate, is a very moderate one, very far below what we could and what we should do. But we may reduce the sum given by each member, to five cents each month of the year, which would be sixty cents each, per year, and this trifle multiplied by the number of members, would give us thirty thousand dollars a year for evangelizing purposes. This would, by the process before stated, give us sixty evangelists in our State alone, and the amount of good they might do, is incalculably immense.

In conclusion let me say, I fear one reason so little is raised for mission work is, our located preachers do not do their duty in bringing these matters to the consideration of the brethren and sisters. These preachers are well fed themselves, and are therefore easy on the subject. The Lord says, "Wo to them that are at ease in Zion." However, we think such preachers form the exception, not the rule. I ask myself the question, in view of our ability, can we ever get into the better land, and do so little to save the world? Great Father! liberalize our hearts, and save us from covetousness, that we die not. Brethren, God and humanity call on us, and will we refuse and die, or respond and live? E. L. C.

Letter to a Friend.

AMSDEN, ILL., April 10th, 1870.

My Dear Friend M:

Our interesting conversation at Galva, was suddenly broken up when the express train hove in sight, on which I was to take passage. Your kind invitation to call upon you at your own house, would be gladly accepted, only for the multiplied cares and duties of life.

You say it seems a pity that the Disciples and the Old Christian order should not be united. You also think that the main difference between us is upon the design of baptism.

Permit me, therefore, to submit for your consideration, a few thoughts upon that subject.

So far as meritorious cause is concerned, we look only to the blood of Jesus Christ for absolution from sin.

You ask me then how it is that baptism is a saving ordinance?

I answer, as a means in bringing us to the blood of Christ, according to the appointment of God.

To make a proper discrimination between that which is necessary as a means and that which is meritorious in its nature, is perhaps, the gist of this matter. Now, to illustrate: we will suppose that an individual is in the street, almost perishing with cold, and must inevitably perish if he remains where he is. But in the mansion near by is a stove glowing with heat. Now the heat is that only which can warm and save the man from freezing. And though the stove glows with heat, yet the man is not warmed.

Why is this?

The want of contact.

A kind friend invites the person to the fire, pointing him to it as the only means of rescue.

Now it is plain that he must leave the place where he now is and come where the heat may exert its influence on him or he must perish.

The steps to be taken in bringing him to the heat, are necessary means of his salvation.

So baptism forms a link in the chain of instrumentalities by which we are "delivered from the power of darkness, and translated into the kingdom of God's dear Son."

Again, if a mighty deluge was to come upon the earth, and some wise person should build a boat or craft that would bear him up on the breast of the mighty water, and rest him securely on the earth, again, it would be "the like figure where-

unto baptism doth now also save us." See I Peter, iii, 20

Having illustrated the sense in which we consider baptism a saving ordinance, I now proceed to show that the salvation is not the entering into the everlasting and triumphant kingdom, by submitting to baptism as a Christian duty, placing it in the church.

I. I introduce the language of the great Teacher, recorded in Mark xvi, 16: "He that believeth and is baptized shall be saved."

That being saved is synonymous with forgiveness of sins, see Luke xxiv, 46. "And he said unto them, thus it is written and thus it behooved Christ to suffer and to rise from the dead the third day that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem."

Now let us go to the preaching that began at Jerusalem, and hear the inspired Peter telling sinners what to do to be saved: "Repent and be baptized."

Examine every case of conversion catalogued in the Acts of Apostles. I will refer to only one in this connection, Saul of Tarsus, being convinced that Jesus was the Christ, was for days sorrowing and desiring salvation.

The words of the inspired Ananias shows that another condition was wanting, and in these words: "Why tarriest thou, arise and be baptized and wash away your sins, calling on the name of Lord."

That baptism is not a church ordinance, but the initiatory rite into the body of Christ, I cite the following: Rom vi, 3. "Know ye not so many of us as were baptized unto Jesus Christ, were baptized into his death."

I Cor. xii, 13. "By one Spirit we are all baptized into one body."

Gal. iii, 27. "For as many of you as have been baptized into Christ have put on Christ."

The difference between the foregoing and that system of theology which teaches that baptism is a church ordinance, to be attended to as a Christian duty, and

that we are to expect pardon and salvation, prior to and independent of baptism, is so radical that I linger and mourn while I desire and pray for the unity of all professed Christians.

Respectfully yours,

J. H. M.

The Sin Against The Holy Spirit.

"Wherefore, I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Spirit 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 Spirit, it shall never be forgiven him, neither in this world, neither in the world to come." Matt. xii, 31-32. Also Mark, iii, 28. Luke xii, 10. I John, v, 16.

These are very solemn passages, because they name a sin which shall never be forgiven. Profane men swear recklessly by the name of God and of Christ, but rarely by the Holy Spirit. Indeed, I never heard such an oath. Men hesitate to commit a sin that shall never be pardoned, and thus bear testimony to the power of God's word, and their horror of an eternity of guilt. Since this is a sin unto death; since so many are greatly troubled, or made insane, by the fear that they have committed it; and since multitudes are walking blindly in the sinful paths which lead to the very brink of this awful precipice, we should reverently and prayerfully seek to know what this sin is and how it is committed.

In our endeavor to learn from the scriptures what this sin is, we have the following data:

1. There is but one unpardonable sin. Matthew and Mark distinctly affirm this. John says, "There is a sin unto death."

2. Wherever we shall find a sin described in the Bible which "hath never forgiveness," it is some form of this sin.

3. A thorough induction of all such passages shows a common element—the final rejection of Christ.

"He that believeth on the Son hath everlasting life, and he that believeth

not the Son, shall not see life; but the wrath of God abideth on him." Jno. iii, 36. "He that believeth not shall be damned." Mark, xvi, 16.

These may be taken as examples of a large number of scriptures, and since unbelievers do often become believers, these texts evidently imply final and fatal unbelief.

The passage which speaks of the sin against the Holy Spirit, gives the same result; for the Pharisees said, "This fellow doth not cast out devils, but by Beelzebub the prince of the devils." Christ, because he knew they had already passed beyond the possibility of faith and repentance, or that he might warn them against the commission of this sin, spoke thus solemnly of its deadly character.

In Heb. vi, 4-8, we have one who "has fallen away," who has "crucified the Son of God afresh," and "put Him to an open shame," and who "can not be renewed unto repentance." All this involves a final rejection of Christ.

Again, in Heb. x, 26-31, one is described, "who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite to the Spirit of grace;" one for whom "there remains no more sacrifice for sins," since he has rejected Christ, but for whom, while he continues in this state, there *does* remain "a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries."

In I John v, 16, and the context we are told that "he that hath Christ hath life;" now one who has committed this sin has not life, hence, he has not Christ; that is, he has rejected Christ.

4. The rejection of Christ is a sin against the Holy Spirit. For it is the Holy Spirit, which, in prophets and apostles, by inspiration and miracles, bears witness for Christ. This is pre-eminently the work of the Holy Spirit. Now he who rejects the proposition, discredits the testimony; he who discredits the testimony, impeaches the witness; therefore, he who rejects Christ, impeaches

the Holy Spirit, calling him a false witness, or Beelzebub the father of lies.

5. This sin against the Holy Spirit by the rejection of Christ, is unpardonable. Why can a sin against the Father or Son be forgiven, but not a sin against the Holy Spirit? Is the latter sin more heinous in the sight of God? Is the Holy Spirit more sacred or divine than the Father, or than Christ? What makes this one sin so remarkable? Is it not because it involves the unbelief of the Spirit's testimony, and hence unbelief in the Savior; because it cuts the sinner off from the only sacrifice, and, of course, leaves him to perish.

From the foregoing it seems evident that the sin against the Holy Spirit is a final rejection of Christ. Any person, therefore, who can be renewed unto repentance has not committed this sin.

How is this sin committed?

An important question:

1. There are three ways described in the New Testament by which unconverted men view this sin. First, by descending to such depths of sin and degradation, that they no longer have intellect to understand, heart to feel, or will to obey, the gospel of Christ. They cross the "dead line" before they reach the grave. They are past feeling and have pleasure in unrighteousness; hence, God gives them up to strong delusion. Secondly, through such contempt for Christ and his religion as forbids the examination of testimony, and leads to a willful refusal of Him. This was exemplified by the Pharisees who said that Christ cast out devils, not by the Holy Spirit, but by Beelzebub; also, by those to whom Paul said, "Behold, ye despisers, and wonder and perish." Thirdly, by procrastination; by saying, "when I have a more convenient season," till the harvest is ended and the summer passed, but the undying soul not saved.

2 Christians may commit this sin in two ways; by a course of sin, or by one willful act. The first are those who fail to add to their faith the Christian graces; who do not go on unto perfection, and

who fall away, going beyond the possibility of repentance, and before they are aware, beyond the reach of mercy. The second class consists of those who willfully renounce Christ, and persist in this renunciation. They reject the only Savior, and as a consequence perish in their sins.

H. W. E.

EUREKA, March 24, 1870.

Darkness and Light.

Man was created with an affinity for light; and not until sin had darkened his soul, did he seek to hide himself from the gaze of his Creator. This affinity was not blotted out by man's original apostasy, for even yet, the soul struggles from dusky eve to dewy morn, to bask in the beams of light and superior intelligence, except when its native aptency and power have been crushed, or so perverted that like the freezing man in a mid-night storm, who prefers to sleep on and die, rather than to be aroused to a consciousness of his perilous situation. The benumbing influence of excessive cold on the human body, is the fit emblem of the stupefying influence of sin upon the soul. When we grow cold and drowsy, we seem only to wish for increased drowsiness till at length we become oblivious to everything within and about us. This is precisely the case with the soul when a continued indulgence in sin has rendered the condition of all its functions abnormal.

The eye was constructed with the evident design of giving pleasure to the possessor, and is adapted to the light; but after being excluded from it for a lengthy period, the eye is pained by the light of the sun, simply because the healthy functions of the eye have been disturbed and deranged by a state of things not adapted to a healthy exercise of the optic machinery. Whether there is visible inflammation or not, does not change the fact in the case—the eye is diseased, and it seems inclined to retreat to the shades, where its powers have already been enfeebled and by which, it is

conceded, they must be annihilated, if the light is not sought and obtained. As much may, in truth, be affirmed of the soul. Sin blunts the moral sensibilities, and the perception of our moral obtuseness, gives us pain; and man too often seeks relief from that pain, by plunging deeper down into the horrible depths of iniquity, where sight of moral deformity is lost in the increased darkness in which the soul is enveloped, and the pain becomes seemingly less, when really, it is only a lessening of the vital forces, and in fact, a state of moral paralysis, the precursor of certain death.

But gentle reader, I must here pause, and ask you if your own history does not verify the truth of all we have here written? We believe you will admit the truth as herein stated. If so, why not emerge into heaven's broad light, and seek to renew the wasted vigor of your enfeebled, but deathless spirit?

The false theories of the present age, tend to weaken the energies, and discourage the efforts, of all who would rise to a higher and better life. Prominent among these false theories, is the notion that man is by nature totally depraved, and that this renders him incapable of a successful effort to rise, until the Holy Spirit regenerates the soul; until which, he is, say these false theorists, unable to believe on the Savior of sinners, or to repent of his sins. This is a baneful and destructive error, as he is, when he believes it to be true. It stopped in putting forth the moral strength with which it is endowed, in seeking to ascend to a higher moral plane. No man ever did—as man ever can, in earnest, engage in accomplishing that which he believes utterly impossible. Should a mother impress her child with the idea that it will ever be impossible for it to walk, such a belief, while it remained, would not only retard the child in acquiring the art, but would forever prevent it from so doing by preventing all effort, on its part.

True, the child can not run, until it has acquired strength and skill, by exercising its limbs and developing its muscular

power; but unless this be done, it will never either walk or run. Equally true it is, that man can not soar aloft and associate himself with God, and make himself pure; but unless he puts forth the power given, God will impart no more. Be assured of this.

The great error of popular Christendom is, that men are by nature inclined wholly to shun the light and seek darkness. In proof of which position, we recently heard a man, and an orthodox minister, quote the following from the words of Jesus, in his interview with the Jewish ruler, as recorded by John: "And this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil." It was assured that this passage proved beyond a doubt, that men—old men—are born with a nature so perverse, as to lead them away from the light, and that this perversity can only be overcome, by the power of the Holy Spirit. But does the passage teach the sentiments, for which it is claimed? By no means. The great Teacher said not a word about the nature of man as inherited from his ancestry; but he was speaking of a class of beings who, though great sinners by *actual evil deeds*, sought to hide them in darkness. The thief seeks to hide himself from society, taking shelter in the lonely caverns of the mountain fastness. And why? Because he prefers the gloomy solitude to the genial light? No, not so. But, "because his *deeds* are evil." Not because he has been cursed with a nature adapted only to such a condition, nor because he enjoyed the darkness; but being conscious of his evil deeds, chose this dark hiding place, as more tolerable than an exposure, by coming to the light. He *chose* the darkness. Had he the power to have made another—a different choice? If he had not, then he acted of inexorable necessity, and not of choice; for he could have done nothing else. This is only the legitimate consequence of the doctrine combated. It contradicts the words of Jesus, and is therefore

false, foolish and of evil tendency.

Nothing so invigorates the physical frame as natural light, and its absence is certain debility and premature death. Man's spiritual health can only be restored by coming to the light. The Lord said: "I am the light of the world. He that cometh to me shall not walk in darkness, but shall have the light of life." Here it is made incumbent on the sinner to *come*. Can he do so or not? If not, then the Lord mocks man in his helplessness; but if he can but will not, then his condemnation will be just, but not otherwise.

Dying man, light is congenial to your diseased soul. The spirit shrinks from darkness as from the contagion and shades of death. But physical darkness is more endurable than the darkness which must envelop the soul, spreading over all of life's eternal being and destiny; blighting on earth, all the bright flowers of hope, and chilling the spirit till it sinks despairingly at last, helpless and joyless; crushed beneath a sense of future woe, intolerable to be endured.

Solomon speaks of a day of darkness, and we suppose he refers to the day of death. To the wicked, who come to the gateway to the eternal world, destitute of hope's golden pinions to bear the soul above the roaring billows of the dismal waters, this will certainly be a gloomy day. Cheerless beyond conception will be the darkness of death, where faith sheds no light on the gloomy expanse stretching out before the departing soul, as it is torn from its fleshly mooring by the raging death-storm, and plunges into a sea, dark as Erebus, alone! Yes, all alone! Truly, is the mere contemplation full of terror, and we shrink back, appalled, and in an agony of pain, seek relief in gazing upon the glory of the land revealed by the beam that shines from Zion's hill, and gilds all the coast of life's troubled sea. When the darkness of death comes, to the Christian it is only the prelude to the effulgent beams of an eternal day, beneath a sky eternally cloudless and serene.

E. L. C.

Editorial Correspondence.

CARBONDALE, ILL.,

April 11th 1870.

Brother Garrison, Dear Sir:

My former letter left me still at Mattoon. I remained there over Lord's day after the close of the Missionary meeting. I take special pleasure in thanking the Mattoon brethren and sisters for their magnanimous generosity to me. I have never received more kindness from any brethren among whom I have sojourned for a few days. The rites of Christian hospitality were extended to me by brother and sister Alexander; brother and sister Jackson; brother and sister Montgomery; brother and sister Doran; brother and sister Curyea; brother and sister Robertson; brother and sister Perkins; sister Hinkle; sister Dora, and another sister whose name has now slipped my memory. The hospitality of the whole congregation seemed to be at my service.

This is a live church. Their finances are in a healthy condition, under the supervision of brother Dr. V. R. Bridges. They have a very interesting Sunday School. Brother J. M. Streater is preaching for them. He was called home by affliction in his father's family, so that I had not the pleasure of forming his acquaintance.

I formed a number of new and profitable acquaintances among the preachers, among whom were brethren J. M. Morgan, Shelbyville, Ill; H Gregg, Charleston Ill; J. A. Williams, Salem, Ill, and J. L. Griffin, Sullivan, Ind; also Harry Mullins of Paris, Ill.

I think the brethren of the Second District will take hold of the Missionary work in earnest.

On Monday morning, March 28th, I took the cars for Girard, going alone, brother Munnell having returned home on the previous Friday, on account of ill health. On my way I was joined by brother E. L. Craig at Montecello. We were met at the depot by brother Dr. J. W. Ballinger and conducted to the church

where brother Enos Campbell was in the midst of an interesting discourse. The meeting at Girard was appointed to organize the Third Missionary District. On another page will be found the proceedings of the meeting. Suffice it to say that it was a complete success. The Louisville recommendations were adopted with perfect unanimity.

The meeting was larger in number than the one at Mattoon.

The brethren at Girard are also hospitable and kind. I was kindly cared for by brother and sister Bellamy; brother and sister Metcalf; brother and sister Mathews; brother and sister Ballinger; brother and sister Strong; brother and sister Thompson, and brother and sister Clark.

During my sojourn at Girard, I visited the towns of Nilwood and Virden. I found a few noble spirits in both these places, greatly desirous to have the primitive gospel, in its simplicity and purity, established in their respective communities.

At Nilwood brother Craig preached a good discourse to a fine audience, in the Baptist church. We must establish the truth at both these places. We can do it and God will hold us responsible for the work.

The Missionary Board of the Third District and the few brethren in these towns must be co-workers in this matter.

Shipman also, is a place where the cause must be built up. I think something will be done for that place soon.

Just at the dawn of day on Monday morning, April 4th, I stepped aboard the cars for St. Louis, on my way to this place. On arriving at the depot in East St. Louis, I found that I would be compelled to wait seven hours for a train. So I went across the "father of waters" into the great city. At 4 o'clock P. M. I was on the train for Sandoval, where I arrived just as the sable curtains of night were shutting out the light of day. Here again I had to wait for a train, which came in due time, and I was off for Car-

bondale, where I arrived *in media nocte*.
More anon.

Your brother in the Lord,

J. C. REYNOLDS.

The Divinity of Christ.

This is a doctrine that seems to trouble many of our religious neighbors. Or perhaps, more properly, they seem to be greatly troubled, lest some one should deny it. In a Presbyterian Sunday School, in the town of P—, not long since, the following conversation took place:

Sunday School Scholar—"I was not aware that any religious denomination denies the divinity of Christ, except the Catholics."

Rev. Mr. R—"Yes, the Unitarians and the Campbellites do."

Thus the Rev. divine would impress the tender mind of youth, with the astounding announcement, that the "Campbellites" do. Do what? Why deny the divinity of Christ. If so, they are emphatically infidel, so far as the claims of Christ are concerned. Is it any wonder that so many people are prejudiced against the "Campbellites?"

But who are these people that this Rev. gentleman presumes to nick-name "Campbellites?"

Doubtless they are the people who choose to be known by the name of Christians, Disciples of Christ, or Church of Christ.

By what authority does he call them "Campbellites?" and by what authority does he say that they deny the divinity of Christ?

With regard to the first question, I will only remark, that there is no good evidence, nor just cause for it. It is a nickname, given in mockery and derision; and no man, who is in possession of the Spirit of Christ, when rightly informed, will indulge in the unchristian practice. And if he is not informed, he should never rest until he is.

But in the second place, do we deny the divinity of Christ?

I confess that this question has often occurred to my mind. I have often heard it said that these people are not orthodox. Why are they not?

Oh! they deny the divinity of Christ, the influence of the Holy Spirit and total depravity! They are not orthodox!

Now, if we believe just what the Bible teaches on any given point, are we not right, orthodox?

Orthodox, according to Webster, is, sound in the Christian faith; believing the genuine doctrines taught in the Scriptures.

Orthodoxy, soundness of faith: a belief in the genuine doctrines taught in the Scriptures.

Then, they who believe what the Scriptures teach, are orthodox!

Now, what do the Scriptures teach with regard to the divinity of Christ?

It is all expressed in these words:

"Thou art the Christ, the Son of the living God." Matt. xvi, 16.

Now, if this proposition be true, it follows that the Christ is divine. And doubtless it is true, for Jesus said to Peter, "Blessed art thou Simon barjonah, for flesh and blood hath not revealed it unto thee, but my Father who is in heaven." In truth, this is the burden of prophecy, of John the Baptist's teaching, of the evangelists and apostles; to prove that Jesus Christ of Nazareth is the Son of God.

And farther, when the apostles began to preach Christ and him crucified, and men believed what they preached, and made confession of that faith, they immersed them into Christ. Did they believe in the divinity of Christ? Most certainly.

I will quote one passage from Isaiah, concerning this wonderful personage:

"For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." Isa. ix, 6. "They shall call his name Emmanuel, God with us." Matt. i, 23. Again, "In the begin-

ning was the word, and the word was with God and the Word was God, * * and the Word was made flesh and dwelt among us." John i. Once more: without controversy, "great is the mystery of Godliness. God was manifest in the flesh," etc. Paul to Tim.

Do we believe this? then we are right, orthodox.

PRAIRIE CITY, ILL.

The Girard Meeting.

According to previous appointment, the brethren of the Third District, met at Girard, on Monday evening, March 28th, 1870.

Brother Enos Campbell was called to the Chair, and J. C. Reynolds appointed Secretary.

The deliberations continued two days and were participated in by brethren J. O. Bolin, William Van Hoesen, D. Sharples, Arthur W. Harney, J. L. Wilson, James E. Masters, D. B. Davis, W. T. Maupin, E. L. Craig, George Owen, Enos Campbell, J. C. Reynolds, P. D. Vermillion, William Dodson and others with the congregation at Girard.

The Louisville plan was *unanimously* adopted.

A District Missionary Board was elected as follows:

Dr. J. W. Ballinger, Pres't.

L. J. Thompson, Rec. Sec'y.

J. D. Metcalf, Treas.

The Board is located at Girard and all communications should be addressed to L. J. Thompson, Sec.

The Annual Meeting of the District is to be held at Carrollton, commencing on Tuesday, 10 o'clock A. M., August 9th, 1870. J. C. R.

TIME CHANGED.

The next annual meeting of the Northwestern Illinois Co-operation, will be held at Coleta, Whiteside county, commencing on Friday evening, before the first Lord's day in June, 1870. The time is changed to avoid conflicting with the meeting at Rockford.

E. ADAMSON, Sec'y.

Bearing The Cross.

BY A. P. ATEN.

To thy great suffering, Lord,
I turn my weary eyes;
Why should I care if thou accord
To see thy sacrifice?

Upon thy bending form
The heavy cross is laid,
While rages round the fearful storm
That human ire hath made.

What reeks the gasping crowd
That 'neath the crushing weight
Thy holy human form is bowed,
Result of mortal hate?

O, grant to me to know
The love that scorneth shame;
To feel the pure unselfish glow
That o'er thy spirit came!

Have I no cross to bear,
No scorn from human pride?
Grant me thy heavy cross to share,
O, Savior, crucified!

As up the rugged road
Thou hast at all my woe,
May all thy blessed grace bestowed
My grateful spirit know.

Can I thy footsteps tread,
If I no cross may take?
Shall I by holy hands be led,
No ruler for thy sake?

As holy angel hand
Lifts up thy suffering form,
Be mine shall not some seraph stand
To bear me through the storm?

Shall I a thornless path
Of flowery pleasure tread,
While fearful storms of human wrath
Burst on my Savior's head?

Rejoice, O! Crucified,
The homage thou wilt bless,
And clothe in glory to thy side
May I thy love possess.

AMINGTON, ILL.

Who are the Judges in cases of Discipline?

NUMBER 6.

My four first articles under this caption were intended to negative the following profuse proposition:

"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."

I think it was demonstrated in those four articles, that this proposition was unscriptural, unreasonable, impracticable and mischievous.

In my fifth article, which was published in the February number of the *Eccho*, I took the affirmative of the following proposition:

"The Elders (or Bishops) of the congregation are the proper judges in the cases of discipline."

This I believe to be true, under the restrictions and qualifications as indicated in article number 5, to which the reader is especially referred.

My present object is to present a few of my reasons for affirming this proposition.

1st. There are rulers in the church. Proof—"Salute them that have the rule over you." Heb. xiii. 24.

This most clearly indicates that the church in Jerusalem had rulers over the members, and that every member was *not* considered a ruler; and so should it be now in our churches; for the Jerusalem church was a model church.

2d. The Elders or Bishops, are rulers in the church.

Proof—"Let the Elders that *rule well* be counted worthy of double honor." I Tim. v. 17.

3d. Since it is as true as the Bible, that an Elder (or Bishop) is a *ruler*, no one should be appointed to so important an office who does not furnish the proof of his ability to rule, by ruling well his own family. Proof—"A Bishop must be one that *ruleth well* his own house, leaving his children in subjection with all gravity." I Tim. iii. 4.

4th. An Elder (or Bishop) being a ruler, and his being a position of honor and temptation, and a position requiring the opportunities of age and experience, therefore, no young man or young convert should be appointed to fill such a responsible office. Proof—"A Bishop must not be a novice, lest being puffed up with pride he fall into the condemnation of the devil." I Tim. iii. 6.

A young man, without experience, sud-

denly invested with the prerogatives, the authority and honors of a *ruler*, is in danger of being lifted up with pride, and being condemned for the same sin that the devil was guilty of, but this danger would not exist unless the Bishop's office was one of power and honor.

5th. The Elders (or Bishops) should be faithful, and not weary nor slack in their work of ruling, nor should they suffer themselves to be discouraged.

Proof—"He that giveth, let him do it with simplicity; he that ruleth with diligence; he that showeth mercy with cheerfulness." Rom. xii, 8.

This passage clearly indicates that there is, at least, one in the church whose business it is to rule, and who is liable to rule with slackness, but is commanded to "rule with diligence."

6th. The *rulers* in the church are men who are "apt to teach"—who can "put to silence gainsayers"—who can "hold forth the word of truth"—can speak the word of God.

They are men of strong faith and good behavior, and it is the imperative duty of the whole church to remember them with especial respect, and to follow their faith (or fidelity).

Proof—"Remember them which have the rule over you, who have spoken to you the word of the Lord, whose faith follow, considering the end of their conversation." Heb. xiii, 7. See, also, I Tim. iii, and Titus i.

It would be very difficult to harmonize this scripture with the doctrine that there are no individuals, in the church, possessed of ruling power, and especial prerogatives, and honors, over the other members.

7th. The Elders, (or Bishops) who are declared to be rulers, not only demonstrate their ability to rule by "ruling well their own houses"—they are not only men of age and experience, and "able to speak forth the word of God"—to "put to silence gainsayers."—they are not only "men of good behavior"—men "of faith," who "rule well," who "rule with diligence, and worthy to be counted

entitled to double honor," and to be remembered with especial respect, and "their faith to followed," but they should also be obeyed.

Proof—"Obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they that must give account, that they may do it with joy and not with grief, for that is unprofitable for you." Heb. xiii, 17.

The foregoing passages of scripture, represent some of the qualifications, duties and prerogatives of the Elders (or Bishops) of the Church of Christ.

If it was my purpose to canvass the whole subject pertaining to Elders, I should have use for a much larger part of the law of the Lord, but I only wish to introduce that which is relevant to the question, "Who are the judges in cases of Discipline," and to the proposition I affirm.

It is admitted that the Elders must be teachers, and pastors, and feeders, and shepherds, and patterns, and in regard to these things there is no dispute, but I maintain, also, that they are actual rulers, and should know how to rule, and should "rule well"—"should rule with diligence," and be *honored* and *obeyed*, and this, I think, I have sustained, by testimony, as good as the word of the Lord.

If any one should say that the two last passages, quoted from the Hebrew letter, do not refer to the Elders, I would reply:

1st. There is not even a hint in the passages, or context, that they refer to persons exclusive of the Elders.

2d. That as it must be admitted that the Elders are *Rulers*, and that it is part of their business to "rule diligently," and to "speak the word of God," to "labor in word and doctrine," and to "watch for the souls" of the church, so these passages are perfectly consistent with the qualifications, duties and prerogatives of the Elders, as clearly taught in other parts of the Bible.

3d. It occurs to me that the only reason an objector could have, for thinking these passages do not refer to the Elders,

(or Bishops,) would be because the words *obey* and *submit* were in them. "Obey them that have the rule over you, and submit yourselves." If the words *obey* and *submit* were taken out and their places supplied with the words *esteem* and *love*, I suppose, under all the other circumstances of the case, no one would say the passages did not refer to the Elders.

But the words *obey* and *submit* are in the passages, and though the presence of these words is the reason some opponents offer for saying they do not refer to the Elders, yet the reason offered, is worthless, unless it can be shown in other parts of the Bible that the words *obey* and *submit*, as found in these passages, would teach an untruth if applied to the Elders, and this cannot be done.

To make the fallacy of the objection appear still plainer, I suppose a man says, "I do not believe, sir, that Heb. xiii. 17 has any reference to the Elders." I would ask him, "why do you not believe it?" He answers, "Because if it refers to the Elders, then the Church should *obey* and *submit* to the Elders, and I do not believe the Church should do any such thing."

Such a reason will not satisfy those who are after nothing but truth. Such a reason would be too much like the Pedobaptists, who say that "born of water" and "buried with Christ in baptism," do not refer to baptism, because, if they did, then they would teach immersion, and those Pedobaptists do not believe in immersion—anything in the Bible, therefore, that teaches immersion cannot refer to baptism. And so with our objector—anything in the Bible that teaches that the church should *obey* and *submit* to the Elders, cannot refer to the Elders, simply, because the objector does not believe the Elders are entitled to any such prerogatives.

4th. Ruling and obedience are co-relative terms, like husband and wife, father and son, and each one essentially implies the other.

There is no wife without a husband, no

son without a father, and no ruler without a subject, and no ruling without obedience.

If the Elder (or Bishop) is a ruler, he must have subjects, and if he rules, some must obey. This is self evident, as much so as is the fact that no one can obey without some one to rule.

As it is agreed that Elders are frequently represented in scripture as rulers, *over*, or *in* the church, and as they could not rule unless some obeyed, so the passages in Hebrews only express the obedience which was, before, essentially implied, and, therefore, these passages are doubly shown to be consistent with the official position occupied by the Elders.

5th. In addition to the foregoing convincing reasons for applying these passages to the Elders, it is a gratifying fact that such men as John Wesley, Adam Clarke, James McNight, A. Campbell, W. K. Pendleton, and others of scriptural intelligence, have all taught that these passages referred to the Elders.

I affirm that the words "rule," "ruler," "ruleth" and "ruled," imply most essentially the *obedience* of the persons or things ruled, and we need no better proof of this than is seen in the manner in which these terms are employed in the Bible.

These words occur *one hundred and sixty-nine* times in the Holy Scriptures, and I have not been able to find a single exception to the rule, that the obedience or submission, or subjection of the persons or things ruled, is expressed or implied.

There may be supreme rulers who have no superiors, and there may be subordinate rulers, who are responsible to higher authorities, but obedience is always expressed or implied, as the reader will see by consulting Cruden's Concordance and the Bible where these terms occur.

Joseph, Moses, Solomon, David, the Sanhedrin, the Messiah, the holy Apostles, Fathers, Husbands, Elders, Magistrates, and Satan, are all called rulers in the Bible, and the same signification of obedience holds good in every case.

I would not go back to the old Testa-

ment for *law*, for we are not under the *law*, but under Christ, but I would go to the old Testament to learn the current meaning of words and phrases employed by the New Testament speakers and writers.

As Jesus and the Apostles introduced no new vocabulary of words, but employed the words already in use among the people, and as the words *rule* and *ruler*, or their original representatives, were in common use when the new dispensation was introduced, and as these words had been in use more than fifteen hundred years, so when the words *rule*, *ruler*, *ruleth* and *ruleth*, would be employed by the Savior and Apostles, the people would, of course, give the terms the same signification they had been in the habit of giving them during the previous Jewish dispensation.

Now, it is clear that the Elders were called rulers and required to rule by the Apostles, and it is equally as clear that the common signification of these terms was to exercise some kind, and some degree of authority by which obedience was required.

If the reader will examine Deut. i, 12-17, he will learn something of what ideas the people attached to the word ruler. "How can I myself, alone, bear your burdens, and your burden, and your strife? Take you wise men, and men of understanding, and know among your tribes, and I will make them *rulers over you*. And ye answered me and said, the thing thou hast spoken is good for us to do. So I took the chief of your tribes, *wise men*, and *knows*, and made them *heads over you*. Captains over ten thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes, and I changed *your judges* at that time, saying, *That the cause of your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment, but ye shall hear the small as well as the great. Ye shall not be afraid of the face of man, for the judg-*

ment is Gods." See, also, Ex. xviii, 19.

According to this scripture, with which the Jewish people, (to whom Jesus and the Apostles spoke and wrote,) were very familiar, those individuals called *rulers* were "wise men"—were popular men—"known among the people," and had authority to hear and decide cases of dispute between their brethren—they were to sit and judge righteously, the small and the great, and not to fear the face of man.

These officers were called *rulers*. It was their business to sit in judgment, and judge the law and testimony, and to decide in cases of discipline.

These rulers possessed qualifications which made them the best men of the whole congregation of Israel.

They were "wise men," "righteous men"—men of courage and integrity that could not be bribed. They were men of age and experience, of good judgment, and well and favorably known among the people. Such were Jewish rulers, and such would naturally be the Jewish rulers of a ruler in the church.

The Court, called the Sanhedrin, was composed of seventy men, supposed to be the wisest and best men of the nation and these were called *Elders*, and also *rulers*.

To a Jew—the words *elder* and *ruler*, signified nearly the same thing. Their etymology was different, but their current use was the same.

It was the business of Jewish Elders or rulers to sit in judgment on the law and evidence in matters of dispute and discipline.

The current idea of a ruler in the Apostolic days, and in the days of Christ, in the Jewish country, that of a judge as well as a teacher and pastor.

When the Elders (or bishops) were called *rulers*, by the Apostles, the people could scarcely avoid thinking of shepherds, teachers and judges, and of flocks, pupils and subordinate and responsible subjects.

When the Elders were, by the Apostles called *rulers*, and commanded to rule

well—to rule diligently—the people would be justifiable in granting to the Elders the same prerogatives they had always been in the habit of granting to the rulers, appointed by Moses, unless some new and arbitrary meaning was attached to the term, and if such had been the case an explanation would have been made.

All associations of men have wants, which demand the existence of shepherds, teachers and judges.

These may be combined in one man, or two men, or three, or they may be changeable, or permanent, but no permanent association can be maintained without some one to feed and protect—some one to teach, and some one to judge in matters of difference.

So it was in the days of Moses, and hence he appointed judges and called them rulers.

So it was in the establishment of the Church of Christ. The appointment of rulers was an after-thought with Moses, and he did not appoint them till the necessities of the case demanded it, and then he made the appointment by divine authority.

So in the beginning of the Church of Christ there were no Elders, but as soon, and as far, as they were needed by the Churches, they were appointed by divine authority as fast as sufficiently qualified individuals could be found.

Before Elders were appointed, the Apostles, or transient Evangelists, could act the part of shepherds, teachers and judges, or if these were not present, then the wisest and best men of the congregation would have to be called by the Church to fill these positions *pro tem*.

Hence, before the Corinthian Church had any Elders, we find Paul recommending the selection of the wisest men in the church who were able to judge—to judge between their brethren. See I Cor. vi.

The same necessities for judges existed in the Corinthian Church, when Paul wrote his first letter to that church, that existed for judges among the Israelites, fifteen hundred years before, when Moses

appointed judges and called them rulers.

But the Corinthian Church appeared to have no material qualified for Elders or rulers, or judges, and the best they could do would be to select the wisest men they had to serve *pro tem*. I think we can find Churches now which very much need Elders, but, for want of the scriptural material to make them of, are compelled to do without them, and to get along as best they can with temporary committees, composed of their wisest and best men, and it is better to do this than to appoint unscriptural men.

From the foregoing, we conclude that those Elders, (or Bishops,) who possess the scriptural qualifications, are not only pastors and teachers, but *rulers*, also, with authority to sit on seats of judicature, and judge the law and evidence in cases of discipline, and that such Elders should be obeyed and counted worthy of double honor, unless they are guilty of non-feasance, or misfeasance, or malfeasance, and then the church should proceed against them by a committee of its wisest and best men outside of the Eldership, but never by a mass meeting court.

May the Great Head of the Church guide and confirm us in the way of all truth.
MOURNER.

C. W. SHERWOOD.

The Church.

SERMON 4.

ITS MISSION AND DESTINY.

By the mission of the church, I mean the word that it was designed to accomplish by its divine Head and Founder—Jesus Christ.

That the church has a definite work to perform, will be called in question by no one, I presume, who recognizes it as a heaven-ordained institution.

What the nature of that work is, may be learned (1) from the reasons assigned for building the church, and (2) from the history of the church while acting under apostolic supervision.

In I Peter ii, 45, we have one reason stated thus:

"To whom coming as unto a living stone, disallowed indeed of men, but chosen of God and precious, ye also as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices by Jesus Christ."

The offering up of "spiritual sacrifices" to God by Christ Jesus, is one of the reasons assigned why Christians are built up into a spiritual house—the church.

What these sacrifices are that this royal priesthood offers up, we are told by Paul, Heb. xiii, 15:

"By him (Christ) therefore, let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to his name."

The worshiping of God through Jesus Christ—a thing that had been done under no previous dispensation—was one of the ends to be accomplished by the establishment of the church.

Paul, in his first letter to Timothy, uses the following language:

"These things write I unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, THE PILLAR AND GROUND OF THE TRUTH."

The church, it is here stated, is "the pillar and ground of the truth"—that which defends and propagates it. It is God's chosen instrumentality for converting the world to Christ. It is the sacred repository of God's power to resist every form of error and successfully prosecute every enterprise for the advancement of Christianity.

Said a preacher of one of the orthodox churches to me a few days since, when I was urging the importance of Christians uniting to resist the encroachments of Catholicism and Infidelity in this country, "I am not at all anxious about the present state of things, God will take care of his cause and people."

"So he will," I replied, "but the church is the pillar and support of the truth. It is God's chosen means for defending his truth against every evil in the land. He works on the world through the church. If Christians close their eyes and ears to the dangers that threaten the religion of Christ, and fold their arms in ignoble ease, while the enemy is besieg-

ing the very doors of our citadel, Catholicism, Infidelity and Sectarianism will take the country."

And so I believe. But I have no idea that all Christians will so forget the obligations of their high calling, as to act thus. Hence, I am not without hope. But that God is going to fight all these false isms, and convert the world to Christ, independent of any efforts on the part of the church, is a fatal delusion. The Devil would want nothing better than for all Christians to believe such a proposition as that and act in harmony with it.

From scripture quoted, it appears that the church was instituted (1) for the worship of God, (2) for the support of the truth. Or expressed in other terms, (1) to save itself, (2) to save the world; and of course, in so doing, to glorify God. This generalization, it seems to me, comprises the entire work of the church. A careful examination of the oldest and most reliable history of the Christian church—that written by Luke about the year A. D. 63, as recorded in Acts of Apostles—corroborates this twofold view of the work of the church.

The labors of the apostles seem to have been directed to the establishment of the simple worship of God in the congregations and to carrying forward the banner of the cross and planting it over pagan temple and Jewish synagogue.

The congregation at Jerusalem, when dispersed, "went every where preaching the word." What a missionary spirit is here displayed! Driven from their homes and loved ones by cruel persecution, deprived of the comforts and endearments of home-life, these humble disciples hesitate not to preach Jesus to the strangers among whom they sojourn, though exiled for so doing. O, for more such love, zeal and moral heroism! Their missionary "plan" was to go "every where, preaching the word."

It is equally the duty of those who have learned of Jesus and tasted the sweets of redeeming love to go "every where, preaching the word," either in

person or by their means. He who refuses to do so, is absolutely wanting in primitive zeal, earnestness and liberality. Let us not conclude that we have established the "ancient order of things," while we subordinate Christianity to the affairs of this life, and while each one of us considers the things which he possesses his own, and uses them for the gratification of his lusts, instead of laying them at the apostles' feet, for the "Master's use." O! for more of that self-sacrificing spirit that led the primitive Christians through "flood and flame" for Jesus' sake! That caused them to lay their wealth, their reputation and even their *lives* upon the altar of Christianity, and count *all* things but loss for the excellency of the knowledge of Christ Jesus our Lord.

When *will* the church awake to a sense of her high calling, and heaven-imposed responsibilities?

When will she realize that the destiny of untold millions of deathless spirits is in her hands?

When will she rise and put on her beautiful garments?

When will Solomon's vision concerning her be realized, when he saw her "look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?"

How long, brethren, shall we hold the truth, and not give it to the benighted in our own and heathen lands?

How long shall the castles of error in our very midst, remain unassailed?

God forbid that we should so far forget our high and holy mission as to conclude that we have naught to do but to defend the pure and simple religion of Jesus Christ, against the false accusations and malicious misrepresentations of prating sectaries and captious infidels.

Too long have we been content simply to ward off the unjust blows dealt by partisan strife, or denominational zeal.

We want an aggressive warfare. My heart is already cheered with the indications of a grand forward movement of the army of the faithful.

Let the watch-word "FORWARD!" be heard ringing out all along the line. Let the sword of the Spirit, gleam up-lifted in every soldier's hand.

To doubt the result of such a warfare would be disloyalty to the great Captain of our salvation.

But outside the influence of denominationalism, the church has a grand and mighty work to do. It is to carry the lamp of divine truth to the nations groping in moral darkness, and reveal to them their origin, duty and destiny.

Said the Savior to his disciples, "Ye are the light of the world." The church is the great moral light-house of the world, erected on the adamant rock of God's truth, to enable the tempest-tossed mariner on life's billowy sea, to guide his frail bark off the reefs of sin and the maelstrom of infidelity, and anchor safely in the quiet harbor of an eternal calm.

Again, the Savior says, "Ye are the salt of the earth."

The office of salt is to save. The work of the church, then, is to save; yes, to save the lost and ruined sons and daughters of Adam's race. They need saving. They are lost. They are condemned. It is not a question as to whether sinners *will* be condemned or not. They are *already* condemned. The question is, shall they be *rescued* from this lost condition?

What say you brother or sister? What are *you* doing for the accomplishment of that end?

Do you say you can do nothing?

It is Satan's delusion. *All* can and *must* do something in this work, or forfeit the plaudit of the Master, "Well done, good and faithful servant."

Only let each member feel that the work of saving souls is *his* work and that God will hold him to a strict account for the performance of his part of it, and it *will* be done. The sense of *individual responsibility* in the matter of sending the gospel to "every creature" in "all the world," is the chief want among us, brethren. I rejoice, however, that

there are indications of a reform in this respect. Private members of the church are beginning to feel that *they* have a share in this work.

One instance:

A brother poor in this world's goods, came into the office a few days since, and after paying for the *ECHO*, handed me a five dollar bill, saying, "here is some money that I want to give to send the Bible to the heathen. You will know where to send it."

As I took the hard-earned money from his labor-worn hands, I could but thank God for such men.

I have no idea but that he will be blessed here temporally and spiritually for that noble deed. But more than that. He will receive dividends on that deposit in the bank of heaven, through the ages of eternity.

When each Christian shall employ the means that God has committed to his care, to the furtherance of Christianity, then the church will have entered properly into the grand work assigned it. It will then be a power in the land.

Of course, in the prosecution of its heavenly mission, the church will meet with conflicts and trials and sore persecution. But amid all these the humble Christian can rejoice in view of the glorious

DESTINY OF THE CHURCH.

We are engaged in no doubtful struggle. The church of God will come off victorious. It will roll on triumphantly until it shall have filled the whole earth. History and prophecy combine to establish the proposition that the church will overcome all opposition. Its Builder said that the gates of hades should not prevail against it. So far, history attests the truth of the declaration. Principalities and powers have been arraigned against it. Kings and princes have sought its destruction. But the banner of the cross to-day waves over the ruins of Empires and the graves of despots that aimed to check or extinguish the religion of the meek and lowly Nazarene.

So shall it ever be.

John gives a most vivid description of it in the twenty first and twenty-second chapters of Revelation, as it was shown to him in the isle of Patmos. "Come hither," said the angel to John, "I will show thee the bride, the Lamb's wife."

John was then carried away in the Spirit, to a "great and high mountain," where the angel showed him "that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God." Rev. xxi, 9-10.

Again John says:

"And I, John, saw the holy city, new Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband.

"And I heard a great voice out of 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 God 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."

What a soul cheering prospect is here opened up for him who is a faithful member of the church of Christ!

What care we if here our eyes are often dimmed with blinding tears of sorrow? "God shall wipe away all tears from our eyes."

What! though we are encompassed by death here, on every side and know that we must yield to its power?

Up there, "there shall be no more death."

Do we sorrow and cry out in bitter anguish of soul, down here? Up there it is written, there shall be "neither sorrow nor crying."

Are we often pained here in body and mind?

Not so, in the church triumphant; for the "great voice out of heaven" proclaimed, "neither shall there be any more pain; for the former things are passed away."

Are these things not worth striving for?

Methinks if I could only keep this grand destiny of the church, constantly before my mind, I would be more thankful, more humble, more diligent in the service of him who has called me by his gospel to such royal honors.

My soul swells with delight, as by an eye of faith I take a view of the riches, honors and unfolding splendors of the new Jerusalem. I long to tread her golden streets, and gaze upon her jasper walls. My soul paps to be bathed in the crystal waters that issue from the throne of God and of the Lamb. My spirit hungers for the life-perpetuating fruit that hangs pendant from the tree of life. I long to ramble with patriarchs, prophets and apostles,

"O'er all these wide extended plains,"

and admire the manifold wisdom and goodness of God. I want to gaze with enraptured vision upon the shining ranks of celestial intelligencies that do homage to God and the Lamb, and listen to the ravishing strains of redeeming love, sang by a great multitude which no man could number, redeemed out of every nation, kindred, tribe, family and tongue.

Dear reader, may it be your happy lot, and mine, to be in that innumerable company, having crowns on our heads and palms in our hands, and with voices tuned to nobler song, ascribe the praise of our salvation to God and the Lamb forever and forever more!

J. H. G.

OUR NEW MINISTER, AND WHAT HE ACCOMPLISHED.

BY S. J. CLARKE.

CHAPTER IV.

(CONTINUED)

After a little farther conversation in relation to disputed points, Mr. Sinclair retired, leaving his host to a train of reflections which it is hoped will result in great good.

How many persons are now living like Mr. Melnotte, who really desire to follow Christ, and who would make earnest and active Christians, but are kept out of the fold because of the divisions existing among the professed followers of him "who spake as never man spake!" How many, too, have passed away, dying with-

out hope, because of such divisions? And yet many profess to believe such divisions are right, and in their prayers thank God that they do exist! O, could they but realize into what error they have fallen, they surely would not mock the prayer of our Savior, who prayed to the Father that his followers all might be one!

Let all the true followers of Christ earnestly advocate the doctrine of Christian union whenever opportunity offers, and work to accomplish that object.

CHAPTER V.

We have stated among the number attending the protracted meeting, was Miss Laura Brown, daughter of the gentleman mentioned in our first chapter, as holding a conversation with Mr. Melnotte and who expressed himself very freely and emphatically about the "Campbellites," whom he hated with a "pious hatred." The "good seed" having been sown in her heart and having become convinced of the truth of the doctrine, as taught by the Disciples, she has wisely concluded to obey. She confers with her father before taking the step. Asking the privilege of having a private conversation with him, she says:

"Father, have you any objections to my uniting with the church?"

"Why, no, my daughter. It has long been my desire to have you unite with us, and I have prayed fervently for the Lord to change your heart, and that his Spirit may be given you."

"But, Father, are you particular as to what denomination I unite with?"

"Why, what church would you unite with, but the one in which you were baptized, and in which your mother and myself have long been members?"

"Father, I can never unite with the Methodist church."

"What! never unite with the Methodist church? Pray, what objections have you to the Methodist church?"

"Many things taught by them I cannot believe to be true."

"Do you think you know more than

the many thousands of good and pious men and women who have lived and died consistent members of this church?"

"No, father, I do not. But do you not think it possible that they all might be mistaken in their views?"

"Perhaps, yet not very probable. See how God has blessed this church by the out-pouring of His Holy Spirit upon all the efforts of the holy men who have labored in it."

"But can you judge of the truthfulness of the cause by the number converted to it?"

"How else could you judge of it?"

"I know of one way and that is by appealing to the word of God. If their practices are in accordance with the revealed word, it must be true; otherwise not. Now, I know you would not judge the Mormon church to be true from the success attending it."

"No, I would not."

"Why?"

"Because—"

"Because their practice is not in accordance with the revealed word of God."

"Well, that is true."

"By the same standard that you judge the Mormon church, I judge the Methodist."

"Well, what denomination do you think of uniting with?"

"The Christian."

"What? the 'Campbellite church?'"

"That is what they are nick named, I believe, yet I have never known one to acknowledge the name."

"It matters not what their name may be. I can never give my consent to your uniting with that church."

"Why, father?"

"Because the whole pack of them are no better than infidels."

"Why do you say so?"

"Why do I say so? Don't they deny the divinity of our Lord Jesus Christ? Don't they deny the operation of the Holy Ghost?"

"No, father."

"They don't, eh! I wonder if they don't! Well, all I can say is that I have

been mightily deceived in them, that is all."

"Well, father, if you have heretofore thought so, you have certainly been deceived. None believe more strongly in the divinity of our blessed Savior, and the gift of the Holy Spirit, than this same people. I have taken great pains to inform myself as to their views, knowing that concerning this sect it is every where spoken against."

"It seems strange that so many have likewise been deceived."

"Not strange at all. Interested parties desire to keep the masses in ignorance as to their teaching, and many will not take any trouble whatever to inform themselves. Have you ever read any of the publications of these people or heard one preach?"

"No, I have not, nor do I ever want to. I have not time to waste upon such people. If I attempted to learn the views and practices of all the heterodox denominations, I would have no time to attend to my duties as a member of the Methodist church."

"But, father, this denomination base all their views and actions wholly upon the Bible."

"I wonder if all others don't profess to do the same thing?"

"Not wholly, I believe."

"How is that?"

"Others adopt a written confession of faith, and all their actions have to be governed by that."

"But are their confessions of faith not based upon the Bible?"

"Partially so."

"Why not wholly?"

"If wholly, all would be alike. As they are not, we can come to no other conclusion than that the inspiration from which they were derived, is from some other source than the revealed word."

"But, how about these 'Campbellites?' Is there any unanimity among them?"

"Perfect, so far as I know."

"In regard to baptism, what are their teachings?"

"Immersion in water into the name of

the Father, Son and Holy Spirit is the only Christian baptism."

"Would you renounce your baptism by uniting with the church?"

"I have never been baptized."

"Never been baptized! Why, when you were but a mere babe, I had you dedicated to the Lord in baptism."

"I do not call that baptism."

"Pray what do you call it?"

"Anything but baptism. I was not conscious of the act performed, and that act was not sufficient in itself to constitute baptism."

"Pray where did you learn so much?"

"From the Bible."

"And upon disputed points do you pretend to know more than such men as Luther, Calvin, Wesley and other equally renowned men?"

"I do not make any great pretensions as to Biblical knowledge. The word I endeavor to study for myself in order to know what is my Master's will, and knowing it, that I may obey it."

"And you are determined to unite with this 'Campbellite' church."

"I know of no other to which I can unite."

"Well, all I have to say is that if you do, you are no daughter of mine. I can never consent to your disgracing yourself or family by uniting with this sect."

"But, father, I believe that they teach the truth as it is revealed in God's word; and believing this, is it not my duty to obey? In the language of two of Christ's Apostles I would ask, 'whether it would be right in the sight of God to hearken unto you more than unto God, judge ye?'"

"I can say no more to you upon this subject, but my mind is made up. I can never shelter a heretic under my roof, especially my own daughter, who, under pretense of obeying God's word, disobeys a precept about which there is no doubt—'honor your father and mother.'"

"But, father, I do not dishonor you in obeying God's word. Your commands I am ever ready to obey when they do not conflict with a duty I owe, as a rational being, to my God."

"Enough, I can say no more."

The father passed out of the room leaving his daughter to her own sad reflections, determining in his heart to discard her if she but dared unite with the hated "Campbellite" church. To what bare ends will religious prejudice often lead a man! Drive from his house an only daughter, because she dared to think and act for herself in matters pertaining to the eternal welfare of her own soul. And the daughter, will she dare do right? We trust she will.

(TO BE CONTINUED.)

"THE EXCELSIOR."

Some things appear singular and mysterious, until they are explained, and perhaps our brother W. T. Horner, could throw some light on the matters to which we shall now refer, namely:

One year ago, last January, influenced by myself, the Sunday School connected with the Church of Christ, in Carrollton, Illinois, sent \$8 00 to brother Horner for sixteen copies of the "Excelsior," and on 15th of March, A. D. 1870, the fourth number came to hand, having eight instead of sixteen pages, one of these covered with advertisements, and besides this, contains an article five columns in length, on the Ramsdell oats question. Does our brother really think such papers as "Demorest's Monthly," "Harpers' Weekly," and "Bazar," and the "Independent," are the "best papers to read?" They must be all right, as he says he "endorses them." Is the endorser ready for all the consequences?

E. L. CRAIG.

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*Chats with the Preachers of
the Military District.*

NUMBER 4.

WORLDLY WISDOM.

Mr. Hume, once upon a time while going down a dark passage, fell down a flight of stairs and hurt himself severely. He was offered the light of a candle by his host, but he indignantly rejected it contending that the light of the moon and stars was sufficient. After his fall, it is probable that he realized that in a dark passage, in connection with a steep flight of stairs, "light from above" had its value. Mankind are prone to think that human wisdom is, if not infinite, yet all sufficient for the life that now is, as well as the life to come. It is useless to reason; they must make the experiment themselves, and find out how futile the wisdom of the world is, to solve the great question of our last paper, before they are commenced. Generally it is by the rough lessons of falls, and disasters, that like he, (Hume,) they realize there are circumstances where the light of nature is not sufficient.—They must search and find out that their God is only a block of wood, before they will cease to worship it as a deity. And I propose helping this investigation, and making the experiment, and see what light worldly wisdom will give me in reference to my God, my destiny, and the world to come. I repeat what I have said, viz. that eliminate the light derived from the Bible, from the various systems philosophies and scientific theories, and they are as dark as Erebus in reference to the three all-important questions that agitate the soul of every man. To test this, suppose we shut up the Bible and blot out every ray of light derived from thence, and then start upon a tour of inquiry. What would the result be? What answer would we receive to our questions? Let us see.

Behold here, hoary and sear the genius of history. The records of the past are engraven on her tablets, and she holds

them out to us to read. Con them over well, and now what is the result? Not one ray of light. Man was born before history; of his origin there is no line inscribed on her scroll; of his state she reveals somewhat; and here the pages are black and red as the record is alternately of blood and crime. But this is a fearful revelation; for if there be a just God, can he spare—must he not exterminate so corrupt a race as the tablets of history demonstrate man to be? Of his destiny she speaks but one thing. One voice sounds through all her pages. It is that man must die. And the greater part of her records do but show how that by sword and flame; by poison and by dagger; by pestilence and famine; by gibbet and by stake; by lightnings and earthquakes; by vapors and damps of the earth, and by dews from heaven; by blasts and hurricanes; by diseases and sorrows; by his own hand and the hand of his fellow, man hastens to his long home. She tells how even science became at first valuable, as nature was tortured to give up the secret of life—that the effort was continually made to wring from her the mystery how man should live forever. And history records the failure and tells how those grand old dreamers—the alchemists—traversed sea and land, and spent princely fortunes, to find the fountain of perpetual youth, and died in poverty and despair, while striving to quaff the cup of immortality. Here we may pause, and sorrowing pursue our way for the history of the past is silent, and answers not our question. Nay, it answers and tells us its province is with the past and not the future. Men go to the grave, but profane history contains no record that even one ever rose again.

Here in the cool groves of the academy, and the classic shades of philosophy, rest we awhile, and from yonder venerable sage, who for years has pondered o'er these things, we may find a satisfactory answer to our question. Let us ask him.

Oh! sage, who hast spent thy time studying the teachings of Godlike philosophy, dwelling the meanwhile in

those higher regions of pure intellect, into which the gross and carnal cannot enter, tell an anxious inquirer, whence he is? What he is? And whither is he going? Hear his answer. Rightly, my son dost thou behold in me, the wisdom of the ancients. Through long and weary years have I mused on the ponderous maxims of the mighty minds who once, incarnate, walked these shades. I am the spirit of philosophy, and bear within me the concentrated light of the thoughts of ages. Hear, then, the answer to your question. We know not from whence we are. In the eternal womb of nature all things were, and from matter all things sprung. How this plastic matter assumed this form, and whence its thought and volition came, the sages are, in uncertainty, divided and ignorant. Content ye, therefore, with this: what was unknown to the giants of the past cannot be known by the pigmies of the present. We are waifs on a mighty ocean drifted on by the waves of a stern necessity. We rise and fall as the tide ebbs and flows. It carries seaward, we float; it carries us shorewards, we are stranded. What is after that thing men call death, is at best, but uncertain, for it is unknown.

Of immortality, Plato reasoned well, and the godlike Socrates desired death. But mists and darkness over-proud the vast unknown plain, and age dims the eye of the philosopher ere he approaches the verge. Could we, with unobscured sight, gaze through the darkness, or with the portals of the ear, ajar, list to the echoes of that sounding sea, something of surety we might, perhaps, obtain. But the sages are men and not gods, and with all human intellects, with beclouded eyes and beclouded ears, we must gaze on the vapors that hide the unseen, and list to the tones of the invisible. No voice have we heard to tell us what lies beyond. No light have we seen to discover what lies hid in the darkness. Ah, thou divine Aristotle! hadst thou but lived a half century more, then, perhaps, would these doubts be extirpated, these

speculations absolute truth. But, alas! the Stagirite died too soon. And here the voice ceased, and the spirit of philosophy could tell no more.

With silent feet, like those who walk in sadness, let us go to the palace of the genius of science. With trembling lips I ask, what am I? Sharp, stern, and decisive comes the answer—a child of the dust. And what can'st thou tell me of myself, for I seek knowledge? Knowledge, child of the dust, is the province of science. In our fair domain we profess no speculation, we claim to have no uncertainty. Here mayest thou know much, and learn secrets hidden for ages from the ignorant, but made known to those who have passed over the portals of our temple. I can count for thee the visible stars, and I can shew thee celestial hosts so numerous that it were an easier task for thee to count the sands of the sea than number them. Wonders in the sun and moon can I reveal, and all the wondrous order of the sublime march of the starry armies can I explain. Laws that govern the earth, I can lay open before thee, and no object so vast, no object so minute, but it is our grand province to class in our domain. Sea and land, yield us contribution and tribute. Earth and air, and sky, surrender their mysteries at the command "of our so potent art." Springs that gush from the hill side, cataracts that fall from precipices, streams that meander through the meadow, rivers that flow to the sea, these shall lay at thy feet as captives, and shall answer all thy questions. Caves shall reveal thee their secrets. Mountains shall speak their birth. Every strata of the earth's grand ribs shall tell its own story. The inmost recesses of the bowels of the earth shall proclaim their treasures and the gases required for their formation. Clouds and wind, and rain, lightning and the elements, heat and cold, these are our servants. Birds, and beast, and fish, and reptile, and insect, plant, and tree, and flower, all are in our domain, and their dumb voices shall speak and teach thee wisdom by handmaids and acolytes and

all visible things.

The microscope, telescope, crucible and blowpipe, are the instruments of my omnipotence. Nor can I tell thee all that I would learn thee. Thou hast more here than thou can'st fully know. Enter then the portals of the temple. Up and to work, and let thy mind be at rest. Not satisfied! What more would'st thou know child of the dust? Thy soul? Thine immortality? Vain dreams! Fond fool, I have laid the body of such as thou upon the dissecting table. I have taken the scalpel and the knife. I have separated the sinew from sinew, muscle from muscle, bone from bone. I have examined all thy parts with a microscope, and this thing thou callest thy soul, science has never yet seen. Thine immortality, never yet, when once dead, has science seen aught live again. Thou returnest to thy primal elements, to become the food and soil, whereby thou dost sustain the life of others, who in time shall die and be like thee, the protoplasm of other lives.

Be content, thou proud worm, to know such things as can be known. Science deals with the known, with matter, with substance — disturb not its genius with questions about shadows and dreams.

And here I stop my hopeless search, and what profane history, philosophy, worldly wisdom, nor science can tell me, my open Bible does. Nor is it a cunningly devised fable. No opinions, but an authentic document, confirmed by cotemporaries, and endorsed by time, and it tells of facts. That men really, and truly, saw the dead arise, and were not, and could not be deceived. That God's own son was on earth, speaking good will to man — dying that they might live, and opening the kingdom of heaven to every believer.

Now, these men, in behalf of this statement, and in proof of its truth, gave up all earthly honors, riches and expectations. Were persecuted, derided, scourged and imprisoned. They spent their whole life amidst immense hardships and sufferings, traveling from

country to country preaching this story, viz.: That they had seen those who were raised from the grave, and that immortality and eternal life were offered by the command of the God of heaven to all who would comply with the conditions upon which they were suspended. Finally, they were put to death for thus preaching, but in their dying agonies they solemnly protested that what they had said was true. Thousands believed them, and Christianity was propagated upon that belief, and finally overthrew every other religion. These are the facts that are not denied, and I will only now say, that so far as the historical evidence is concerned, no fact is so fully confirmed as that in the years A. D. 33-76 certain men in Judea, called Apostles, did preach that Jesus rose from the dead, lived and died, as I have related, and thousands of people believed them. I repeat no fact of history is so decisive. If a man's life or death hung upon such evidence, on less than one truth of such as we have, there is no jury but what would bring in a verdict of guilty. It only remains to decide whether they were the circulators of what they knew was a falsehood, or were deceived.

In reference to the first, it is absolutely incredible, and belies all human experience, that men would so live and so die, in defense of what they knew was a falsehood. And it was absolutely impossible they could have been mistaken or deceived. It was something that could be seen, felt and handled. Read Paul's summary in the xv chap. I Cor. Leaving out the five hundred brethren, it is positively impossible that twelve men well acquainted with a person could be deceived as to the identity of that person, when they saw him, handled him, heard him speak, and saw him eat. Their testimony is true, and I believe what they say. And what they do say is what I would suppose God would say. There is a want, a longing in my soul, and what the Bible teaches fills and satisfies that want and longing. All that I deserve, I find. No doubt is left about my immor-

tality, nor would my God have me doubt. In calm contentment the consolation of Christ I receive, and turning from the clamors of doubt and unbelief, my weary soul hears the voice of Christ proclaim, "I am the way, the truth, and the life," and I join as in an anti-phonical response, and say "Lord, let thy servant depart in peace, for mine eyes have seen thy salvation."

The other day I saw a grave, and a coffin was lowered into it. A hollow voice proclaimed, "Behold the house appointed for all the living." Was it worth nothing that I knew the grave "was swallowed up in victory;" that death "had lost its sting," and that though a man died, he should live again? Was the memory of that glorious morning when

Triumphant Christ rose again

The glorious work complete;

Sin, death, and hell, forever laid

Beneath his awful feet.

Was the remembrance of this worth nothing? Stand by a new made grave. Hear the sobs of the mourners; listen to the clods rattle upon the coffin, and then ask yourself the value of that teaching that gilds the grave with the light of heaven, and whispers to the hearts of the bereaved, that we should not sorrow, as those that have no hope, for Christ, has said, "I will raise them up at the last day."

The worth of a thing is seen in its loss. Lose the christians hope, and think of death, and the value of that hope is seen. If it is a delusion, a worthless thing, an idea of no value, a teaching of no worth, something surely can be easily given me in place of it. And now I ask, I demand, what do you propose to give me? For mark you, I have but just laid aside black for my mother; but her memory is as precious and vivid as though it were but yesterday I saw her, and her kiss was warm on my cheek. I have in my drawer, with my most valued possessions, an old yellow sheet of paper, blotted with ink and stained with tears, and yet it is so dear to me that its loss would be a great grief to me. It was the

last letter my mother wrote to me. The marks of the throes of her last sickness are visible all through it. It was a labor of love, wrought with an effort of pain. We were separated thousands of miles. She died with the name of Jesus upon her lips, and the triumphant utterance—"It is light." Christ sustained her living, and comforted her dying. The holy belief that she would meet her children in a land where we go out no more forever, consoled her for their absence, and sweetened the bitterness of parting and dying. In a pleasant village church-yard, many, many miles from here, she sleeps, I humbly trust, in sure and certain hope of a resurrection to eternal life at that great day. And I have dried my tears, though they oft flow again as I recall the memory of the past, but I mourn not as those that have no hope. I am comforted, because I know that

"Christ will gather in his own

To the place where he is gone."

It will not be long till I, too, shall cross over the river. I shall hear the low solemn call of death, and I expect, through grace, with holy calmness, to pass from labor to reward, and to be re-united with those I love forever and forever. And in that world to come, the eternal fulness of joy, and the abiding dwelling, will untold times compensate the brief agony of parting, and the pangs of dying. And this stays my soul and comforts me. It gives me a consolation nothing else could. If it be not true, then am I, of all men, most miserable. Apart from the joy of doing G d's will, life has not been happy. I am acquainted with sorrows and no stranger to grief. If it be not true, then does each precious memory of the thousand goodnesses my departed loved ones showed me, pierce me through and through like a sword. The recollections of their dear faces and blessed voices, if I am never to see the one nor hear the other, is the most distressing thought that can come upon me. The memory of the sainted dear times becomes a distress; and a visitation of Almighty God to blast my reason, or steep me in oblivion, that I can think a

them no more, would be a heavenly blessing. If there be no immortality there is no God. The belief in a God too wise to err, and too good to do evil, is the sweet anchor in the storm of despair. But believing in God and in Jesus Christ his Son, the memory of the blessed dead is precious and sweet; a grave yard is a holy place, and the earth has a reverence because it contains the bodies of so many blessed and holy saints. I think with calmness of the past, and with joy anticipate the future, because "I know that my Redeemer liveth."

I again demand what you propose to give me in the place of all this?

I also ask, How much is a certain hope of living again worth? How much is that teaching worth that binds up the broken heart and comforts when all other words are hollow mockery?

Answer these, and you can answer, in part, how much the Church is worth to the world. H. R. T.

Solomon's Temple a Type of the Church of Christ.

We are told in I Kings, vi, 7, in reference to the erection of the great and splendid Temple, built by Solomon: "And the house, when it was in building, was built of stone made ready before it was brought thither; so that there was neither hammer nor axe, nor any tool of iron heard in the house, while it was building." It may seem singular to most readers of the Bible, that the Lord, according to whose instructions the Temple was built, should have been so particular in the preparation of the materials for building it with, that when it was built no sound of hammer, axe, or any iron tool should be heard. Every stone, every beam, every plank used in its construction was to be fully prepared before it was put in. But the apparent singularity ceases, when we consider that the Temple was a type of the Church of Christ, the materials of which are all required to be fully prepared, by faith, reformation, confession and

baptism before they are put into the building; or in plain language, the members must be thus prepared before being received into the church. That we are authorized in making the Temple a type of the Church, is evident from what Paul says, Eph ii, 19-22: "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 the apostles and prophets, Jesus Christ himself being the chief (bottom) corner stone; in whom all the building fitly framed together groweth into an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit." There is no doubt but that the apostle here had the Temple before his mind, as a type of the Church of Christ. As the most holy place in the Temple was the place which God had chosen as his peculiar place of residence on earth, and where he manifested himself to the priests; so now has he chosen the church, the antitype, as "the habitation of God through the Spirit." Every person therefore, who would receive the Holy Spirit of God, who would have God to dwell in him by his Spirit, must become a stone in this building—prepared first in the manner of which we have spoken, and then built into it. Hence Peter says, with the same type evidently before his mind. I Peter ii, 4-5: "To whom (Christ) coming, as unto a living stone, (the bottom corner-stone,) disallowed indeed of men, (rejected by the Jews,) but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood to offer up spiritual sacrifices, (in that house,) acceptable to God by Jesus Christ." The Jewish high priest was a type of Christ, "our High Priest," and the common priests, who officiated in the Temple, were typical of Christians who were called "kings and priests unto God," and here by the apostle, (I Peter ii, 8,) a chosen generation, a royal priesthood, an holy nation, a peculiar people."

But how is it with the different sects in putting up this building? Some build

it of a mixture of unconscious children, seekers of religion taken in on trial, and adult "converts," so that the exhorter's hammer and the class leader's axe are heard all the time, in finishing off the building after it is put up; and it is always full of chips and rubbish, ever in progress and never completed! These are our Pseudo-baptist builders. Others cut down the timbers with the axe of repentance, put up the building with the lever of faith, and then hew it down with the broad axe of baptism; so that the noise of the workman's tool is always heard in it, and it is ever full of the chips and rubbish! They do their work some better than the first, but leave it incomplete. These are our Baptist builders.

But the true and real workmen, who understands his business, "a workman that needeth not to be ashamed" of his work, like Timothy, "rightly dividing the word of truth," first fully prepares the materials, so that they are put into the building without the sound of hammer or axe—the heart being changed by faith, the conduct by reformation, and the state by baptism, on the confession of the great cardinal truth that Jesus is the Christ, the Son of the living God. Thus fully prepared, they are "built upon the foundation of the apostles and prophets," with the Lord Jesus Christ as the bottom corner-stone, "for a habitation of God through the Spirit." J. R. H.
—Pioneer.

A. C. Jennings.

We learn that this young man, who was dismissed from Kentucky University in January, 1869, for stealing, expelled from the church for the same crime, and published by the Elders of the Lexington church last summer, as an impostor trying to preach in Southern Illinois, is still imposing himself upon the churches in that State. He now claims to be a converted Jew, gives his name as A. R. Jennings, shows a letter of commendation purporting to come from me, and represents that he was ordained by the Lexington church, all of which is false.

If he pretends any more to be a preacher or a member of the Christian church, I hereby request the brethren who may be cognizant of the fact to inform me of it immediately.

J. W. MCGARVEY.

—[Apostolic Times.

A Suggestion.

Editors Echo:

Considerable interest is being manifested at the present time in the missionary work, and the brethren every where seem more fully to realize the responsibility resting upon them. Bro. Munnell, Corresponding Secretary of the American Christian Missionary Society, and Bro. Reynolds, Corresponding Secretary of the Illinois Missionary Cooperation, are busy at work, organizing districts upon the plan adopted at the Louisville Meeting. Appeals are made to the brethren to send in their contributions to enable the Society to send missionaries into the field "already white for the harvest." A call has also been made upon the Christian Sunday Schools throughout the whole country, to make contributions the first Lord's day in each month for this work. It is presumed that many of them will respond nobly to the appeal, and that the contributions of the children will amount to a large sum during the present year. Can those contributions be increased? I think it possible. Let us learn a lesson from the sects around us. See how they are making use of the Sunday Schools to advance their interests. I verily believe they are devoting as much of their time to building up and sustaining Sunday Schools as they are to all the rest of the work pertaining to the Lord's cause. Their ministers all take an active part in the Sunday School and urge every member to do likewise. They urge upon their brethren to encourage their children in making frequent contributions for the missionary work; they speak of the importance of the work to be done, and flatter the children by making them believe much depends upon them. In or-

der to encourage the children in giving they provide them with a "missionary box," in which to place all their odd pennies, the box to be opened at a specified time, and its contents given to the missionary cause. Why can we not adopt a similar plan? I would suggest the following:

Let the Corresponding Secretary of the General Missionary Society, have made a large number of tin boxes, similar to the tin saving's banks, to be found in all notion houses, and have painted thereon the words "Missionary Box," and let him announce in our papers that all Sunday School Superintendents will be supplied with as many of the same, free of cost, as he thinks will be profitably used. Let the Sunday School Superintendent give a box to such children as may desire one, with the understanding it shall be opened at some specified time and its contents given to the Missionary Society.

I am confident that a much larger sum can be obtained in this way than by any other plan. What think you, brethren?

Your brother in Christ,

S. J. CLARKE.

District Meeting at Farmer's City.

The District meeting for the Fifth Missionary District, will be held at Farmer's City, beginning at 2 o'clock P. M., THURSDAY, JUNE 2d, 1870.

The District is bounded on the North by the Chicago and Fock Island R. R., on the East by the State line, on the South by the Toledo, Wabash and Western R. R., on the West by the Illinois Central R. R.

The appointment is made at the request of the church at that place, as set forth in the following letter:

FARMER'S CITY, April 25d, 1870.

Dear Brother Reynolds:

Your letter of the 14th inst., mailed at Carbondale is at hand, and the brethren have requested that the Missionary meeting of this District be held at this place, it being as near the center of the district as any other place that has access by railroad. Our place is on the Indianapolis, Dan-

ville and Bloomington R. R., twenty-three miles South-East of Bloomington. As regards the time the last of May or the first of June. Suit yourself as to time. If this will reach your office in time please notice in the May number of the Echo.

Done by request of the brethren at this place.

Your brother in Christ

JAMES H. KELLAR,

Elder and Clerk.

Let every congregation in this District send delegates to this meeting and a contribution with them.

The object of the meeting is to organize the District according to the plan recommended at the late General Missionary Meeting at Louisville, Kentucky.

J. C. REYNOLDS,

Cor. Sec. I. C. M. C.

Editorial Correspondence.

JACKSONVILLE, ILL.,

April 20th, 1870.

Brother Garrison:

DEAR SIR:

I am here this morning in the very hospitable home of our beloved brother Campbell. We had a larger meeting at Carbondale than in any district organized before it. We had a Preachers' Institute connected with the Missionary meeting. The exercises connected with this were quite interesting. The most marked of all was an essay read by brother Peter Vogel of Du Quoin. This production will appear on the pages of the May number of the Echo. It is an able document. Yet I would not say that I could endorse every thing in it, nor shall I condemn one until I shall have read it in print. I never met brother Vogel before this meeting. I formed a very high opinion of, and a strong attachment for him. The readers of the Echo will be pleased and profited by the effusions of his pen which will frequently appear in our columns in the future.

The Louisville plan was unanimously adopted and the District organized by the election of a Missionary Board, consisting of:

Clark Braden, Prest.

I. H. Caldwell, Secy.

John Ford, Treas.

Brother Braden and Caldwell live at

Carbondale, and brother Ford at Murphysboro.

Brother R. J. Young was elected District Evangelist and took the field immediately.

I formed many new and pleasant acquaintances at this meeting. I had never seen brother Braden's face before. I found him an accomplished Christian gentleman and a fine scholar. He is a very distinguished educator. He has also distinguished himself as a debater. He held a discussion some time ago with a prominent Methodist minister, in which, in the opinion of all the brethren, he made a very able defense of the truth. This able debate is now being published in book form. It will make a large volume. I wish it may meet with a rapid sale.

I shall not soon forget brethren Fitzgerald, Campbell, Robertson, Yost, Ratts, Boyd, Braden, Blair, Sister Sanders, and others with their families for their kindness to me.

Carbondale is going to be a very important place. The Southern Illinois Normal University is now in process of erection there. It is a State Institution. The building is to cost two hundred and twenty five thousand dollars. Our good brother Campbell, of Carbondale, is the contractor, and is pushing the work rapidly forward.

The brethren at Carbondale are building an excellent house of worship. It will be much above mediocrity. It is constructed of brick, (the brick work is done), two stories high, the basement to be finished in style suitable for Sunday School and prayer meeting.

The audience room will, of course, be in the second story and will be finished in good style.

When they get into their new house, both their congregation and Sunday School will, I doubt not, be very greatly increased.

MACOMB, April 21st.

I took the evening train at Jacksonville yesterday and arrived here, safe and sound

at 10 o'clock P. M., and thanks to our heavenly Father, found all alive and tolerably well. I had been from home six weeks lacking only one day.

Your brother in Christ,

J. C. REYNOLDS,

Church News.

BRYANT, ILL., April 2d 1870.

Bro. J. C. Reynolds:

Knowing that you are always glad to hear of the prosperity of Zion, I write to let you know that we have moved our house of worship to this place. As soon as we got the house here and fixed up a little, we commenced social meetings. There was a deep interest manifested by all from the first. At our last social meeting, two came forward.

Bro. Licurance came here two weeks ago and commenced preaching. On the first evening, several came forward. We continued the meeting eight days, with forty five additions, thirty five immersions.

Our meeting closed Monday night. Bro. L. had to leave. We feel to rejoice and bless the good Lord for all his mercies. I was made glad by my youngest son obeying the gospel.

Your brother in Christ,

W. G. KIRKPATRICK.

LAKE FORK, Logan County,

March 25th, 1870.

Dear Brethren Reynolds & Garrison:

As an item of church news, I send you the following: I held a meeting at Long Point, Macon county, Ill. where I have been preaching once a month for the last year, which continued fifteen days, closing the second Lord's day in February, which resulted in forty-one additions, nearly all by confession and immersion. Our beloved brother Robert Hughes, from Illiopolis was with me during the close of the meeting and aided much by his prayers and exhortations.

Yours in hope of eternal life.

JOHN ENGLAND.

CUBA, FULTON CO., ILL., }
 April 9th, 1870. }

Brethren Reynolds & Garrison:

I returned from a meeting in Mercer county, on last Tuesday, had one addition by immersion. At a meeting held in that county, in February, last, I had twenty-one accessions, eleven by immersion, from the Methodist and Brethren Churches. Some three were reclaimed. We held a meeting at Bryant, on the third and fourth Lord's day in March; we had forty-four additions; thirty five by immersion. I suppose Bro Kirkpatrick has reported to you before this, of the success of the Bryant meeting, as he said he would do so.

We have had nineteen additions to the Church in Cuba, that have not been reported.

Yours truly,

ROBERT LIEURANCE.

OBITUARIES.

WHEREAS, We, the members of the Philomath Society of Abingdon College, having learned of the death of our much beloved brother JOHN F. LONG, of La Grange, Missouri—through the medium of the "Quincy Herald"—and being desirous of expressing our heart-felt sympathy and regret at the loss of one so worthy, as an associate, school mate and brother, therefore,

RESOLVED, That in his death we suffer the loss of one of the most promising young men of the country, and that his connection with this Society has been to each of us, pleasant, profitable and instructive, and that now we feel the absence of a Christian brother.

RESOLVED, That we deeply sympathize with his bereaved parents in the sustaining of so paramount a loss; may they ever behold the Christian character of their son, with great pleasure, always trusting in the strong arm of the Lord in every trial and affliction.

RESOLVED, That a copy of these resolutions be sent to the parents of the deceased.

RESOLVED, That a copy of these resolutions be sent to the "Gospel Echo," "College Vanguard," and "Quincy Herald" for publication.

PHILOMATHI HALL, April 23d, 1870.

Palmyra and LaGrange papers please copy.

ABINGDON, ILL.

Bushnell Meeting.

The brethren in the Fourth District, met in convention at Bushnell, Ill., on the 26th inst., and organized by calling A. S. Hayden, to the chair, and electing J. H. Garrison, Secretary.

The meeting, after a careful reading, unanimously adopted the plan for Missionary work recommended by the Louisville meeting, and proceeded to organize for work, by electing the following persons as members of the executive board, to carry into effect the plan adopted:

A. S. Hayden, Eureka, President.

J. H. Garrison, Macomb, Secretary.

John Darst, Eureka, Treasurer.

J. W. Butler, Abingdon.

B. R. Hampton, Macomb.

Bro. J. C. Reynolds, Corresponding Secretary of the State, was elected Corresponding Secretary of the District.

On motion, the preachers present pledged themselves, each, to hold a meeting of about a week, including one Lord's day, in some destitute place, and requested all the preachers in the District to do the same.

Much good feeling and harmony prevailed. The determination was expressed to sow the good seed of the kingdom broadcast all over the District.

The following brethren were present and participated in the meeting, most of them as delegates:

Geo. Campbell, J. W. Butler, F. M. Bruner, A. S. Hayden, J. B. Royal, J. R. Ross, John Darst, Rob't Lieurance, R. B. Roberts, J. T. Jones, S. K. Hallam, Sam'l Henry, Wm. Campbell, Eli Fisher, Sam'l Dilch, J. H. Langsford, J. H. Garrison, J. C. Reynolds, and several of the Bushnell brethren.

It is to be regretted that there was not a more general representation of Churches present, but strong hope is entertained that there will be at our next meeting, which, on motion, was decided to be held at Eureka, commencing Wednesday, August 24th, 1870, 2 o'clock p. m.

Fro R. B. Roberts, of El Paso, is already set to work, holding a protracted meeting at Bushnell, with the assurance from the District Board that the deficit in his compensation will be paid out of the District Treasury.

J. H. G.

*Editor's Table.***THE MILLENNIAL HARBINGER.**

A sixty-paged Magazine, edited by W. K. Pendleton, assisted by Prof. C. L. Loos, is published at Bethany, W. V. It is the oldest publication in the reformation, being now in its forty-first volume. It combines with the wisdom of age, the freshness and vigor of youth.

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This is an old and sterling Monthly edited and published at Bedford, Ind., by J. M. Mathes, an able and experienced defender of the truth. Price \$1.50 per year.

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Is a Monthly magazine, edited by Mrs. M. M. B. Goodwin, at Indianapolis, Ind. It is devoted to "home education, literature and religion." It is a great favorite with the sisters, and justly so. No Christian woman can well afford to do without the Monitor. Price \$2.00 per annum.

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One mile and a quarter North-East of Jacksonville, Illinois, thirty-nine acres, well improved, good house, seven rooms, good cellar and out buildings, fine orchard, 700 trees, 100 bearing, two wells, one cistern, all in good order. Apply to C. H. Dewees on the premises.

CORRECTION.

EDITORS ECHO:

Dear Brethren—In your kind notice of the *Evangelist*, some corrections are needed. You say that B. W. Smith is an associate editor, and that the subscription price is \$2.00 per year. The associate editors are Geo. T. Carpenter, B. W. Johnson, (President of Oskaloosa College,) and F. Walden. The subscription price is \$1.50.

Fraternally,

ALLEN HICKEY.

All right, Bro. Hickey. *Excuse lapsus penne.*

NOTICE.

To J. Peery Elliott, J. B. Vivion and H. Gregg.

DEAR BRETHREN:

I have been from home for six weeks and consequently have not been able to attend to your articles this month, but they shall be duly honored in the next number of the *Echo*.

J. C. E.

LIBERAL PREMIUMS.

We have on hand several volumes of the *Echo* for 1868. We have concluded to offer one of these volumes complete, ready for binding, to any one sending us four new subscribers.

The volume, when bound, will make a book well worthy of a place in the library of every Christian family.

The following are some of the leading articles in the volume:

My first Meeting; Dick and South Point; Change of heart; Solomon's confession; Dedicatory Discourse; Bro. Smith's first interview with A. Campbell; Rev. J. H. Dickens reviewed; Letters to a Baptist; Baccalaureate Sermon, J. W. Butler; Baccalaureate Address, H. W. Everest; Continual Presence of Christ; Mammoth Cave.

Here is an opportunity for active brethren and sisters to procure a useful book with a little effort, and at the same time greatly accommodate us, and benefit the persons subscribing.

The volume will be promptly mailed on receipt of the names.

CHANGE OF ADDRESS.

All communications for brother L. S. Wallace are hereafter to be directed to Blandinville, McDonough Co., Ill. instead of Abingdon, his former address.

An Appeal to Our Readers.

We wish to say to those of our readers who owe us for the present volume of the *Echo*, and to some who owe us for the year 1869, that we greatly need money *just now*. Dear brother, will you attend to this matter immediately?

Two or four dollars make but a small sum to each of you, but the many small amounts, when brought together make a *large one* which is our due and which we must have.

Printers and paper manufacturers must and will have money. We have to furnish it to them. We can do it promptly if those who owe us will remit as soon as they read this.

We have due us and unpaid, some thousands of dollars, all of which we *need now*. Will you please attend to this little matter at once, dear brethren, and greatly oblige us?

A DOORKEEPER.—In commenting upon the exclamation of David in the eighty-fourth Psalm, "I had rather be a doorkeeper in the house of my God than dwell in the tents of wickedness," the Rev. Mr. William Punshon says, "This did not refer to the lowness of the occupation so much as to the fact that the doorkeeper was the first at the temple for service, and the last to leave it after the service was ended." Perhaps this is the correct interpretation; but, if it is, it certainly bears rather touchingly upon those who allow themselves to be late in reaching church, and who seem in such haste to leave it, that they can scarcely wait for the services to close before they commence putting on coats, and catching and brushing hats, and making general preparations for a quick start.

EXTRACT FROM A. CAMPBELL.—"So long as any man, woman or child declares his confidence in Jesus of Nazareth as God's own Son, that he was delivered for our offenses, and raised again for our justification, or, in other words, that Jesus is the Messiah—the Savior of men, and so long as he exhibits a willingness to obey him in all things, so far as his knowledge extends, so long will I receive him as a Christian brother, and treat him as such."
—A. CAMPBELL.—(*Memoirs Vol. II. p. 136*)

BROTHER Samuel Lowe has had additions to the Church at Hittles Grove, 44; at Williamsville, 10; at Elk Hart, a new house worth \$2,300, aided by brother J. M. Allen, added 56 to the little flock of saints at that place. Brother Allen has located among them.

BROTHER J. L. Thornberry, went to Carmi, Dec. 1st, 1869, has added to that congregation 93, and at other points in the same county (White) 22, making 115 in all.

BROTHER R. B. Roberts has just concluded a meeting at Blandinville, with five additions to the Church.

THE GOSPEL ECHO.

VOL. VIII.

JUNE, 1870.

NO. 6.

"Concerning Miracles."

In the March number of *Manford's Magazine*, under the above title, is an article upon which I purpose to offer a few strictures. The writer is the Rev. Sumner Ellis, endorsed by Mr. Manford in the same number, as also the article in question. Mr. Manford says of him: "He is one of our best ministers." In a note he calls special attention to the article we are about to examine, and requests all "who are skeptical about miracles" to read it. Under these circumstances we are justified in regarding this article as a fair exponent of Universalists' belief on the subject of miracles. Here is his introduction:

"I propose to submit an argument in vindication of the miracles of the New Testament; not that I expect to make all points plain, or bring all to my way of viewing the matter, but that I have something to say, and desire to say it; and if I can make faith easier, and assurance more assured, I shall be amply rewarded."

Let the reader note that Mr. Ellis is writing "in vindication of the miracles of the New Testament," else he might conclude from some extracts we propose to give, that he does not believe in miracles. Lest the reader might think that he writes to destroy faith in Christ, by proving his miracles to be human possibilities, he is notified in the introductory paragraph that his object is to "make faith easier, and assurance more assured."

Having the writer's object before us now, let us see how he does his work. The article is too long to be inserted entire, but we will give enough of it to clearly set forth the writer's views.

Having stated that all that Jesus did, was quite within the province of nature, and easy from his level, he adds:

"Jesus himself is the one supreme wonder—the miracle of miracles—and not anything that he did."

Jesus then, did no miracle. Since our friend is writing "in vindication of the miracles of the New Testament," he must mean the miracles wrought by the apostles. But all that he says relates to what Jesus did.

But in what sense does Mr. Ellis understand Jesus to have been a "supreme wonder—the miracle of miracles?" Was it because he was "God manifest in the flesh?" Oh, no. Hear his explanation:

"Centuries ahead of his time in himself, it only seems consistent that he should hold the mastery of laws and liberties, yet withheld from all others, and do works wonderful to be done."

Jesus was a smart man. Like Galileo, Copernicus and Newton, he was born "centuries ahead of his time," and hence is a "miracle of miracles." The works that Jesus did when he was upon the earth, seemed to be miracles, it is true, to the unenlightened people of that age, but they were only *apparently* so, because of a want of sufficient intelligence to comprehend them.

He illustrates thus:

"If the nineteenth century outrivals all others in intelligence, should it not also in enterprise? We do not look for telegraphs, and all the other wonders of our time, among the ancients, nor among the cruel and undeveloped people of to-day. Dr. Livingstone, that fearless explorer, will bring no tidings from Central Africa, of material achievements, such as have become common-place with us. Savages are not up to the level of these things. They are miracles to them, in a sense, because far above their power to create or comprehend. But they are easy and consistent with us. Our heads are level with the intelligence they demand and imply, and our hands have an easy grasp upon the long hidden principles and forces they involve. They are no longer deemed unnatural or impossible. We execute them with great facility, and cease to wonder at what we do. Our new attitude of life, revealing to our gaze the realm they occupy, renders them easy. Our age would be out of joint with itself, a success in culture, and a failure in execution, if this broad consistency did not characterize it.

And just so, as I look at the matter, Jesus

wrought what we call miracles, for the want of a better name, because in the greatness of his wisdom and power, he was up to that level and master of that situation."

Now reader, you have it. The works that Jesus did, were miracles to the people of that age, just as the telegraph and railroad, are now miracles to the denizens of Central Africa.

The telegraph and steam engine are within the domain of nature, and only require a knowledge of natural laws to be operated.

"Just so," a deeper insight into the laws and forces of nature would render easy and common-place all the so-called miracles of Jesus!

At this point he very naturally supposes some one to object to his conclusion:

"But, inquires some one, are there not works ascribed to Jesus that are contrary to nature, and therefore, not possible to be done? This is a question which cannot be answered, because of the limit of human knowledge."

Yet unless it is answered, and answered in the negative, his whole theory tumbles to the ground. Mr. Ellis realizes this, and hence, in another place in his article, *does* answer it in the following language:

"But all that he (Jesus), did was quite within the province of nature, and easy from his level."

The italics are mine, and constitute his positive answer to the question which he subsequently says "cannot be answered."

As Mr. Ellis has located all that Jesus did, within the province of natural law, let us examine the matter a little, and see if his position be correct. Is it according to natural law for water to become wine? Is it according to natural law for a man to walk on the surface of a body of water? Is it under the operation and guidance of natural law, that a dead human body, in a state of decomposition and putrefaction, rises up from its grave-bed, animated with life, permeated with blood, and tenanted by an intelligent spirit? Answer me, ye philosophers of the rationalistic school, or cease

your noisy prating about reason and nature.

In defense of the position that the miracles of Jesus may yet turn out to be nothing more than ordinary realities, the Rev. Mr. Ellis furnishes the following proof:

"What new developments may be made, we cannot divine. As a hundred years ago could not fathom and foretell to-day, with its victories of knowledge and invention, no more can to-day pre-see the page of discoveries that shall be unrolled with the round of the next hundred years. A thousand times the terms unnatural and impossible have been stripped of their meaning. A thousand times has nature been called to witness against herself. The denials of to-day find their disproof to-morrow. Said Wendell Phillips once in an educational meeting, 'the next fifty years must enable us to telegraph without the use of wires, or we are recreant to opportunity and unworthy of the past.' 'It can't be done,' exclaimed a voice from the crowd; 'can't be done,' came in a multitude of echoes. Who knows? Was not the possibility of telegraphing at all, once as stoutly denied? Was not the possibility of telegraphing with a single wire, once said to be unnatural? There must be two wires to secure the current. But, after all, a single wire suffices. And where does the possible end? Who knows how high up the hand of the five hundredth year from this, shall reach, what new secrets it shall control, what latent forces it shall operate, and what wonders it shall work? At all events, history should shake our positivism, and disturb our denials. Almost all things have been deemed unnatural and impossible, at some time or other, but that verdict falls when the morrow ripens the germs of fancy into stern facts. Impossibilities have a provoking way of dropping into the rank and file of ordinary realities! They have always done so, and I suppose always will while the race continues to advance; and so impossible miracles, as some call them, may be quite possible, and so seem in the end, when we cease to know in part and have read beyond the preface in the volume of nature."

Considered as an argument in favor of the continued and indefinite progression of the arts and sciences, and the future triumphs of mind over matter, the above is elegant, forcible and feasible. But considered as a grave effort on the part of a professed minister of the gospel, to classify the opening of blind eyes, and the unstopping of deaf ears, the calming of winds and waves, and the expulsion of demoniac spirits, with telegraphing, rail-roading and steamboating, and thus to prove the possibility of Christ's miracles from the rationalist's stand-point, it is

supremely ridiculous, if it does not border on the sacrilegious.

The following is a remarkable concession for a professed Christian to make :

"Indeed to my mind, most of the miracles that are referred to the hand of Jesus, seem very possible, and eminently characteristic as being miracles of mercy. They differ, not in kind, but only in degree, from achievements to which many rise. They carry out and complete the processes of power that not a few enter upon. We find hints and signs of them everywhere, as we read ordinary history, and observe the workings of common life, and come almost inevitably to refer them to a scope of wisdom and power of which we all have at least the beginnings."

The Rev. Sumner Ellis concedes that "most of the miracles that are referred to the hand of Jesus, seem very possible." Of course, then, some of them seem impossible. Certainly, Mr. Ellis does not believe that Jesus performed any miracle that was impossible, from which it follows that he does not believe that Jesus performed some of the miracles that are "referred" to him.

But what does he mean by saying that most of Christ's miracles seemed possible? Possible with whom? Can it be that he is making a serious attempt to prove that these miracles are possible with God? I thought it was a conceded point among all Christians and believers in the bible, that "with God, all things are possible." He is either trying to prove that the miracles of Jesus are possible with God, or else he is trying to show that they are possible with man. Mr. Ellis has too much sense to attempt the former, as no one denies it. I wish he had too much faith to attempt the latter. I am constrained, however, to believe that his object is to prove that the miracles of Jesus are human possibilities. I am confirmed in this belief by the following extract from his article. Having related an instance that fell under his observation, of a raging maniac being calmed and restored to reason by the presence and kindly words of the celebrated Dr. Rockwell, thus showing the possibility of Christ's expelling demons, he adds :

Nor do we lack hints that suggest the possibility of his victories in the realm of outward na-

ture. Humanity has won many triumphs in the physical domain that prefigure yet more and greater, as the reward of increased attainment. Christ withered the barren fig-tree with a word; and you and I can at least wither the sensitive plant with a touch. In both cases, a life-destroying influence is imparted, but how similar or dissimilar, we have, as yet, no means of knowing. The growing wood acknowledged his sovereignty; well, dry wood acknowledges ours. But who knows how little or how great is the difference in the two cases? Indeed, both seem about equally impossible. That the table should yield its submission to the human will and more in obedience to a mental behest, is truly a wonder, and the secret of this recognition between mind and matter is hidden from all research as yet; but the fact cannot be denied. But why should the sovereignty of mind over matter end here? Why may it not also exist as between the vital energy of the will and the living principle of the tree, life meeting life to master it? Why may not the green, as the dry, wood, be subject to a subtle control?"

I do not think there is a single sentence in the above paragraph that Tom Paine or any other infidel would change. I sincerely regret that the professed friends of Christ should give the infidel world a club with which to demolish the whole temple of Christianity. Once establish the idea here advocated, that Jesus performed no work beyond the limits of human possibility, and you have destroyed the evidence that sustains his claim to be the Son of God. That destroyed, and Christianity becomes a groundless and incredulous thing. For if man, with superior intellect and intelligence, being born ahead of his time, could have done what Jesus did, then where is the certainty that Christ was anything more than such a man? Where is the proof that he came from heaven on a mission of love? He told the Jews not to believe him on his mere profession, but to believe on him for his "work's sake." Jesus is not the only person that has claimed to be the Christ foretold by prophets; but he is the only person that ever supported that claim by supernatural works. But if, as Mr. Ellis argues, his works lie within the province of nature, then of course they are natural, not supernatural. But if his works are not supernatural, then are they incompetent to sustain his claim, since the evidence must always be homogeneous with the

proposition to be proven, and certainly the proposition that he is the Son of God, is a supernatural proposition. This proposition expresses a truth as essential to the existence of the Christian system as the sun is to the existence of the solar system. It is the *sacra fundamen* upon which the God of heaven has erected a grand and glorious temple, destined to stand unshaken amid the wreck of ages, and the convulsive throes of expiring nature. Whoever, therefore, by fallacious reasoning, and rhetorical flourish, shakes the faith of the people in these miracles, as the acts of God by which he pointed out his Son to the world, and by this means destroys their faith in Christ, is a foe to Bible Christianity, and a dangerous leader of the people.

But Mr. Ellis feels bound to concede that Christ did *some* things, that as yet, are not foreshadowed by anything that man has done.

"And so I might find in the arena of human life, hints and suggestions of yet others of the New Testament miracles, and show how the difference is one of degree and not of kind. But time forbids; and it only remains for me, under this department of my thought, to confess that there are yet other miracles, as that wrought at Cana, and that at the gate of Nain, which baffle all our search for clues and prophetic intimations in the volume of human achievements. But while we cannot approximate in explanation of them, no more can we declare them impossible. We leave them as they stand in the record of Christ's works, believing that to other ages they shall appear less shrouded in mystery than to ours, by reason of the dawn of processes of power of which they are but the culmination."

No man has ever yet turned water to wine, or raised the dead, but we must not be discouraged on this account, for after a while, if we keep on progressing, who knows but what we can do these things just as well as Jesus did? We cannot "declare them impossible!" What a grand thing it will be to live after awhile, when some yankee shall have a patent machine for turning water to wine and raising the dead!! Just think of the "golden age," when fish and loaves shall be multiplied by machinery, and the dead brought to life on scientific principles!! I wonder if all who have ever lived and died, cannot be brought

to life again, in this way? "Who knows?" If so, I do not know but I will relinquish my objections to the doctrine of a *post-mortem* gospel.*

What a pity, yea, what a sin, that a man, possessing the ability and learning of the Rev. Mr. Ellis should allow himself to be driven into such absurdities, by a false system of theology! His whole trouble arises from his false hypothesis, that Jesus was simply a man of superior mental and moral greatness. He has been trying to account for his works, on this hypothesis, and he finds it a hard task. If he had just remembered that one of the titles of Jesus was Immanuel, and had given him the dignity that this name implies, he would have been saved all this trouble.

But fearful that he has not made the miracles of Jesus seem very possible, he tries to show in conclusion that they do not amount to much any way. He says:

"But, after all, the miracles are the least essential elements of the gospel scheme. Tender, instructive, grand, yet they are the signs and not the very soul of Christianity. They are not to be ranked with truth and grace, in their necessity to belief and life. The spirit of Jesus and the Golden Rule take precedence. The chiefest consideration is that we accept these. We had better, by far, deny the miraculous than the moral and spiritual—the Christ of power than the Christ of love and holiness. I can honor an honest skeptic, but I can only despise a bigot and a hypocrite. To deny the signs but accept the things signified, is infinitely better than to cast aside inspirations and yet be uninspired. To push aside the record of events, is not like annulling the commandments."

Miracles, instead of being an *element* of the gospel, are *evidences or confirmations* of it. Proof: "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved (clearly pointed out), of God among you by miracles and wonders and signs, which God did by him in the midst of you also as ye yourselves know." Acts ii, 22. "And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following." Mark xvi, 20.

"Many other signs, truly did Jesus in the presence of his disciples, which are not written in this book; but these are written that ye might believe that Jesus

is the Christ, the Son of God, and that believing ye might have life through his name." John, xx, 30, 31.

Mr. Ellis thinks "we had better, by far, deny the miraculous, than the moral and spiritual—the Christ of power than the Christ of love and holiness."

Indeed! The bible teaches me that the "Christ of power" is also the "Christ of love and holiness." Therefore he who rejects the "Christ of power" rejects the only Savior of the world and will be lost forever.

But "to push aside the record of events," he says "is not like annulling the commandments." He that pushes "aside the record of events," pushes aside the Father, Son and Holy Spirit, makes them all liars, rejects the testimony of prophets and apostles, is an infidel, and will be damned, unless the bible is false, and Universalism true.

I have not written these things especially for Universalists. The Rev. Mr. Ellis has, in the article I have been reviewing, identified himself with an army of infidels and rationalists in this country who are seeking to subvert the religion of Christ, by destroying the evidence on which it rests. These rationalistic views concerning Christ's miracles, are exploded in Germany, the land of their birth. They are now imported to America, revamped, and circulated with all the pomposity of "original views."

To the extent of the ability that God has given me, shall I write, talk, preach and pray, that they may receive here in America, the fate that they have already met in the land of their nativity.

J. H. G.

Lord Coke wrote the following, which he religiously observed: "Six hours to sleep, to law's great study six, four spend in prayer, the rest to nature fix." But William Jones, a wiser economist of the fleeting hours of life, amended the sentiment thus: "Seven hours to law, to soothing slumber seven, ten to the world allot, and all to heaven."

Dr. Vivion Reviewed.

GALESBURG, ILL., April 4th, 1870.

DEAR BROTHER REYNOLDS:

I see an article in the *ECHO* of February last, which has just come to hand, signed with your initials, under the head, "The Atouement." I do not know why I did not receive it sooner. I find in that article, some counterfeit currency, that is simply the tradition of the fathers, and does not belong to the engrafted word, which is able to make us wise unto salvation, therefore, should be rejected, and I feel certain that no man in the current reformation, will be more ready to reject than you, when recognized as such; and perhaps none more capable of rightly dividing the word of truth, from error, than you. I therefore make free, to lay my objections before you, in as few words as possible.

1. "And man became a living soul, (spirit.)"

The word spirit here is erroneous, and very, very pregnant with evil, and is your explanation of the word soul. The word soul in this text, means simply the life of the body, and not spirit, as can be amply proven. This little word you slip in here out of place, introduces the necessity of this old hackneyed, counterfeit phrase, "spiritual death," which is the tradition of the fathers, and not found in the lids of the Bible, neither can any word or phrase be found in the Bible, which will justify the use of such a phrase, in reference to man while in the flesh. No inspired man ever used such a phrase, because false—the best reason in the world.

2. Necessarily, contrary to truth. "The spirit may die and the body live." James says: "The body without the spirit is dead, being alone." Enough for this error.

I now come to the texts of scripture, you introduce to prove your notion of "spiritual death." They prove only a relative condition of a living man, soul, body and spirit, and not a dead spirit or spiritual death. Paul in Rom. vi, 7-11.

"For he that is dead, is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead, dieth no more, death hath no more dominion over him.

For in that he died, he died unto sin once, but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin; but alive unto God through Jesus Christ our Lord."

Now the relative condition of these dead Christians, is simply this: they are dead to sin, and alive to God, and to righteousness. The relative condition of these dead sinners in your proof texts is, they are dead to God and righteousness, and alive to sin. These sinners were quickened or made alive to righteousness, when they were begotten again through the truth; of course before pardoned, and before being born again, and not "made alive by their sins being pardoned for Christ's sake," as you affirm. You are well aware that the sinner must be made alive to a righteous life, before and in order to the new birth. This seems to plain a proposition to need proof or comment.

If the sinner is spiritually dead, I can not see how he can be quickened or made alive, by pardoning his sins. It would, I think, require the physical power of God by his spirit, to waken him from the dead. As there is no spiritual death spoken of in the Bible, I do not know how God would make such alive, but am fully satisfied that pardon would not.

The next difficulty I shall call your attention to is, God in the law threatened Adam with one death, after he sinned God punished him with two deaths—spiritual and temporal—which would be unjust, and unmerited.

Next you say we inherit the temporal death, but do not inherit the spiritual death. Therefore, we will make of it, this kind of a proposition: Adam, spiritually dead, and condemned to temporal death, has a son, not like himself, spiritually dead, but born spiritually alive,

unlike himself. The simple, fair statement of this proposition, I think a sufficient refutation of its truth. I will here close my objections.

Now let us look at this in the light of revelation, and of course right reason. I Cor. xv, 45-46. "And so it is written, the first man Adam was made a living soul, the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural and afterward that which is spiritual."

The last verse contains this proposition: The first was not spiritual, but was natural or (as some render it) animal.

This proposition contains and tells the precise condition of Adam, when placed in the Garden of Eden at first. The first verse contains this proposition: The second Adam is spirit and gives life.

When and to whom did the second Adam give life?

Rom. v, 18, gives the answer: "Therefore as by the offense of one, judgment came upon all men to condemnation; even so, by the righteousness of one, the free gift came upon all men unto justification of life."

This verse answers both items in the above named question, to wit:

When did the condemnation come to Adam?

All answer when he fell; none will deny this.

To, or upon whom did it come?

Upon Adam and through him upon all men.

When did Christ give the life?

The words, *even so*, determine the time when, by that which precedes them for their predicate, as to time, which is already ascertained to be when Adam fell.

To whom did he give life?

To all men.

All men did not then live, none but Adam: therefore, he must of necessity, have given it to him, and through him, to all men, as the predicate of *even so*, must of necessity determine it.

We might here ask what kind of life the second Adam gave to all men?

We have ascertained that he is spirit, and also that he is our second Father, or federal representative head; his offspring must of necessity, be like him, spirit, therefore, the life is, and must of necessity, be spiritual life. We now learn that all men are born a first time of these two fathers, with two lives, like their two fathers, one a temporal or animal life, consisting of soul and body, inherited of the first father, the other a spiritual life inherited of the second father.

Now we have man placed before us with two lives, one stands condemned on account of its depravity, to the first death, with no way of escape, to saint or sinner, old or young, high or low. The second, which is spiritual life, we may lose by personal transgressions, or save by obedience: if lost, it is condemned to the second death.

We have now ascertained, that we are begotten and born of royal parentage without our knowledge or consent, and of necessity, heirs to the crown when first born, and if we die before we arrive to the age of accountability, must of necessity, inherit the crown of king, and priest unto God; therefore, the apostle says of Christians, we are begotten *again* through the truth. Therefore, also, the royal king gives us the parable of the prodigal son, who wasted that which he heired of his father, in riot, as we waste what we heir of the King, our royal Father, by riot or sin, when we arrive to the age of accountability.

Oh! how just, how merciful, and how good our God, who at first placed the tree of life before us, (in Adam,) in the Garden of Eden; we refused its fruit of eternal life, and chose instead thereof, the deadly fruit of the forbidden tree, which doomed us to eternal death. After this first rejection of thy goodness and mercy, thou didst still follow us; and through the death and suffering of thine only begotten Son, freely give to us another pure, spiritual and holy life, trust-

ed us with it a little while to see if we would keep it or waste it by sin.

After all this manifestation of Thy goodness and mercy, men, by their tradition, still say Thou hast taken from us a spiritual life, for which none can assign an adequate cause, therefore, all men are born totally depraved.

Oh! God our heavenly Father, be merciful unto us, and help us to put from us the blinding, baneful shackles, handed down to us by the traditions of our fathers, which are contrary to the truth and righteousness.

Now, dear Bro R., it appears to me, that all the trouble and difficulties which I have so awkwardly presented to you, in your article, vanish away before the light of truth, like snow under a hot summer's sun.

There are many more proof texts, to sustain the views here contended for, but my article is growing longer than I intended. I therefore close, hoping you will carefully consider the suggestions herein contained, and if true, sanction, publish and preach them, if false, let us have the proof.

Yours truly,

JNO. B. VIVION.

REMARKS.

Dr. Vivion begins with a serious charge against some of the thoughts in my article on the atonement, characterizing them as "counterfeit currency."

His first objection is to the word spirit, explanatory of the word soul, in the common version of Gen. ii, 7.

That the Doctor would have us understand animal life by the word soul in this passage, is abundantly shown by the drift of his whole article. He says that it "simply means the life of the body."

Now, let us quote the passage with the Doctor's definition of the word soul. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living 'life of the body.'" This is ridiculous. Now let us examine this scripture carefully, and see all that there is in it. We

will first endeavor to clearly and fairly state Dr. V's position. It is as follows:

God made Adam, in the first place, purely a bodily being, living only an animal life. That when first placed in the garden, he had no spirit. Afterward when he by transgression fell, Christ gave him a spirit, and that after that, he lived a spiritual life. If the reader will carefully study the Doctor's article he will see that I have represented him correctly. We are now ready to analyze the passage and see whether it sustains his position or mine. It contains three distinct propositions:

1. "The Lord God formed man of the dust of the ground."

2. God "breathed into him," (man's) "nostrils the breath of life."

3. "Man became a living soul."

God did two things and man did one. There is no dispute about the first proposition. All agree that God made man's body "of the dust."

I agree with the Doctor, that Adam lived an animal life, but also insist that he had a spirit, which he denies.

What is animal life? It would perhaps take more than a philosopher to answer fully. Yet by the exercise of a little plain common sense, we can understand all that is necessary to know about it. An animal body is made of the elements of matter combined into compounds and organized.

Organic matter arranged in a circulatory and a respiratory system brought into contact with the atmosphere, brings on respiration or breathing.

From "the dust of the ground," the elements of matter, man was made with heart, and blood, and veins and arteries, and lungs, all perfectly adapted to the world in which they were to work.

The heart pulsates, and the lungs expand, the blood courses its way through the body, the atmosphere is inhaled, and exhaled, and the process of animal life goes on.

Animal life, and I doubt not all life, is the result of organization. Was not the physical organic structure complete when

man was made of "the dust of the ground"? If so, the animal life was then in operation.

It was certainly so when God "breathed into his nostrils the breath of life."

Yet, after all this, there remains the third proposition: "Man became a living soul." What is the soul? Dr. Vivion understands it to be "the life of the body." Whatever it is, it is what man became, and whatever man became, he was. Now, what was man in Eden? According to this definition, he was a living "life of the body."

Again I repeat the question, what is soul in this passage?

There are but two meanings contended for. One is spirit, which I believe is correct; the other life (animal life) which my good brother advocates.

If he be right, "man became a living" life. Man lives, but he is not the life. Living, is something that a man does, but not what he is.

The word soul is associated with the word living in this passage. Whatever definition is given to soul, the adjunct word living qualifies it. This circumstance is of itself overwhelming proof that life is not here the proper meaning of soul.

Bro. V. calls "spiritual death" a "counterfeit phrase," and seems to think that he has made short work of me, when I say that "the spirit may die, and the body live," by quoting James "The body without the spirit is dead, being alone."

Our dear brother overlooks the fact that by this turn, he uproots his own theory. Yes, brother Vivion, "the body without the spirit is dead." I believe it with all my heart. In what state then, was Adam's body when in the Garden before he fell? Dead evidently, for you deny him a spirit until he fell and Christ the second Adam gave him one. Just think of it my brother, the Lord giving the care and oversight of Eden to a spiritless body, and a dead one at that, as you prove by James. Just think of it, this spiritless, and consequently dead man, had sense enough to give suitable names

to "every beast of the field," and "every fowl of the air." "Whatsoever Adam called every living creature, that was the name thereof." God talked to this merely animal man, and he talked to God. He even ate of "the tree of life."

Now let us see whether James contradicts me. I had defined spiritual death to be what Paul calls "dead in trespasses and sins."

Paul says of the Ephesian brethren that at a previous time they "were dead." But they were at the same time alive bodily. That death pertained *not* to their bodies, nor even to "the life of the body," yet Paul says they "were dead." What part of these men was there then to be affected by *this* death which did not disturb their bodies, nor "the life of the body?"—evidently their souls or spirits. These were in a condition which the inspired man calls "dead in sins."

When the body dies, is it wrong to call it bodily death? When the spirit or soul of a man does that which an apostle calls death, is it wrong to call it spiritual death? When the body is without the spirit—alone—it is dead, as James says. But when the spirit sins—dies "in sins,"—it remains with the body, and the body consequently lives as long as the guilty soul stays in it. Then James does not refute me.

I think the Doctor has an erroneous idea of death. Hence he fights so desperately against spiritual death. He seems to think that it is a ceasing to be, and that if one is dead, spiritually, he no longer has a spirit. I am not positively certain that he thinks thus. When a man, hitherto innocent, sins, his relation to God is changed. While in his innocence, he was alive to God, but when he sinned, he died to God. The relation of his spirit to God during his state of innocence, was union; but after he sinned, separation. One is life, the other is death. A is born entirely free from sin and never errs until he is fifteen years old. All that time his spirit is alive to God, though his body is mortal. At fifteen he perpetrates the crime of theft—

sins. In that act, his spirit,—not his body—dies to God. Before, it was united to God—now it is separated from him. The act of transgression was the separating act—the death act. The relation of the spirit is changed—that of the body remains intact. Paul calls it death. So do I. As it pertains wholly to the soul or spirit, I see no impropriety in calling it spiritual death, though I shall not be a stickler for that particular phraseology.

Dr. V. is greatly at fault in his understanding of what I said. He represents me as saying that God threatened Adam with one death, and then punished him with two. If he will carefully read my article again, I think he will admit that he is wholly mistaken as to *that* point, for I do not believe any such thing, and consequently know I never said it. God threatened Adam with *one* death—temporal—as the penalty. My position is exactly this: God created Adam with a pure and innocent soul, and from the time of his creation until the moment he sinned, his spirit was alive unto God; but the moment he ate of the forbidden fruit—sinned—his spirit died—separated from God. *This was not a penalty* at all. It was his own act. God had nothing at all to do with it. God inflicts spiritual death upon no man. Spiritual death, as shown above, is *sin*. Temporal or bodily death, as I clearly and pointedly stated in my former article, is *the* penalty of Adam's sin, inflicted upon the whole race. Spiritual death is in no sense a penalty. It is a voluntary act of rebellion on the part of a created being against his Creator.

I will not now further notice brother V's objections to my positions, but will proceed to examine his theory in the light of his scripture proof.

The theory is, (1), that before Adam fell, he was merely an animal, having no spirit; (2), that when he fell, Christ gave him a spirit, and that through him (Adam), he (Christ), gave spiritual life to all men; (3), that all men are born with (a) an animal life transmitted to

them by their first father, Adam, (b) a spiritual life transmitted to them by their second Father, Christ; (4), that they may lose spiritual life "by personal transgression," or save it by obedience.

I want to ask the Doctor a question just here.

What is the difference between the loss of life, and death?

Dr. V. says "the second, which is spiritual life, we may lose by transgression." Doctor, beware of "counterfeit currency." You will not allow me to say "spiritual death," under pain of being charged with counterfeiting, while it is pure metal, for you to say we may lose "spiritual life." Now, I am curious to know how a man can lose his life, and yet not die. I wish to know how any one can lose spiritual life and *not* die a spiritual death.

I will now take up and examine the Doctor's proof texts. We first quote I Cor. xv, 45, 46, which reads as follows:

"And so it is written the first man Adam was made a living soul, the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural and afterward that which is spiritual."

He then says: "The last verse contains this proposition. The first was not spiritual, but was natural or (as some render it), animal."

This shows his position to be that Adam was merely animal. The question turns on the meaning of the term soul in the passage. If it mean animal, then brother Vivion *may* be right. We have already examined it in Gen. ii. 7.

We will now look into its New Testament use.

The original word is *psukhe*. It occurs in the Greek New Testament more than one hundred times. We can very clearly ascertain whether it means animal or not. I have examined all the Greek dictionaries in my possession, and do not find it defined to mean an animal. I venture the assertion, that out of more than a hundred occurrences of the word in the

New Testament, there is *not one* in which the word animal in its stead, would not destroy the sense of the passage. It is rendered soul fifty-nine times, life forty, mind three, heart once, and heartily once.

Let us try the word animal in a few passages. Math. x, 28. "And fear not them who kill the body, but are not able to kill the" *animal*; "but rather him who is able to destroy both" *animal* "and body in hell."

Math. xi, 29. "Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your" *animals*.

Math. xii, 18. "Behold my servant, whom I have chosen; my beloved, in whom my" *animal* "is well pleased." Here God is an animal, if soul (*psukhe*) means animal.

II Cor. 23. "Moreover, I call God for a record upon my" *animal*. How absurd the word of God can be made by giving to any word a meaning that does not belong to it! We will take the passage where *psukhe* is rendered heart in the common version.

Eph. vi, 6. "Not with eye service, as men pleasers; but as the servants of Christ, doing the will of God from the" *animal*.

I might multiply illustrations by the score, but it is not necessary. *Psukhe* never means animal, and consequently does not mean it in brother V's proof-text. But his theory depends upon it, for it is built on the idea that Adam was a mere animal before the fall. That not being true, his whole building falls to the ground. That Adam and all men live an animal life while in the flesh, is freely admitted, but that Adam lived *only* an animal life before the fall can never be proven. That doctrine offers too large a premium on sin. According to this theory, while Adam continued faithful to God's law, he was kept in a mere animal state of existence, but as soon as he set up the standard of rebellion, he received a spirit life, infinitely better than anything he had ever had in obedience.

The doctor also fixes the time when

Christ gave his spirit life to be the same when he sinned and fell. He undertakes to prove this by Rom. v, 18.

"Therefore as by the offense of one, judgment came upon all men to condemnation; even so, by the righteousness of one, the free gift came upon all men unto justification of life."

His proof is in "even so." What are the statements in this verse?

1. That "judgment came upon all men."
2. That "the free gift came upon all men."

How did the judgment come? "By the offense of one."

How was it that "the free gift came? It came "even so," by the righteousness of one.

The office of "even so," is not that of an adverb of time.

"So," corresponds to "as," conjunctively, but has no reference to time. Even, is the translation in this passage of the King's version of *kai*, a word that never is used as an adverb, but always as a conjunction. But whatever adverbial is to be assigned to "even so," is to tell *how* "the free gift" came, not *when* it came.

There is no "judgment came," none of "the free gift came" in the original of this verse. These words are printed in italics in King James' version to notify the English reader of that fact. The verse literally translated, reads as follows:

"Therefore as by one offense, upon all men, to condemnation; even so, by one righteousness, upon all men to justification of life."

The office of "even so," is plain enough now. The condemnation came by one offense. So the gift came by one righteousness. To make the sense complete, the translators of the common version supplied "judgment came," in the first part of the verse. Were they right? What was it that came to all men? The twelfth verse tells us. "So death passed upon all men." Death is what came to all. In the latter part of the verse they supplied "the free gift came." Were they right? What gift comes to all men

free? The resurrection of the dead. The seventh verse says that those who receive the gift "shall reign, (in the future)," "in life by one, Jesus Christ."

Now let us read the verse again with a literal translation.

"Therefore as by one offense death came upon all men to condemnation; even so, by one righteousness, the resurrection came to all men to justification of life."

"Death passed upon all men" in Adam when in *disobedience* he fell. The resurrection came to all men in Christ, when in *obedience*, he rose in triumph.

There is much more that might be said, but I forbear. I love Dr. Vivion, believing him a sincere and faithful brother. He possesses a good mind, and is a clear thinker. I however, honestly believe him wrong in his theory, I wish he would reconsider his conclusions.

J. C. R.

INDIANAPOLIS, IND., March 15, 1870.

Editors Gospel Echo:

DEAR BRETHREN:—In the February Number of your paper, in an article headed "The Atonement," occurs the following language:

"On the part of the divine—though now clothed in human weakness—we discover the ability to resist all temptation."

From this I understand the writer to affirm that it was Christ's divinity that enabled him to overcome the temptations to which he was subjected while he dwelt upon the earth, and from this view of the case, I must respectfully dissent, for I think it an error and a dangerous one, too; for if Christians are made to believe that it was the Godhood which Jesus possessed that enabled him to overcome the world, what will it avail them to think of Him when they are tempted?

In short, does not that view of the case turn the whole history of our Savior's temptation into a farce?

The Scriptures teach us that "God can not be tempted with evil," and they as certainly teach us that Jesus was tempted by the evil one, and "yet without sin."

Surely Jesus was the Son of God, and therefore, divine, as well as human, and it seems to me that the Scriptures plainly teach us that He was tempted as we are tempted, and that His divinity was not brought into requisition for the purpose of enabling Him to overcome temptation. But, not wishing to discuss the matter at any length, I will simply make a few quotations, which I think are applicable to the subject in hand, and ask you what you think of them?

"For we have not a high priest which can not be touched with the feeling of our infirmities, but was in all points tempted like we are, yet without sin." Heb. iv, 15.

"For consider Him that endured such contradiction of sinners, against himself, least ye be wearied and faint in your minds." Heb. xii, 3.

Other similar passages might be adduced, but let these suffice.

Amid the trials and temptations of earth, I confess, that there is, to me, no thought more inspiring than that we may be so sanctified by the truth, or word of God, that we, like our blessed Savior, may "overcome the world," and at last have "right to the tree of life" and go "through the gates into the city."

"It is written," said Jesus when tempted by Satan, and the word of Christ should dwell in us so richly that no matter what the nature or form of the temptation which may come upon us, we, too may say "it is written" thus &c.

With no other desire than to know and do the truth, have I thus written, and I now subscribe myself affectionately your brother in Christ.

J. PERRY ELLIOTT.

REMARKS.

Our good brother Elliott's objection to our language, seems to grow out of a misconception of the union of the divine and human natures in Christ.

Brother E. appears to me to assume that the divine nature in the Master was so distinct from the human, and the human from the divine, that each acted

separately from, and independently of the other.

Christ was *one, not two* persons. "The Son of God" and "the Son of Man" were *one, not two* Sons.

When Jesus was tempted as our brother says he was, "the Son of God" did not stand aside and leave "the Son of Mary" to endure and overcome the temptation alone. True, brother E., "the Scriptures teach us that 'God can not be tempted with evil.'" This scripture is quoted to prove that it was not the divine nature in Christ that successfully resisted all temptation. The argument, if argument it can be called, stands thus:

"God cannot be tempted with evil."
"Jesus *was* tempted by the evil one."
Therefore it was not the divine nature in Christ that resisted temptation. That I am representing brother E. correctly, is proven by his own statement, "That his (Christ's) divinity was not brought into requisition for the purpose of enabling him to overcome temptation." Our good brother's logic is at fault in two particulars, either one of which overturns his conclusions.

1. Brother Elliott and brother James, whom he quotes, do not use the word tempt in the same sense. Let us hear brother James more fully. He says, "God cannot be tempted with evil, neither tempteth he any man; but every man is tempted when he is drawn away of his own lust and enticed."

Now we see clearly that "tempted," as used by brother James, means "drawn away of *his own* lusts and enticed," that is, the tempted party is seduced to evil. Now, when brother Elliott says that "Jesus *was* tempted by the evil one," he does not mean that the "Son of God" was "drawn away of *his own* lusts and enticed," seduced to evil. He only means that the motives to do evil were placed before him. Brother Elliott himself will see the fallacy.

2. Brother James, when he says "God cannot be tempted with evil," is speaking of God *not* "manifest in the flesh." Brother Elliott, when he says "Jesus *was*

tempted by the evil one," is speaking of "God manifest in the flesh." Brother E.'s mind is sufficiently acute to see the fallacy.

Again, "does not this" (my) "view of the case turn the whole history of our Savior's temptation into a farce?" Certainly not, my beloved brother. My view of the matter is *not* that divine nature alone resisted temptation, but that both the divine and human, blended into one blessed Lord and Savior, overcame it. Emmanuel successfully resisted every assault of the wicked one. My good brother's position is that humanity *alone* did it. I ask then "does not that view of the case turn the whole history of our Savior's temptation into a farce?" If humanity alone is sufficient, and "his divinity was *not* called into requisition," I also ask, "what will it avail them to think of him when they are tempted?"

If humanity is able, all alone, to resist the Devil and all his machinations, what need have we for an assistant? None at all. Our dear brother seems to overlook the fact that all Christians are by virtue of their connection with Christ "partakers of the divine nature." Now, I ask, which is the stronger, to rise in triumph above all opposition, the man who has been made a partaker of the divine nature or the man who has not? As for brother E.'s Scripture quotations, I endorse every word of them.

I would use the word (the sword of the spirit) just as I understand my brother Elliott would do. I would follow in the footsteps of my Master and say, "IT IS WRITTEN."

I conclude as my brother did, and feeling as I believe he did: "With no other desire than to know and do the truth, have I thus written," and bidding brother E. welcome to our columns, "I now subscribe myself affectionately your brother in Christ." J. C. R.

"WHAT is pride, my son?" "Walking with a cane when you ain't lame," replied the intelligent boy.

CHARLESTON, ILL., March 15, '70.

Dear Brethren Reynolds & Garrison:

The February No. of your paper has fallen into my hands. (and though not a subscriber,) I thought I would ask a few questions, suggested to my mind, from the reading of an article headed "The Atonement, No. 1." Some very singular statements are made besides the one I shall call attention to, and on which I shall ask questions.

On page 74, we find the following sentence:

"Oh! what a great personage is this? Eternity has produced nothing like Him. He is the maker of the worlds, 'The mighty God, The everlasting Father, The Prince of Peace come down to the fallen creature man.'"

"*The Mighty God, the everlasting Father, the Prince of Peace,*" in the above sentence, is what I object to, and wish to ask questions on. I am fully aware that this is good, sound, orthodoxy, has been since the Nicene creed, and just what all Trinitarians would say, and by taking that position, in two oral discussions, I have driven them to take the position that Christ was a mere man, as any other man. This, you know, is Unitarian ground, and it is a singular fact, that Trinitarians and Unitarians diverge far enough from each other to meet at the same point of error.

Trinitarians affirm that Christ is the very and eternal God. When about ten thousand passages are brought to show, the untenable ground, that he is not the very or eternal God, or as you have it, the mighty God, then they say the sacrifice made on the cross, to atone for the sins of the world, was a mere man. I think I have the way paved to begin asking a few questions, and first: If Christ is the mighty God, or the very and eternal God, to whom did he pray: "And now, O! Father, glorify thou me with thine own self, with the glory which I had with thee before the world was?" John xvii, 5.

This could not be the humanity speaking to the divinity, for the humanity had

no existence before the world was. Was it then the very and eternal God, or the mighty God praying to himself for a glory he had with himself before the world was?

Jesus was appointed of God, (Acts ii, 22,) then was he the God who appointed him?

"My Father is greater than I." Was he greater than himself? or was the mighty God greater than the mighty God?

Who is ever at the right hand of God, interceding for us? If Christ is the mighty God or the very and eternal God, with whom does he intercede, and who is it that sits on his right hand?

God has spoken unto us by his Son whom he hath appointed heir of all things. Heb. i, 2. This could not be the divinity appointed the humanity heir of all things, for the humanity never possessed all things, and it was this same he by whom he made the worlds, that was appointed heir. And the humanity, I presume, had no existence before the worlds were made. How will we reconcile this with the statement I have called your attention to? I can give similar passages of scripture, by the thousand, equally as hard to reconcile for either Trinitarians or Unitarians, who, I have shown you, meet at the same point of error.

I am your brother in search of truth,

H. GREGG.

REMARKS.

Our dear brother is a little hard on Isaiah. "The mighty God, The everlasting Father, the Prince of Peace," so stoutly objected to by brother Gregg is an exact quotation from the Prophet of the Lord. Isa. IX. 6. He applied the language to the Savior and I must do the same, even at the expense of being accused of "orthodoxy"—an honor which I have never coveted. I have nothing to do with either Trinitarianism or Unitarianism. I am in no way responsible for the absurdities in which brother G. says they involve themselves. But I do

propose to stand by the precise language of God's Book.

Brother G. fights manfully against the Trinitarian affirmation "That Christ is the very and eternal God." I have no controversy with brother G. on that article of the Trinitarian creed. He says that "About ten thousand passages are brought to show * * * that he is not the very and eternal God, or as you" (1) "have it, the mighty God!"

He here treats the appellation "The mighty God" as the equivalent of "the very and eternal God." I have not so understood it, but if brother Gregg is right in that, his controversy is not with me, but with the Prophet. "To whom did he pray?" To his father. Brother Gregg is a man; he has a son, and that son is a man also, or else he is not brother Gregg's son. His son asks of him a blessing; does it follow, that because he asks or prays he is not man? No. Neither does the fact that the Savior prayed to his Father, prove that he was not God or divine.

"Was he the God who appointed him?"

He was the son of the Father who appointed him. But does that prove that he was not like his Father, God? Was he greater than himself? No. "Was 'the mighty God' greater than 'the mighty God?'" No. The divine (God) Father as a father exercised parental authority, and the divine son (God) obeyed his Father. In that sense Jesus said, "My Father is greater than I." Does the fact that brother Gregg gives command and his son obeys, prove that his son is not man? "Who is * * * interceding for us?" The blessed Savior. "With whom does he intercede?" With his father. "Who is it that sits on his right hand?" The Savior himself "sat down on the right hand of the Majesty on high." I have no other desire than to learn and to teach the truth as it is in Jesus. I award to brother Gregg the same desire. "I am your brother in search of truth,"

J. C. R.

Dignity and Pleasure.

Cooking is a dignified act. Indeed it involves more or less of science, which every woman ought to understand on its own account. The practical cook is a physiologist, and ought to understand the laws of health—ought to know enough to avoid the villainous compounds which destroy the tone and coats of the stomach and fearfully shorten the aggregate of human life. The cook is a moral philosopher, or ought to be, having strict regard to the laws of economy, and of honesty and philanthropy, otherwise there is no security against the injuries which proceed from the stimulation of a morbid appetite on the one hand, and an abuse of a healthy appetite on the other.

How, then, we ask, can an employment be undignified which requires so much intelligence—so much sound discretion? What can be more becoming than the usefulness of such exertions? A thorough, skillful, practical housekeeper is a benefactor. She confers happiness upon her servants, imparts sound wisdom to her daughters, and gives salutary lessons to a profligate age. This is a style of dignity which cannot fail to receive the commendation of the purest and noblest minds.

We insist, moreover, that there is a world of pleasure for the young lady in the kitchen. What interest in knowing how to do some of the most difficult and really indispensable things that are ever done! What intense satisfaction in being able to do what so many know nothing about, and in being allowed to think, if you may not say, as a fine dish comes on to the table and receives the compliments of father, mother, or guest, "I made it!"

A higher estimate of the kitchen and of every kind of useful labor must be reached in a community, or the civilization of our age will be the demoralization of all classes; and we call upon our fair readers to join heartily in the reform, to place themselves practically, as they are in responsibility, at the head of their household affairs. Let them be deter-

mined that they will know more than their servants, who toil merely under the force of an imperative necessity, and take a livelier interest than any other person in what constitutes, more constantly and really than any other department of mental and physical industry, the essential comfort of home.—*Health Reformer.*

Just Such Neighbors.

A man stopping at a tavern for rest and refreshment, began to talk about his journey. He had come from a neighboring town; he was moving away, and glad enough to get away too. Such a set of neighbors as he had there, unkind, disobliging, cross, and contrary, it was enough to make any one want to leave the place, and he had started, and was going to settle in another region where he could find a different set of inhabitants.

"Well," said the landlord, "You will find *just such neighbors* where you are going."

The next night another man stopped at the inn. He too was on a journey, was moving. On inquiry, it was found that he came from the same place from which the former traveler had come. He said he had been obliged to move from where he lived, and he did not mind moving so much as he did leaving his neighbors; they were so kind, and considerate, and accommodating, and generous, that he felt very sorrowful at the thought of leaving them and going among strangers, especially as he could not tell what kind of neighbors he should find.

"Oh, well," said the old landlord, "you will find *just such neighbors* where you are going."

Does it not seem possible that men will generally find about such neighbors as they are looking for? Some people are always in trouble; others "follow peace with all men." Who knows but we can have just about such neighbors as we wish for, simply by treating them as we ought to?—*The Christian.*

For the Echo.

A Sunday School Pic-Nic Poem.

I.

What a beautiful day in the month of May
To gather out here in the grove !
The young and the old, the shepherd and fold,
Are met for a feast of love.
Our carpet of grass is lovely and green
And in beauty the trees stand around ;
How merry the hearts that here are seen !
How light and how joyous they bound !

II.

What heart is so cold, what mem'ry so old,
As not to be stirred with this scene ?—
As not to recast the days of the past.
When we wandered like rams on the green ?
When we knew not as yet the tempter's arts—
When we had not gone astray,
When with childish trust of our youthful hearts
By our mothers we used to pray ?

III.

Here are tiny feet, here are voices sweet,
Here are hearts untainted by sin.
With the song and the play of this festive day
Bright angels are chime in :
For, while on the earth, our Savior has told—
The lover of children has said :
My Father's face do the angels behold
Who watch where the little ones tread.

IV.

In the sleep of the night, in the morning light—
At study, at work, or at play—
They are hovering round as once they were found
Where our Savior in infancy lay,
O'er the shepherds of men, o'er the guides of the
young,
As once near the shepherds of old,
The unheard songs of the angels are sung
While the shepherds are watching their fold.

V.

When snarlers to-day would drive them away—
Those children so lithe and so free—
Our Savior's voice is heard to rejoice :—
Suffer them—bring them to me ;
Of such is the kingdom, ye sinners of men,
Of such is the kingdom above ;
The which would ye enter—Be born again,
Be pure like the children I love.

VI.

If such be the worth of children on earth—
If such be their worth in Heaven,
Let us give no offense, in deed nor pretense,
Lest tented to us will be given ;
Lest the mill-stone of wrath to our necks will be
bound,
By the bandage of sin we have made,
And we in the depths of the sea will be drowned,
When in scales of justice we're weighed.

VII.

In the song and the play of our gath'ring to-day,
In the gushing of joy like a rill,
In the heart's merry bound on this pic-nic ground
Let sorrow and anguish be still,
To the Father of light and the Giver of this,

And the Giver of all we possess,
Let us ever be thankful for every bliss,
Let us worship, adore Him and bless.

VIII.

Let us ever beware for the children to care,
Let us feed the lambs of the Giver ;
Let us walk in the light and teach them the right,
And the way that leads to the river—
To the verdant hills of the heavenly clime
And the uplands of glory above,
Where angels forever their choruses chime,
To the hymns of unceasing love,

IX.

Let God's precious truth give shape to the youth,
Let it mould them like potters the clay ;
Let it shine like a lamp wherever encamp
The children that journey life's way ;
Let it speak of the Savior's matchless love,
Let it speak of His humble birth ;
Let it tell how He came from the realms above,
How He suffered for men on earth.

X.

Let it point to the tree where for you and for me
The Savior of sinners once bled ;
Let the crown and the thorn that His temples have
worn,
And the tear-drops in anguish He shed,
Have a lesson for them, have a lesson for me,
Have a lesson for one and for all,
That we come to the tide, that we wash and be free
Prepared for the trumpet's last call.

PETER VOGEL.

DE QUOIX, ILL, May 19th, 1870.

Letter From Bro. Coffey.

GENTRYVILLE, Gentry Co., Mo.

May 8th, 1870.

Dear Brother Garrison :

In your article on "The Church," in the February number of the Echo, you show very clearly that, 1. "Angels constitute no part of the Church." 2. "Idiots form no part of the Church." 3. "Infants form no part of the Church." In the conclusion of your argument on this last named point in your line of argument, you quote from the 3d of John, "That which is born of the flesh is flesh, that which is born of the spirit is spirit." You then say : "It is here most emphatically declared by the Savior of the world that no person can be a citizen of the kingdom of God, unless he has been a subject of the new birth." The Savior says, "Except a man be born," and you say "no person." The Savior is talking about men, you are talking about infants. The Savior made a right use of the word man ; I therefore prefer saying just what

Jesus said. After enlarging on this particular thought you add, "The Kingdom of God and Church of God are one and the same institution. If this proposition, however, is called in question, the proof shall be forthcoming." I demand the proof; and if you find it in God's word, I want you to tell us what kingdom angels, idiots and infants are in. I know of but three kingdoms: 1. The kingdom of darkness. 2. The kingdom of God's dear son. 3. The everlasting kingdom. In these three kingdoms there are three kings. In the kingdom of darkness the Devil is king. In the kingdom of God's dear son, Jesus is king. In the everlasting kingdom, God will be king, for Jesus will deliver up the kingdom to the Father, that God may be all and in all. Now, it will not do to say that angels, idiots and infants are in the kingdom of darkness under Satan as king; if you can show that the Church and kingdom are one and the same institution, angels, idiots and infants are not to be found in the kingdom of God's dear son, under Christ as king; and we know that they are not now in the everlasting kingdom. Now Bro. Garrison tell us where to find these three classes; I don't think you will say they are under Satan, if the Church and king be the same, they are not under Christ, and we know they are not in the kingdom of Glory. What kingdom are they in? Who is their King?

My position is briefly this: 1. Angels are in the kingdom of God's dear son, though not in the Church. 2. Idiots are in the same kingdom. 3. Infants are under Jesus as king, and in the kingdom of God's dear son. These constitute three classes of subjects under Jesus, and none of them in the Church, as you so clearly saw in your first article on "The Church," referred to above. Men and women must be born of water and the spirit, in order to form a class of subjects in the kingdom of God's dear son; see John, 3d chapter. The kingdom includes the Church; but the Church does not include the kingdom.

Yours, for the truth,
J. H. COFFEY.

REMARKS.

Bro. Coffey's strictness embrace two points:

1. He objects to my interpretation of John iii, 6.

2. He demurs from my proposition that "the kingdom of God and the church of God are one and the same institution, and demands the proof."

I will notice them briefly in the order of their occurrence.

As an argument to support the proposition that infants form no part of the kingdom of God, I quoted the Savior's language to Nicodemus, recorded in John iii, 6. "That which is born of the flesh, is flesh, and that which is born of the Spirit, is spirit." I then added: "It is here most emphatically declared by the Savior of the world, that no person can be a citizen of the kingdom of God, unless he has been the subject of the new birth."

Bro. Coffey objects to this and says:

"The Savior says, 'except a man be born,' and you say 'no person.' The Savior is talking about men, you are talking about infants."

I am a little surprised that Bro. Coffey should think that the Savior was talking about men, when he said "that which is born of the flesh is flesh, and that which is born of the Spirit is spirit." It never occurred to my mind that Jesus, in this conversation, was speaking of the conditions of admission into the kingdom of God for men in contradistinction to the conditions of admission, for infants. The very language of the Savior that I have already quoted, precludes the possibility of such an idea.

Nicodemus, being a Jew, was depending on his fleshly birth, as sufficient to introduce him into the Kingdom of God. The Savior informs him that such a birth will not suffice as "that which is born of the flesh." The Kingdom of God is a spiritual kingdom. How can a fleshly birth introduce an individual into a spiritual kingdom? If Nicodemus could not be born into a spiritual kingdom by a fleshly birth, neither can any one else

Hence, I reiterate the statement that in this single passage of scripture, "it is most emphatically declared by the Savior of the world that *no person* can be a citizen of the kingdom of God, unless he has been the subject of the new birth." If Bro. Coffey will examine John iii 5, in the original, he will find the Greek word translated "man" to be *tis* (any one) instead of *anthropos* or *anceer* (man). Of course the Savior would not say, "except *infants* be born," for that would imply clearly that they *could* be born again. Jesus, as I understand, is not talking of *classes of persons* but about *conditions of admission* in to the church or kingdom of God. All who are capable of complying with the conditions may enter.

I will now submit a few scriptural arguments to sustain the proposition that the phrases "Church of God," and "kingdom of God," refer to one and the same institution.

Let the reader bear in mind that I am not affirming that the phrases are exact equivalents, but simply that in their scriptural use they refer to the same organization.

The Savior said to Peter, "Thou art Peter and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven." Math. xvi, 18-19. Here the Savior uses the phrases "my church" and the "kingdom of heaven" to mean the same thing. Without controversy, Peter was to receive the keys of what Christ was to build on the rock. But Christ built his church on the rock, and Peter received the keys of the "kingdom of heaven." They are therefore one and the same institution.

Again, Peter used the "keys of the kingdom of heaven" on the first pentecost after Christ's resurrection—the same day that the church of God was established. On that day Peter opened the door of the church, and it has never yet been closed. But what keys did he use? Without doubt he used the "keys of the kingdom of heaven."

How could the door of the church be

opened by the keys of the kingdom, unless they are the same identical institution? The keys of different doors are not likely to be exactly equal. The keys that Peter used on that occasion would not now admit him into a single self-styled orthodox church in the world. Did Christ set up two institutions on Pentecost? If not, when was the kingdom set up?

One other instance where the church and kingdom are used interchangeably. Paul says to his Hebrew brethren, "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven. * * * Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and Godly fear." Heb. xii, 22, 28.

Other passages might be cited in abundance, but these must suffice for the present.

Bro. Coffey wants me to tell him where angels, infants and idiots are. I am perfectly willing to tell him all that has ever been revealed to me on that subject. Angels are in heaven, doing the will of God. Infants and idiots, who have not died, are still upon the earth. Those who have died, are in the spirit land awaiting the great resurrection. Further than that, the "deponent saith not." I am sorry, Bro. C., that I am not able to tell you more about them, and will thank you if you can give me any further light on the subject, from the bible.

The fact is, the gospel was not intended for, nor addressed to angels, idiots, infants, nor devils. Hence there is nothing said about how either of these classes may enter the kingdom of God.

I must, in conclusion, my dear brother, ask you to carefully examine the ground of infant citizenship, in the Kingdom of God. I believe it to be erroneous and dangerous to teach, that persons come into the Kingdom of God by generation, as well as by re-generation. Written in

letters of living light over the doorway into the Kingdom of God, are these words: "YE MUST BE BORN AGAIN."

Having penned these lines in love, and for the truth's sake, I now subscribe myself, your brother in the Kingdom or Church of God.

J. H. G.

Is it Cowardice or Meanness?

In the March No. of Manford's Magazine, Mr. Manford challenged the editors of the *Echo* to a debate. This challenge was defiantly expressed. In the April No. of the *Echo*, on page 184, I replied to it, heading my response "a defiant challenge." I commenced with these words: "In the March No. of Manford's Magazine, we find the following defiant challenge." And there inserted all of Manford's article *verbatim*. In the May No. of the Magazine he slips around the matter after the following style:

"A DEFIANT CHALLENGE"—The *Echo* thus heads an article, in which we are told we can have an oral debate with one of its editors, if we will accept of his propositions, one of which reads thus: 'Does the bible teach that Christian baptism is a condition to salvation?' He will affirm, and wants us to deny, this proposition. We beg to be excused, good friend. We believe in *Christian* baptism, think it is a condition of salvation, and will *affirm* that proposition.

We propose this proposition for you to affirm: 'Is immersion in water a condition of salvation?' That is affirmed in all your papers, magazines, books, and sermons, and why not affirm it in a discussion? Are you fearful you stand on a slippery foundation? True, your Bro. Smith, President of Christian College, failed when he debated that proposition with us; but don't be discouraged; you might do better.

This editor wants us to affirm this: 'Infidels, thieves, murderers, whoremongers, idolators, and liars, dying without repentance, will be eternally saved.' We suggest that the gentleman *mend* his prop-

osition by substituting 'immersed in water' for 'without repentance,' and then affirm it himself, as he seems to have a taste for talking about such characters.

Shall we have a discussion? Say yes, or no. It will look rather mean and cowardly for you to 'back out,' after that 'defiant challenge.'

Why did you not allow the readers of the Magazine to see what I said, Mr. M? "Are you fearful you stand on slippery ground?" Why did you not even have the manhood to say that my article was a reply to *yours*? But instead of this, you treat the whole matter as if I had challenged you to a discussion in the first place.

You tell your readers that one of my propositions reads thus: "Does the bible teach that Christian baptism is a condition of salvation?" Mr. M. what do you mean, by declining to let your readers see what I did say, and then telling them that I said that which I did not say? I did propose to affirm the following:

Does the bible teach that Christian baptism is a condition of the remission of past sins?

The reader will see that Mr. M. puts *salvation* in the place of the *remission of past sins*. There is a vast difference between the term *salvation*, unlimited by a single adjunct, and the phrase *the remission of past sins*. If Mr. M. does not know it, he lacks much of the shrewdness for which I have been disposed to give him credit. Will he dare to deny the one I did propose to affirm? He proposes to me to affirm the following: "Is immersion in water a condition of salvation?" I will not do it, Mr. Manford, for neither I nor my brethren believe it. We do believe that the immersion in water of a believing penitent, in the name of the Father, Son and Holy Spirit, is Christian baptism.

There is an immense difference between this and immersion in water without any qualification. He cares nothing about the baptism question, for its own sake. But if he could get me to debate it with him, and let him word the proposition, he would give him so good an opportuni-

ty to *hovel* about "water salvation," and thus get up "orthodox" prejudice against us, and curry "orthodox" favor for himself.

I was not aware that Mr. Manford had debated with brother Smith, of Canton, Missouri. I however know enough of brother Smith, to be safe in contradicting Mr. M's statement, that brother S. failed in any debate he ever had with the veteran editor of the Magazine. That "is all in your eye," Mr. Manford.

He shrinks from the proposition I offered him in the April No. of the Echo. He will not affirm that "Infidels, thieves, murderers, whoremongers, idolaters, and liars, dying without repentance, will be eternally saved."

He vainly imagines that he does a sharp thing, when he suggests that I substitute "immersed in water," for "without repentance," and then affirm it myself.

I would do it, Mr. M. if I believed it to be true. "Infidels, thieves," &c., are not proper persons to be immersed. We have not a preacher in all the land, that will immerse any but believing penitent persons; and Mr. M knew it, when he made the *low fling*. Perhaps, some coarse vulgar person among his readers, may chuckle over his cowardly dodge. High minded people will be wile to see its meanness. Universalists and we, alike, believe that all the righteous; infants, and irresponsible persons, will be saved.

The difference is all about the wicked. They believe and teach that *all* will be saved, including the very characters I mentioned. Do you believe that proposition, Mr. M? Do you say no? Then you are not a Universalist. "Infidels, thieves," &c., "dying without repentance," are a part of all mankind. And if *one* even of them is lost, then Universalism falls to the ground.

It is very clear that the wily editor of the Magazine is the first to "haul in" his "guns." He is afraid of the real issue after all his bluster.

It is really "mean and cowardly for you to back out after that defiant challenge." "Shall we have a discussion?"

Yes, sir, if you will do the fair thing.

Will you go to Galesburg with it? Will you pay half the necessary expense attending it?

Will you affirm *any* proposition, fairly expressing the doctrine of Universalists? If so, tell us what it is. I am ready to affirm exactly what I and my brethren believe. I now demand at your hands, as a matter of strict justice, that you publish my reply to you, on page 184, of the April No. of the Echo. If you wish to debate, perhaps you had better write to me privately, and I will answer immediately, without waiting a month each time for the papers. J. C. R.

Methodist Missions.

The Methodist gives the following summary of the missionary operations of the Methodist Episcopal Church, for which \$800,000 have been appropriated the current year:

In our foreign missions we have 759 missionaries, American and native, 10,261 members, and 2,918 probationers. In our domestic missions, the Welsh, German, Scandinavian, Chinese and Indian, we have 371 missionaries, 28,714 members and 5,996 probationers—making a total, in foreign and domestic missions, of 591 missionaries, 39,096 members, and 7,914 probationers. The largest force of missionaries that we have abroad in any country is in India. In the mission there are 29 American, male and female, and 22 native preachers, besides 52 exhorters and 150 teachers, making a total of 291 agents or laborers.

Our Chinese missions have now become among the most important, and during the year have been much enlarged. We have now three distinct missions, each embracing a large territory—one at Foo-chow, of which Dr. Macleay is superintendent; one at Kinkiang, with Rev. V. C. Hart as superintendent; and one at Peking, Rev. L. N. Wheeler superintendent. This work was accomplished by the lamented Bishop Kingsley, who concluded a letter to the Mission Rooms with these words:

"Having established three important centres in China, we must strengthen them, and make them grand successes under God's blessings."

The Society has now 84 agents, American and Chinese, male and female, and 1,618 members, including probationers and baptized children. The missionary collections during the year were \$29,07, and the mission property is valued at \$52,190.—Exchange.

We insert the above to show what can be done by a zealous and determined people.

Brethren, look at the above figures and

see what a people whom we know to be errorists in many particulars, are doing. Hundreds of thousands of dollars expended in a single year for missions!

Do the Methodists love their cause better than we love ours?

It ought not to be so. We have the truth—shall we send it abroad or shall we hoard up the means God has given us, and refuse to send the bread of life to all men?

We are able to raise half a million annually for missions. If we would do it and then expend it economically, we could take the world in a few years.

There are millions of men starving for the bread of life. We have it in our possession. We have the ability to send it to all the starving souls of earth.

Will we do it?

Or will we hug our gold to our own bosoms and say it is ours?

Let us remember, brethren, it is *not ours*. All we have is the Lord's. We are only His agents to use it for Him. We have no right to appropriate His money to any purpose he would not approve.

We will, after a while, be called to give an account of our stewardship. How will the man then feel who has expended thousands upon his appetites and done nothing to save the world?

Earthly wealth will be valueless then. Poor indeed will be the millionaire who has done nothing to save the world. Rich will then be the poor man who used what little he had on earth for the glory of God.

J. C. R.

EXERCISE and temperance are God's medicines, and they have this great advantage over all others; that while they promote health and long life, they secure for all who put trust in them the means of independence.

A Song of Heaven.

BY MISS KATE E. P. HILL.

I would sing you a song of heaven,
If my soul could chant the hymn;

I would sing of its skies whose gorgeous dyes,
Would make our own grow dim.

I would sing of its mountains bathed in light
That never will fade away—
Of the murmuring breeze thro' whispering trees,
That never will know decay.

Of beautiful birds that trill strange words
With a mystery in their flow,
Till the scented air grows holy with prayers
That only they can know.

I would sing of the lakes for the lilies' sakes,
The purest that God has given,
Of all the flowers that we call ours,
How white they must be in heaven.

I would sing to you of the violet blue,
That watches the loving sky,
But drops its head when it hears the tread
Of an angel passing by.

But my soul is mute like a tuneless lute,
That has been forsaken long;
Sweet Land, I have dreamed of thee
When the summer moonbeams fell,
In silvery showers on the nesting flowers,
Asleep in the greenwood dell.

And I have awoke when the vision broke
With a throb on breast and brain,
That I should stray from the shining way,
Back to this world again.

But I shall see thee again, sweet Land,
When life's fitful hours are fled—
When the flowers lie low where they used to blow,
And the sky in the west grows red.

I shall steer my bark where the waves roll dark,
I shall cross a stranger sea,
But I know I shall land on that bright strand,
Where my loved ones wait for me.

There are faces there divinely fair,
That the earth lost long ago;
And foreheads white where the curls lay bright,
Like sunbeams over snow.

And there are eyes like their own blue skies,
Eyes I have seen before;
They will grow bright as the stars of night,
When I near the welcome shore.

There are little feet that I loved to meet
When the world was dear to me,
That I know will bound when the rippling sound
Of my boat goes o'er the sea.

I can see them stand on the shining strand,
Their white arms o'er the tide,
Waiting to twine their hands in mine
When I reach the farther side.

Sweet Land! I have dreamed of thee
When the summer moonlight fell,
In silvery showers on the opening flowers,
Asleep in the greenwood dell.

And I know I shall see thee again sweet Land,
When life's fitful dreams are fled,
When the flowers lie low where they used to blow,
And the sky in the west grows red.

—Apostolic Times

Novel Reading.

It is not my purpose at present, to go into a lengthy argument on the topic at the head of this paper.

The reading of works of fiction seems to be on the increase. Go into a bookstore anywhere, and your eye is greeted with a stock of "yellow backs" for sale.

Why is this? Simply because there is a demand for that kind of literature. There are too many who will read that kind of "stuff."

I am frequently disgusted with church members, who, when asked to subscribe and pay for a religious paper for themselves and children, refuse on the ground of poverty, when, at the same time, may be found in their houses, "dime novels," "The New York Ledger," "Saturday Night," and other sensational reading matter.

Ruin and shame are brought into many a house by the reading of such literature.

It is wrong for a Christian to do this kind of reading for the following reasons:

1. *It is a shameful waste of the means with which the Lord has blessed his children, to use it in the purchase of such books and papers.*

2. *It is a sinful expenditure of the golden moments of a short life on earth, which our God has given us, in which, he would have us all do great good.*

God allows me a few fleeting years in this world and has given me an exalted work to do in those fastly gliding years. It is an insult to him, for me to devote that precious time to the reading of sensational and lying books and papers, written by men of sordid minds, for the purpose of getting money from people of corrupted tastes.

3. *It ruins all good literary taste.* Works on Natural Philosophy, Chemistry, Botany, Geology, Logic, Rhetoric or any other of the useful sciences are dry and uninteresting to the novel reader. His tastes are all blunted by reading the exciting lies, with which his "yellow backs" abound, until he has no relish for any thing that is sensible and true. The

Bible and all religious works are stale to him. They are beneath his notice. Ancient and modern history to him, are insipid and irksome.

4. *It impairs the memory.* Put a really useful and truthful book into the hands of a confirmed novel reading Miss, and even if she read it through, she can tell little indeed of the truths it contains, and of the principles it inculcates. Let her read an airy, unreal, lying novel and she will be able to tell you all about love's young dream, opposed by tyrannical Papas and unfeeling Mammas. She can tell all about the clandestine meeting by the silver light of Cynthia, of the midnight escape from a back window of the paternal mansion, the elopement and marriage. She can remember all that. So much has her imagination looked on such scenes, that already the desire is implanted in the heart to be the heroine of such a romantic career, if she only could find some tall, graceful Arthur or Augustus with proudly curling lip, dark mustache, and flashing eye, to play the part of gallant and hero for her. Such is the effect of such reading.

But why can she remember these unreal things and at the same time can not retain the truths and principles of a really useful book?

Simply for the reason that the mind, with all its powers, has been so often wrought up to the highest possible pitch of excitement, and held there so long by novel reading, that it has lost its elasticity, and like a bow unstrung, is powerless.

A mind thus enervated is incapable of being so wrought upon by sober truth, and such a mind, when it reads plain, common sense, goes blankly and listlessly along and remembers but little when it is done.

The power of concentration, so necessary to all study, is destroyed in exactly the same way. Put the confirmed novel reader to work on a difficult mathematical problem. He is like a general with a full brigade of men so demoralized that not one of them will obey his orders. He

can do nothing. He calls on perception, reflection, imagination, reason, memory and all the powers of his mind, but they obey him not.

The habitual novel reader is utterly incapable of thorough study or profound thought.

5. *It leads to crime.*

Fathers and mothers! are you aware that the admission of such literature as is popularly called "yellow backs," into your houses, and allowing your children to read them, are the means by which your daughters are prepared for shame, and your sons for the jail, penitentiary and gallows?

I clip the following from the Christian Standard of May 21st:

YELLOW-COVERED LITERATURE.

The Warden of the Massachusetts State Prison says, in a recently published volume of historical sketches of that prison: "Here in the midst of this congregation, of misery and crime, surrounded by five hundred and fifty-five of the selected and unfortunate outcasts of the commonwealth, many of whom see their degradation to this cause, let me record my solemn protest against the circulating, admitting into the family circle, or reading of this most pernicious class of literature. No possible good can be derived from it - untold harm and misery have resulted, and will continue to result from its perusal."

Ponder well these statements of a man who is in a position to know whereof he affirms. He says many of the inmates of the "Massachusetts State Prison" "owe" "their degradation to this" vile reading matter.

Young man! young woman! stop and think! Have you any such books in your possession? If so, make a bonfire at once.

Fire never did a better service than it would do were it permitted access to all such books and papers.

It is time all good men should speak and act in this matter.

J. C. R.

Time, the great leveler of the human race, will shortly bring all to the grave. Happy will they be who have so lived that the valley and shadow of death have no terrors for them.

How to Train Them.

"All parents have experienced more or less difficulty in inducing their children to be strictly truthful at all times and on all occasions. For this, many reasons might be assigned. That children are naturally and inherently inclined to lie, is not true. Indeed, to so affirm is a libel on humanity. They speak the truth or the reverse just as they are the more strongly moved to this or that. The misfortune is that they are generally offered a premium in some form to lie. In the first place, we must remember that they do not know the distinction between truth and falsehood. Hence, they can have no preference for the one over the other. Accordingly, they are equally ready to speak either just as it may serve their purpose. Parents should never forget to bid high for the truth; and they should make it their study never to tempt even by an indiscretion to falsehood.

The great and controlling incentive in children to lie is the fear of punishment. They soon learn that they commit many blunders, and that parents either disapprove these or punish for them, or both. Here is their danger. Fearful is the instinct with which a child shrinks from the frown of disapprobation; and at any cost he will avoid a whipping. Usually, lying in children has this and only this foundation. When a frown would tempt a child to tell a falsehood, the frown must forever be withheld. Let the mischief go unrebuked. Infinitely less injurious is all the folly of children than the habit of lying. When children once thoroughly learn that truth never leads them into trouble, they will uniformly speak the truth. They will seldom speak it under other circumstances. When they speak the truth under trying circumstances, never fail to give them credit for it. Let them see that what you want is truth, and that with this you are satisfied. They will soon take pleasure in gratifying you.

Never question a child in a careless, indifferent way, when you want him to speak the truth. Be earnest and kind

Look him steadily in the eye; keep him close to your knee, and affectionately ask for the truth. Make no threats; avoid even the appearance of anger; seem not in the least excited; especially evince no special concern about what the child has done. Under these circumstances you will usually get the truth. If it be necessary to chide or rebuke a child for his fault, put it off to some future time. When he has told you the truth, this is enough for the present. Correct him when you know all and when on his part the fear and excitement which attend detection have subsided."

REMARKS.

I clip the above from the *Apostolic Times* of April 28th, because of the immense value of the thoughts it contains. There are thousands of children who are made liars through the fear of harsh words and stripes upon their persons. Let the reader ponder well the sentiments above expressed. There is an almost unlimited amount of lying deceit, generated by unmerciful whipping on the part of too many of the teachers of the public schools.

I have no doubt but that the rod used in love by the teacher, is, in some cases, very beneficial. It *never* ought to be used in anger. The *sole* object of rebuke and chastisement should always be to make the child better. Words spoken or the rod applied in a rage, *never* fails to make the child worse. They sow the seeds of malice, revenge, and hate in the young mind, and harden the heart. They are overpowering temptations to the practice of deception and lying.

Let parents and teachers beware how they punish when angry. He who whips a child simply because he is angry, ought to be sent to the "Bridewell" to break stone until his rage is thoroughly cooled and his anger dies. J. C. R.

Less theorizing and more practical Christianity would go very far toward building up the church. The plain teaching of the Bible, and a strict observance of its commands, are of more import than all the theories of the schools.

The Sunday School.

The work in the Sunday School is the work of the church. There is an impression, which had its origin in stupidity or sinful laziness, that Sunday School work is an *outside* work. It is thought to be no one's *duty* to engage in the work of the Sunday School, but that it is a nice thing, and that it is very well for those who *feel like it* to do so. The work in the Sunday School is an earnest one, demanding sacrifice of time, ease and money. Anything demanding these, which is looked upon as *no duty*, as being *outside*, and which is left to be attended to by those only who *feel like it*, will certainly fare badly, if it even lives at all. I place the Sunday School on the broad ground of duty; that is, it is our *duty* to have a Sunday School for the instruction of all who may or can be induced to attend, including every age, both saint and sinner. Of course, it is not a duty where it is not practicable to have it.

The commission, "Go disciple all nations," or "preach the gospel to every creature," is universal, including all who *can be* included. None are excluded except those who can not, from the nature of the case, be included. The work may be, and therefore ought to be, begun with children at a very early age.

The fact that children are most approachable and very susceptible to the influences of the gospel, coupled with the fact that it is, Scripturally our duty to instruct all and as fast as we can, is Holy Writ proof that the Sunday School is a divine work of the church. It is not an institution separate from the church. Indeed, it is not an *institution* at all, *it is a work* of the divine institution, the church. All the members of the church are bound to engage in this work who can, just as they are in any other work of the church. God has called them and is still calling them with a loud and divine call to the work. Many, I thank God, will hear this call, and I am only sorry that many who ought to regard it, will not. Many who ought to

love it and rejoice in the privilege of doing something in the vineyard of the Lord, are making various and unsatisfactory excuses. Nor ought the children to be prevented from taking a part. Let them have the joy of doing *something*. He that is always receiving and is never blessed with the privilege of giving, will be like the man who is always eating but who never works—he will die from sheer inactivity. Let the little ones have something to do. Send them on little missions. There are thousands of just such little missions as are suited to the capacity and tastes of little ones. Send them on these. It will make them very happy to go. The good that might be accomplished by the dear little ones through the Sunday School is immense. The fields for useful industry that would yield large revenues per annum, have, many of them, never yet been developed. The results of *all* contributing *something* to the *general work* of sowing the gospel to the destitute, would amaze us and fill us with an unworldly joy, if we could realize it.

As an example of work in the right direction done by the Sunday School, Bro. A. D. Whorton, of Nashville, writing to Bro. Munnell, says: "Enclosed find Post Office Order for \$7 60, our Sunday School *Missionary* collection for February, March and April, a small offering, but which I trust will be safely received. How we wish that all our little ones might be aroused up in this great matter." In regard to this Bro. Munnell says:

CINCINNATI, April 24, 1870.

Here is another example of what we mean by *Missionary* Sunday Schools. Here is an average collection of over \$2 50 for each of the three last monthly collections. As Bro. Whorton says, if the Superintendents would all take hold, what an amount could be raised. We have, say 3,000 churches in the United States. We ought to expect the Sunday Schools in at least 2,000 of them to contribute monthly. They would average, say only \$1 00 to the collection, (though

it would be more), and would therefore raise \$2,000 per month, and \$24,000 in the year. This, with what the missionaries would receive on the field, would keep not less than fifty of them at the work. Why do not all our preachers take hold of this in their own schools? Send the money monthly or quarterly to me—Box 321, Cincinnati.

THOMAS MUNNELL.

Will not the time soon come when from many thousands of Sunday Schools shall be flowing a constant tide of means for spreading the gospel? If the Sunday School is not a mighty power in the work of saving men, it will not be because it cannot be so made, nor will it be the children's fault. W.

Social and Prayer Meetings

What is a social meeting? A prayer meeting? The necessity of these meetings to secure Christian growth and church prosperity. Should they be combined? How conducted? How prevent their being monopolized by a few? How can all the members and talents be enlisted.

BRETHREN AND SISTERS

The committee appointed to regulate the exercises of this meeting, have called on me to offer a discourse on the above subject, or to answer these questions.

What is a social meeting? The word is not in the bible; but the thing described or intended to be described is found in Malachi 3, 16, 17. "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."

"And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

Again: "Neglect not the assembling of yourselves together as the manner of some is but so much the more as you see

the day approaching." Heb. iii, 13. "But exhort one another daily while it is called to-day; lest any of you be hardened through the deceitfulness of sin."

A social meeting is one where those that fear the Lord meet together to exhort one another to love and good works. Solomon says "a word fitly spoken is like an apple of gold in a pitcher of silver, like a nail in a sure place, driven by the master of the assembly."

Prayer meetings. We have a number of examples of these given in the scriptures. Acts i, 14. "These all continued with one accord, in prayer and supplication, with the women and Mary the mother of Jesus, and with his brethren."

The women prayed in this meeting and it was protracted, perhaps, ten days, "until the day of Pentecost had fully come."

Again: Acts iv, 24-31. "They lifted up their voice to God with one accord, and when they had prayed, the place was shaken."

Again, in the 12th of Acts, we find an account of the imprisonment of Peter, and of continued prayers offered to God for his delivery. "And Peter, therefore, was kept in prison; but prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth, the same night, Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. And behold the angel of the Lord came upon him, and a light shined in the prison, and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thy self, and bind on thy sandals; and so he did. And he said unto him, Cast thy garment about thee and follow me. And he went out and followed him and wist not that it was true which was done by the angel but thought he saw a vision. When they were past the first and second ward they came unto the iron gate that leadeth unto the city, which opened unto them of its own accord, and they went out

and passed on through one street; and forthwith the angel departed from them.

Then Peter knew it was true that the Lord had delivered him from Herod and from the expectation of the people of the Jews, and went to the house of Mary, the mother of John, whose surname was Mark; where many were gathered together praying for his deliverance."

In these examples we learn that it was the practice of Christians to meet for prayer, and that the Lord answered their petitions. We will next consider the necessity of these meetings, to secure Christian growth and church prosperity.

Exercise is as necessary for Christian growth, as it is for the development of the physical man. Much food without work, produces dyspeptics—so in the church.

Paul says: "Having your minds exercised by reason of use, that you may be able to discern between truth and error."

Again, in I Cor., "You ought to be teachers, but you have need that one teach you."

Again, what are the first principles of the gospel of Christ? "I have fed you with milk, and not with meats, for hitherto ye were not able to bear it."

Here was a church that had not grown in grace, that were but babes in Christ when they should have been teachers. The reason is clear, they had not exercised or labored to develop the mind and intellectual man. That which tends to develop the spiritual and intellectual growth of the members of the church, also tends to the prosperity of the church. The Lord designs his church to be self-sustaining; that is, it should educate and improve the talents in the church, until it is able to edify itself in love. I could give many examples of church prosperity which are the result of the social prayer meeting. In one of our churches in Clay county, Ill., (Union Church), since organizing a young men's prayer meeting last November, the church has increased in numbers and zeal, and had some nineteen additions. The social meeting, and all that makes a church prosper, is now

manifest in a ten fold greater degree. If the church does not give the younger members work to do, they will not be found in attendance, only for a short time. Idleness is death to the church, also its members.

SHOULD THEY BE COMBINED?

The best example I can give of a social meeting, is the meeting of the family at the fathers house. Did you ever know a family thus to meet? Did not each child have some petition, some request to make of the father, and some words of cheer and comfort for the brother and sister? When we thus assemble, we should feel that we are at home in our Fathers house, and that we are brothers and sisters in Christ, and the same sociability and freedom should be formed in the church that is seen in a well regulated family. None should be backward in making their wishes known to our Father. The youngest members of the family will receive his attention. He listens with interest to the prattling of his little children, and is just as ready to grant their wants, as those of the grown up members of the family. With these assurances, will we not all come to our Father's house, and make known our wishes to Him, whose eyes are over His people, and whose ears are open to their prayers. And when we thus meet, in two conditions, we can be assured that He will grant our requests. That is if we ask any thing according to His will, we know we have the petition, because we keep His commandments and do the things that are pleasing in his sight. I John, 5, 14 15. It is his will to bless his people in answer to their prayers: "If ye, being evil, know how to give good gifts to your children, how much more shall your Heavenly Father give you the things you need." Will not God hear his elect that cry unto him day and night? Surely he will.

Many excuse themselves from taking part, because they cannot pray as long or loud as some one else. I often think if we were in attendance at a prayer meeting where Peter or John presided, all the

members could take a part. Sometimes in prayer we make a religious excursion around the world; pray for everybody and everything in one petition. This is wrong. The longest prayer recorded in the bible, can be repeated, perhaps, in from one to five minutes. Long prayers are forbidden. "When you pray, use no vain repetitions, like the heathen, for they think they will be heard for their much speaking." The Lord has given an example of an acceptable prayer.

Two men went up to the temple to pray, one a Pharisee, the other a Publican. The first stood up and thanked God he was not as other men. He fasted twice a week, and paid tithes of all he had. The other could not so much as raise his eyes to heaven, but smote his breast, and said Lord have mercy on me, a sinner. Jesus says he went down to his house justified; rather than the other prayer is the soul's sincere desire poured forth to God in the simplest form of words. The breathings of the heart full of faith and love. By faith we speak to God in prayer, and he replies to us in his word. Thus a connection is kept up between the creature and the Creator. So long as we have faith to connect us with the throne of God, this communication may be continued.

In conducting these meetings, let the elder preside—reading, or causing to be read, a short lesson from the word of God. A short prayer by some one, short song or part of a song, by all the congregation, followed by a short comment in some portion of the scripture. Another prayer by one of the members, &c. To prevent their being monopolized by a few, let the elder, at the meeting, tell each member what he will be expected to do at the next regular appointment; and each person should feel obligated to obey those who have the rule over them. If there be a large congregation, the elders should divide it, and send the divisions to the outskirts of the congregation, or to the school house, and there let them hold social meetings, as did the brethren in ancient times, from house to house. In this manner, all the talent of the church

can be profitably employed in the work of the Lord, the cause of Christ advanced, and souls converted.

We have a great number of young men now enlisted in this glorious cause. Shall we drill and train them for the service? The church is a school in which we should instruct the young for active work in the cause of Christ; and when, by our present system of Church co-operation, we shall be able to bring all the church or body with all its powers to bear against the enemy of all good, God will give the victory to the saints of the Most High, and the kingdom, and the dominions, and the greatness of the kingdoms under the whole heavens will be given to our King, the Lord Jesus Christ, and the world submit to his authority.

But, brethren, sectarians cannot accomplish this work. The conversion of the world is left with us. The destiny of the world is in our hands. O! shall we not arm ourselves and prepare for the conflict, and like men of God, be strong. He has given us all that is necessary, if properly improved. We have the men, the talents, the wealth. We are in need of zeal, and a proper training of our forces, so we can, like a well organized army, bring all together.

We have had enough of this guerilla warfare. Let us now organize, so we can bring all our forces in one unbroken column against the fortifications of the enemy. Let us muster all the sacramental hosts under the blood stained banner of the Prince of peace, in the mighty struggle of truth against error, and God will give us the victory.

Who are the Judges in Cases of Discipline?

NUMBER 7.

1st. We have progressed in this investigation, far enough to find that seats of judicature, composed of the whole church, in a mass meeting style, are unscriptural, unreasonable, unpracticable, and mischievous.

2d. It is according to a general consent, that all associations of men, whether secular or religious, have certain inherent and imperative wants or demands; and among these essential wants are pastors, teachers, and judges.

Under one form or another, by one set of titles or another, for one length of time for each incumbent or another, these must exist in the association, or it would soon dissolve, and become extinct.

There must be one or more shepherds, to feed and protect, one or more teachers, to instruct, and one or more judges, to adjudicate matters of difference between brethren, and cases of discipline. All these officers might be invested in one man, or two men, or a dozen, or a score, but they must exist somewhere, or there will be essential demands with no supply, and the natural result would be decomposition.

3d. There were at least a few churches in the first age of Christianity, like those on the the Island of Crete, without elders or bishops.

In such churches there was a vacancy, a want not yet supplied, for want of the proper material, and hence the work of elders had to be performed by some temporary officers, probably appointed to act in the form of committees, composed of their wisest and best men, as was suggested by Paul to the Corinthians before they had elders, "Is there not a wise man among you, who is able to judge?" 1 Cor. 6. Previous to the permanent appointment of officers in the church, the apostles performed as far as practicable, all the duties of apostles, evangelists, pastors, teachers, judges and deacons; but in the development of the church, as its wants became more manifest and pressing, and the apostles became oppressed with too much care and labor, evangelists were appointed to aid in preaching the gospel, deacons to "serve tables," and provide for the poor, and elders to serve as shepherds, teachers, and rulers.

All these have been subordinate to the apostles, from that day to this, and by this divine arrangement, the apostles

were relieved, and the wants of the church supplied.

4th. When the office of bishop was introduced into the church, the qualifications and duties thereof were carefully delineated, as found in Acts, 15, 20, I Tim. 3, and Titus 1, &c., and the commandment was issued for their appointment, in churches where such qualifications could be found, and we find no law in the bible for the ordination of an elder who lacks one item in the divine specifications.

Not even Titus had any right to ordain elders in Crete, unless he could find brethren there who filled the specifications of an elder's character, prescribed by the apostle Paul.

When such men were found, they were to be ordained into "the office of bishop." This office we understand, as before shown, has three principle functions. 1st, that of a shepherd or pastor to feed and protect the flock. 2d, That of the teacher, to instruct the pupils in the school of Christ, and 3d, that of a ruler, to govern, judge, to preserve the peace and adjudicate matters of differences, and cases of discipline.

5th. A shepherd, a teacher, and a ruler, all imply authority, on the one side, and obedience and submission, on the other, and is consistent with my proposition, that "the elders, (or bishops) of the congregation are the proper judges in case of discipline."

A shepherd which is not obeyed by the flock, is a shepherd only in name, and is of no value to the church. He is but a "stranger," and Jesus says "a stranger they will not hear," (or heed).

Paul says, "be shepherds to the church of God." Acts 20, 28. And if this is obeyed, then the church should be taught to give heed to the shepherd, as well as the shepherd to give heed to the flock. The shepherd should feed, guard, and govern, and the flock should receive the food, accept the guardianship, and obey the government. This is consistent with, and good collateral evidence of the truth of our position.

6th. The sense and extent of the term rule, may also be learned by its use in the qualifications of elders, in I Tim. 3. A bishop must be "one who rules his own house well, having his own children in subjection with all gravity."

From this we learn that the same kind of ruling is required in the church, by an elder (or bishop), that is required by a father in his own family, and by this also, is the statement confirmed, that the term rule, or ruler, or ruling, implies the submission or obedience of those who are ruled.

The father rules, and the children obey, and if there is no "subjection," or obedience, by the children, then there is no rule by the father, for one cannot exist without the other.

Now, according to the word of the Lord, a man is not qualified to rule as an elder, unless he is qualified to rule as a father; but if the "subjection" and obedience of the children, to him who rules his own family, is essential to his ruling as a father, then the subjection and obedience of the church to the elder is essential to his ruling as an elder.

A faithful and efficient father, not only feeds and protects his family in love, but governs it by the authority invested in him, and he is the rightful and proper judge in cases of family discipline, and if he cannot govern his own family, he cannot govern the church.

All this harmonizes with our proposition, that the elders should sit in judgment in cases of discipline.

Family government and church government, are so nearly alike, that he who cannot succeed in the one, cannot in the other. So teaches the apostle Paul.

It is contended that the elders should rule by love; so, also, should the father rule.

It is said that the elders should rule by wholesome instruction; so, also, should the father rule.

But these do not exhaust the authority of elders any more than they do the authority of the father.

In addition to these commendable

means of governmental power, the faithful and efficient father has the authority, and sometimes finds it necessary to sit in judgment on the law and evidence in cases of discipline, and if he is successful, Paul teaches that he is qualified for the same kind of duties in the government of the church. This we learn by the law which provides that "a bishop" "must be" "one that rules his own house well, having his children in subjection with all gravity, for if a man knows not how to rule his own house, how will he take care of the church of God." I Tim. 3, 4, 5.

7th. We admit that the powers of both the father and the elder may be abused like every other good thing, but we maintain that it is wiser and better to abolish the abuse of both, rather than abolish the rightful prerogative of either.

An elder should "not lord it over God's heritage." The "heritage" is God's, and not the elders, and the rule of the elder should be subordinate to the will as expressed or implied by him who owns the heritage.

The elder should "rule well," not with "self will," nor ignorance. He should "rule diligently," not carelessly nor negligently. He should rule in wisdom and justice and humility. He should be a judge in cases of dispute, should "hear the causes between his brethren, and judge righteously between every man and his brother, and the stranger that is with him, and should not respect persons in judgment, but should hear the small as well as the great, and should not be afraid of the face of man."

All this the elders can do and not "lord it over God's heritage," nor "exercise lordship" over their brethren, like the Gentile rulers over their defenseless serfs.

8th. As the office of an elder, (or bishop), includes the office of a ruler, and as a ruler implies one having authority, and as authority is liable to make the incumbent proud and haughty, so the elder must guard against being "puffed up," and the church must not

for this, as well as other reasons, appoint to that office, "a novice," (or young convert), lest being lifted up with pride, he should fall into the condemnation of the devil." I Tim. 3, 6. If there was no authority connected with the eldership, there would be no danger of "being lifted up with pride," but if the authority for which I am contending, belonged to that officer, then can we understand the danger to which a young man, suddenly invested with such authority, would be exposed, and hence the divine admonition to appoint no young convert to such an office.

9th. We have said that the elders should "not exercise lordship" over their brethren as the selfish and ambitious Gentiles do over their fellows.

The mother of Zebedee's sons came to to Jesus with her two sons, and requested that one of them might sit on his right hand, and the other on his left, in his kingdom.

This displeased, as might have been expected, the ten other disciples.

But Jesus called them to him and said "God knows that the rulers of the Gentiles exercise lordship over them, and they who are great, exercise authority over them. It shall not be so among you, but whoever would become great among you, let him be your minister, and whoever would be first among you, let him be your servant, even as the Son of man came not to be ministered to, but to minister, and to give his life a ransom for many." Matt. xx, 26, 27.

This has been urged as an objection to the elder's ruling, but the objection comes from the objector, and not from this scripture.

I am not able to find anything in this passage against the elders ruling in the right manner, for the right purpose, but it is a lesson against political promotion to high honors, with a desire to exercise authority over their fellows in a "lordship" style. The passage is against a selfish and unholy ambition to political honors, and prerogatives, and militates, not in the least against the humble and

faithful, and unselfish exercise of the authority, with which other passages of the law of the lord, invest the elders (or bishops) of the congregation.

The mother of Zebedee's children was after distinguished honors, for the sake of honor, and not with a supreme view—to unselfishness.

She had the proud and haughty Gentile princes and kingdoms as her model, and a glorious earthly kingdom as her beau-ideal of her Master's reign. Her petition was justly offensive, and the Redeemer's response was beautifully apposite.

"No such proud and lordly superiors shall rule over you. The honors of one shall be the honors of all, and the labors and reproach of one shall be shared in love and equality by all. I am a ruler, and rule in love, and am a minister and servant also, and I come not to be ministered to, and to be served as is the case with the ambitious and selfish lords over the Gentiles, but I come to minister and serve, and even to give my life a ransom for many."

None of you shall be "puffed up," or "lifted up with pride," in political distinctions, nor lord it over God's heritage, nor shall you aspire to exercise any of that authority over each other, which pertains to "lordship," but whoever aspires to greatness among you, let him become your minister, to administer to your wants, and your servant, to serve you, even as the Son of man came not to be ministered to, but to minister.

The purpose of this lesson is clearly seen as against an unholy and political ambition for distinguished honors, for the purpose of being served by the people, but there is not a word in it against the humble and proper exercise of those prerogatives which we have found attributed to the elders.

The elders are "ministers," and "servants," and not "Lords" nor "Masters," nor "Popes," nor "Rev's."

They are servants of the Lord, and servants of the church, and this "not for

the sake of filthy lucre," nor self aggrandizement.

If the church has the scriptural material, and is faithful in the selection of scriptural elders, it will select men, who of all others, will be the least liable to "think more highly of themselves than they ought to think," and most likely to "think soberly, according as God has dealt to every man the measure of faith," "for we have many members in one body, and all members have not the same office." Rom. xii, 3, 4.

Such elders can be trusted if the church can be trusted, for they are the wisest and most godly, and vigilant, and the most thoroughly tried, and the most loved and influential men in the whole church, and also have the best "report among them that are without."

If the church has not goodness and wisdom enough to appoint the best men it has, to this office, then it has not goodness and wisdom enough to govern itself, and still less to sit in a mass meeting judgment in cases of dispute and discipline.

Such elders, (and no others are scriptural), make the most competent, impartial and righteous judges, as well as the best "teachers and pastors," and patterns the church can afford, and the ruling of the church is certainly safer in their hands, than in the hands of a mass meeting, composed generally of a majority who are incompetent, impulsive and excitable.

10th. We are glad to find the following expressive and truthful utterances on part of our subject in the "Christian Quarterly," Vol. 1, page 253:

"Let the elders, who rule well, be counted worthy of double honor, is a divine precept, and it shows at the same time the authority of elders, and the duty of members. When one rules well, and the other submits, all is right.

But when the rule is bad, and there is no submission to the laws of God, all is wrong.

A bishop, or an elder, is an executive officer, not a legislator. Rebellion against him when he is in the discharge of his

official duties, is rebellion against Christ.

The Bishops of Rome and her daughters, have assumed so much authority, and such extensive jurisdiction, that the office is, by some, regarded as of no authority.

In some instances, some Protestants, in their haste to leave Rome behind them, and in the distance too, have passed Jerusalem without seeing it.

Romanists and Episcopalians have made too much of the office—others, too little.

In some countries, the office has grown into a bloated aristocracy—in others, it has died of a lean democracy."

A medium between these extremes, is where we will be most likely to find the true and scriptural status of the Church of Christ and its officers.

Here we propose to rest our investigation of the authority of the elders, pertaining to their ruling power until our next number. C. W. SHERWOOD.

Systematic Contribution.

NUMBER 4.

My series of articles, under the above caption, are introduced, not merely to call attention to the contribution in the abstract, but to arouse in the mind of the reader, the necessity of *system* in the contribution. To my mind, the Lord's plan of giving, is in the very highest degree, systematic. All of his principles and arrangements are given in regular connection. Order is the most prominent, as well as the first law of heaven. Harmony is the result of every divine principle. The Kingdom of God, like all other governments, is attended with more or less charge to its subjects. The Lord, no doubt, could have made his government without a single human responsibility, but he did not see fit to do so. It is therefore no more than reasonable to conclude, that each person who enjoys his share of protection from any institution, should contribute to its maintenance and support.

This is right in the very nature of things; and it is also right, because God

has commanded it. Human governments have seen the propriety of adopting some system, nothing so perfect as the divine. Christians do not represent the divine plans at all times, especially upon the contribution question, they seem to fall short of it. But there is a divine arrangement upon this subject, as well as upon many others.

The more perfect any system of contributing, the greater the revenue, and the more its influence. The greater will be the power of that government. Why should Christians be so much at fault upon this question? Why should other institutions be so much ahead in their plans of contributing? I can see no reason nor propriety in this. There is nothing equal to the divine arrangements. There is nothing so perfect, and easy of access. I think we have need to awake on this question. The scriptures are in no wise dark upon this subject; but there is need of them being pressed to the hearts of the people.

The treasury of the Lord's house was designed to supply every financial want of the church, and the scriptures enjoin upon us the duty of adopting some plan that will fill the end proposed.

"On the first day of the week, let each of you lay somewhat by itself, according as he has prospered, putting it into the treasury, that when I come, there may be no collections." I Cor. xvi, 2. (Macknight's translation). Instead of giving from impulse, or instead of waiting to have the sensibilities aroused, we are required to set apart deliberately and conscientiously, a certain portion of our income, or property, for the Lord's purpose. Let this be done scripturally, and systematically, and each individual's course will ripen into a habit; and having once fully drunk at the fountain of benevolent effort, he will become unwilling to forego the pleasure of honoring the Lord with his substance. He will then feel that it "is more blessed to give than to receive," and by acting from principle, his beneficence becomes a continual source of satisfaction.

But what is the scriptural plan of giving? How shall we answer this im-

portant question? We propose to say,

1st. That each must give "according to ability."

I think none will dissent from this. This was a prominent feature in the primitive contribution, "Every man according to his ability determined to send relief unto the brethren which dwelt in Judæa, which also they did." Acts xi, 29, 30. There is quite a contrast between those days and ours. We cannot get "every man" enlisted, and there is a less quantity still, that give "according to ability." In those days the gift was "accepted according to what a man had, and not according to what he had not." 2 Cor. viii, 12. Ability is the state or condition of being able, having power, whether it be moral, physical, or intellectual. What is it to give according to ability? It is not to give all we possess. The Macedonian Christians gave beyond their ability. II Cor. viii, 1-4. They could not have done this, if ability meant all a person possessed. They gave beyond, what, on the usual principles of computation, would have been judged to have been their ability. They were very poor,—in "deep poverty"—and they had the very best excuse not to give; but their deep poverty abounded unto the riches of their liberality. Here we have what in common parlance, is called the *almsdoom* system. *Almsdoom*, according to the value. *Ability* is nothing more, nor no less than this, and "according to ability," is the scriptural term for the principle. The principle is the same in both cases. "To whom much is given from him much shall be required."

We want no grumbling at this point, for there is no injustice here. Men may quibble about it, and the covetous may hesitate, but this is the law, and it will stand as firm as the word of God. If a man says he will not submit to such a law, he refuses to submit to one of the essential principles in the Christian religion. It is a proof that selfishness has grown like a thick shell around him.

True *almsdoom*, takes into account every encumbrance and embarrassment,

and the true Christian, should, at all times, feel willing to make all necessary sacrifices for the promotion of the gospel and the maintenance of the poor. It is necessary for the officers of the congregation, to know the ability of each member; then it becomes an easy matter to know what the duty of each may be, and to know who are the covetous, and who are not. Some are advocating the idea that each must decide this matter for himself, but I think it has been proven that self confidence will not answer in this case. People, when left to themselves, are too apt to reason in this way: "What shall I do? I have no room to bestow my goods." I must, therefore, "pull down my house, and build greater," and this will take all my loose change for the present, but, after a while, when I can say to my soul, "Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry," when this end is accomplished, then I can afford to give. But man's life "consisteth not in the things which he possesseth," and the Lord may say to such, who put their trust in riches, "thou fool, this night thy soul shall be required of thee." Then whose shall these things be, which thou hast provided? The first thing, therefore, to be done in Christianity, is to give *yourself*, then the ability will follow, as a matter of course. Men do not treat any cause with such indifference as they treat Christianity. To give more sparingly to the cause of Christ, than to any other. More is often given to a political election in a single district than would support the gospel and take care of the poor a whole year, in that vicinity.

2d. But there must also be equality.

Equality supposes a joint participation in the contribution. The church is a body of people "fitly joined together, and compacted, by that which every joint supplieth according to the effectual working in the measure of every part." Eph. iv, 16. Now this principle must be admitted; nothing is more clear than this, and yet nothing is any more def-

cient amongst us than equality in contributing. We have almost entirely discarded this important element. "I mean not," says the apostle, "that other men be eased and you burdened, but by an equality, that now at this time your abundance may be a supply for their want; that there may be equality." II Cor. viii, 13, 14.

Equality is justice dealt out in an equal manner. We equalize accounts, burdens, taxes, &c. We equalize shares, by proportioning them, thus making uniformity. Equality in the contribution, must therefore be a proportioning of the expenses of the church, upon each individual ability. Have we any injustice in this? Certainly not. The principle of equalization here taught, is called in the kingdoms of this world, the principle of "taxation." I believe this conclusion is justly drawn from the premises.

How, then, can this equality be effected? I know of only two methods, and one of these has proved very unsuccessful among us. The first is that so commonly practiced, viz: Let each person guess at it, and do as he pleases about giving. The second is to have some system, so as to reach the required amount, by drawing equally from the ability of each member. In this way, every thing is done orderly and justly, and the required amount is raised without difficulty. All we have to do in this way is to

- 1st, See what amount must be raised.
- 2d, Find out the financial, physical, and intellectual ability of each member.
- 3d, See what the ability is, collectively.
- 4th, What is the per cent. upon the whole?
- 5th, To so proportion the ability of each as to carry out the principle of equality.

Some may say this is unscriptural, but wherein is it unscriptural? If you say, give us "a thus saith the Lord for this," my reply is that my position is *directly* implied in the scriptures above quoted. We have certain prominent ends to be attained, and these can be reached in this way, and in no other. It is therefore

scriptural. Any system that has not for its object these ends, cannot be scriptural, and all just means that will reach the ends proposed, cannot be far out of the way. Should a person refuse to submit to such a measure, to my mind, he violates the law of heaven, and should be dealt with accordingly.

Some congregations have adopted what is termed the "Envelope system." Where this is practiced, it seems to have raised the standard of the contribution somewhat. But, to my mind, it is insufficient alone to accomplish the required end. But let the equalization be made, subtracting every encumbrance and embarrassment; then present every member their amount, accompanied with 52 envelopes, (the number of Lord's days in a year). Then each individual, by dividing his whole amount by 52, obtains a knowledge of the amount for each Lord's day, and it is the amount which "the Lord hath prospered him," and which he is commanded to put into the treasury. Some may say this is impracticable, that the plan wont work. No system will work of itself; we must work it; and allow me to suggest the trial. If we have the system, and if we are influenced with the same motives that ancient Christians were, the plan *will* work. "Ye know," said the apostle Paul, "the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor that ye through his poverty might be rich."

The motive must be before us, and the love of Christ within us; then if only two mites can be spared, no more is required. But the time is coming, when the arm of the Omnipotent will be laid upon the millions of earth's treasure, and woe to him who attempts to resist his will. The great current of Christian property is as yet undirected from its worldly channel. What shall awake slumbering believers? By whom shall they be incited to exert themselves in well ordered methods of contributing? O, for a return to primitive ground upon this question! Come, thou excellent

age, when man and all he possesses shall be consecrated to his Maker!

Now is the time when more than ever the kingdoms and domains of earth are accessible to bearers of blessings. Let systematic beneficence be admitted to the hearts, and let the mind be purged of all its selfishness, and the fountains of sympathy be opened, then we will be presented with a primitive simplicity, and power, which all the combined powers of earth cannot stand before. Instead of seeing multitudes yielding to the feverish excitement of accumulated wealth, we will see them stemming the swift current of worldly influence, and making their temporal concerns tributary to the great purpose of the church.

E. Y.

(TO BE CONTINUED)

The Ballad of Jacob Falk.

A child, in its simplicity,
Believes what it is told,
Nor glories it in unbelief
Until it has grown old.

From almost babes God even yet
Both teach the worldly wise,
Well were it if a carnal race
The lesson taught would prize.

The sun was set, the tolling bell
Proclaimed the end of day,
The saw was hushed, the hammer still,
The tools were laid away,

While down the sounding corridor,
The boys came one by one,
Surrounding each the evening board,
Right glad the work was done.

For labor can be worship too,
As well as songs of praise,
And faces wet with honest sweat,
Can noble anthems raise.

From depths of sin these boys had come,
From jails, from haunts of crime,
Without a friend, without a home,
The scandals of the time.

Their hands against all men had been,
Nor slow was man to pay,
In retribution, sharp and stern,
The evil of their way.

No loving voice they e'er had heard,
No power, save of force,
Chains and the whip the arguments,
To turn them from their course.

At last a voice in different tones
Fell on their wondering ears,
A voice that spoke of love and work,
A voice that quelled their fears.

The immortal soul which through their sin,
Proclaimed its life divine,
Turned to the voice and answered back,
As a responding chime.

And where the chain and jail had failed,
Love conquered and subdued,
And where the law had not restrained,
Humanity renewed.

Good Jacob Falk had called to him
These sinful, and these poor,
And with a godlike charity,
Had turned none from his door.

By night and day the doors stood open,
That all might come or go,
The only power to keep them there,
Was that they willed it so.

And men had laughed at Jacob Falk,
And men had called him fool,
But time had shown that he was right,
And love, not law, must rule.

Within a spacious residence,
More than one hundred boys
Were fed, and found in work, that they
Might taste of virtue's joys.

And they were taught of that great love,
That saved a fallen race,
And while they saw how man could love,
They learned what love has grace.

And Jesus' name was said and sung,
And tears stood in their eyes,
When Jacob told how wondrous love
Brought Jesus from the skies.

And when the evening shadows fell,
Aslant the corridor,
Good Jacob to his listening boys,
Would tell some story o'er,

Mostly of God, and love, and heaven;
And as the good seed fell
In those stray hearts, it thrived and grew,
And paid the sower well.

One evening at the evening grace,
Invoking Christ to bless,
And that his presence would be there,
That he would be a guest,

A little boy, a child of sin,
Looked up in Jacob's face,
And in his child-like manner said,
"Dear master, in our grace,

We ask Lord Jesus that he would,
Appear in this our home;
We beg his love, we ask him here,
Yet he has never come.

Dear master, how can these things be?
Does Christ reject the poor?

Why does he never, never come?
 We've asked him o'er and o'er."

"Nay, my child," said Jacob Falk,
 "Doubt not he loves this home,
 Fear not to ask his presence here,
 Believe and he will come.

He never changes; when on earth,
 He loved just such as thou,
 Oh, never doubt but that in heaven,
 He loves thee even now."

"Well, then," replied the little child,
 "The Lord's time is the best,
 I'll look for him, and set a chair,
 That he may sit and rest.

And I will place a knife and fork
 And plate upon the board,
 That He may find all things prepared,
 And that I trust His word."

And quick the child a chair brought,
 And knife, and plate, and fork,
 And looked straight up in Jacob's face,
 Who wonder'd at his work.

"God bless thee," child, said Jacob Falk,
 And tears stood in his eyes,
 "From babes, Oh God, thou teachest faith,
 Forgive our frailties."

And then he bowed his head in prayer,
 And silence reigned once more,
 And all was still, when there was heard,
 A knock upon the door.

And quick they ran to open it,
 When, lo, before them stood,
 A boy in rags, and lame and poor,
 His feet all stained with blood,

From wounds which cruel flints had made,
 As bare foot he did walk,
 With anxious eyes, and wearied face,
 He looked at Jacob Falk.

And thus with trembling voice he spoke,
 "Good sir, oh pity me,
 I am weary, hungry and so sick,
 And helpless as can be.

Help, or I die; for hunger's pangs
 Pierce through me like a sword."
 The boys all started; but Jacob cried,
 "My child, behold the Lord.

See, Jesus faithful to his word,
 Hath made his presence here,
 In this poor boy who needs our help,
 He trusts him to our care.

For he has said in his blest word,
 And speaks to you and me,
 Who does unto the least of mine,
 He does it unto me.

So let him rest upon the chair,
 And place him at the board,
 And in the food thou givest him,
 Thou givest to thy Lord."

Well pleased the children were to hear,

Good Jacob thus proclaim,
 And sweet and true were the songs that night
 They sang to Jesus' name.

Oh, Christian brother, in this world,
 Christ still is in his poor,
 Who knowing or believing this,
 'Gainst Christ would shut the door!

H. R. T.

Birth and Adoption.

"For ye have not received the Spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father," Rom. viii. 15.

We frequently hear it proclaimed from the pulpit, by orthodox proclaimers, "that God would not adopt sinners into his family, but they must be first born again by the Spirit and become his children, and then he would adopt them." This seems strange to me, indeed, that God should adopt his own children! If his own by birth, of what use is adoption? It is only in the absence of the natural relationship of parent and child, that the legal birth—adoption—obtains place.

Jacob adopted the two sons of Joseph, Ephraim and Manasseh. "As Reuben and Simeon, they shall be mine," Gen. xlviii, 5. Mordecai adopted Esther. When her father and mother were dead, "he took her for his own daughter," Esther ii, 7. So the daughter of Pharaoh adopted the infant Moses, and "he became her son," Ex. ii, 10. But who ever heard of a father's adopting his own son?

Children are liable to banishment and disherison, and when their defection from filial duty has been visited with such signal displeasure, a return to faithfulness and submission, and a consequent reinstatement in the father's love may be called adoption or a second birth, but not by both terms as denoting two successive changes of state.

In the New Testament, (for these words are not found in the Old,) adoption and the new birth are but two figures for the same thing, namely, that change which a sinner must undergo in order to become a Christian. To those who receive Jesus as the Messiah, that is, believe on him;

is given the privilege to be born of God, and thus become his children. John i, 13, 14.

There is an important change spoken of by Paul, under the figure of an adoption, which Christians are *waiting for*, to wit: The redemption of the body from the grave. Rom. viii, 2.

The resurrection is also called a birth. Jesus is the first born from the dead, Col. i, 18, and he has many brethren, Rom. viii, 29. To his image all those are destined to be conformed who put themselves under the guidance of his spirit. "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, 2.

When the Lord Jesus shall come again he shall change our vile body that it may be fashioned like unto his glorious body. Phil. iii, 21.

The resurrection of believers is predicated upon the resurrection of Jesus. He is the first fruits of them that slept and by his rising and ascending to God, secures the resurrection of all his saints. I Cor. 15.

Thus there are two changes, successive indeed, spoken of in the scriptures as birth and adoption; but these terms are both applied to each change; and those who have been the subjects of one birth or adoption are afterwards the subject of another birth or adoption. There are three kingdoms, of nature, grace and glory, and three births into them respectively. The last two are also denominated adoptions.

JOS. B. ROYAL.

Vermont, Ill., May 20th, 1870.

The Changes Required of The Sinner.

I Cor. v, 17. "Therefore, if any man be in Christ, he is a new creature; old things are passed away, behold all things are become new."

That a change of heart is necessary to the remission of sins, and enjoyment of the blessings of the kingdom of God, scriptures plainly teach,

Starting with the unbeliever, we may say, that four changes are required, in order to his admission into the kingdom of heaven.

1st. There must be a change from unbelief to the faith that, "Jesus is the Christ, the Son of God." There may be some, perhaps, who will say that no distinction should be made between this faith and the change of heart that the gospel requires, because they are so closely connected.

But, in the order of time, the faith is necessarily first, of which the change of heart is the result. Peter says, that God put no difference between the Jews and Gentiles, purifying their hearts by faith:

It is belief with the heart, that changes the heart. "For with the heart man believes unto righteousness."

But the man who looks through a human theory, will say, "that the heart must be changed by the direct, abstract influence of the spirit, before faith is possible." But how will you reconcile this operation with what Paul says in the tenth chap, and 17th verse of his Roman letter? "So then faith comes by hearing, and hearing by the word of God." If faith comes in any other way than this, then has Paul deceived us, for he has not informed us in what other way. This theory also contradicts the declaration of Peter in the 15th chap, and 9th verse of Acts, "purifying their hearts by faith."

The faith the gospel requires, is not merely a conventional one, an undefined belief, that Jesus is, in some sense, the Son of God, not a bare intellectual assent to the proposition that Jesus is the Son of God, but an intelligent reception of the testimony of God into the mind and heart, and earnest belief of the same.

It is the faith that "works by love, purifies the heart and overcomes the world."

2d. We arrive at the next step in the process of becoming a Christian, which is a change of heart. And here we see the radical difference between the

doctrine of Christ and all human doctrines and religions. Christ began with the heart, men begin at the outside. Christ destroyed the evil tree by cutting it up at the roots, men, vainly, try to kill it by lopping off some of the branches.

Said Christ: "A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things." "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."

The heart, moral, is as much the central power of our spiritual life, as the physical heart is of our animal life.—Judging men's hearts by these indications, what a deplorable scene is before us—tens of thousands of the human race, even in the Bible lands, whose hearts are festering with everything that is detestable to God, and ruinous to mankind! What a great, an important work the Christian is engaged in, to turn the hearts of men to Jesus Christ.

Among all the gems of prose or poetry, you will find none so beautiful as this saying of Christ: "Happy are the pure in heart, for they shall enjoy God!"

3d. The next change is in the practice of the person corresponding with the change already produced in his heart. He ceases to do evil and learns to do well. He changes his character by refraining from the sins that he formerly indulged in. The change produced in his heart, gives him great abhorrence of sin, and a strong desire to be entirely free from it. His love for Christ makes him utterly detest and loathe iniquity. Paul affirms that, "Godly sorrow worketh repentance to salvation not to be repented of, but the sorrow of the world worketh death."

The greater our love to Christ the stronger will be our hatred of sin.

4th. One more change is necessary in order to admission into the kingdom of Jesus Christ. The heart having been changed by faith in the Son of God, and the person having forsaken all his sins, is prepared for the last change in the divine process of regeneration—baptism in

water, into the name of the Father, and the Son, and the holy Spirit.

His state is now changed; he passes out of the kingdom of darkness into the kingdom of God's dear Son. His citizenship is now in heaven. He has put off the body of sin; it is now destroyed. "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, so we, also, should walk in newness of life."

And now, because he is a son, the Holy Spirit is given him, and if he continues faithful to the Lord during his earthly pilgrimage, he will be admitted to the ineffable glories and honors of the everlasting kingdom.

W. S. MARSH.

Evening.

BY A. P. ATEN.

The holy hour of eventide,
O'er which the golden glories ride,
Is drawing sadly round the earth
The gloom that gives the stars their birth.

Night's beauteous azure robe seems rent
As through it streams the Occident,
And fringed with golden colors bright,
Trails on the shadowy verge of light.

Gleams of a day beyond the blue
Seem struggling earthward faintly through,
And full of golden glories there
In worlds of light divinely fair.

O blessed hour of quietude,
Receive me now thy weary guest;
With me in solemn thought commune;
To holier love my heart attune.

Around my careworn, aching head
Be now thy blessed influence shed;
My thoughts all free from earthly care,
Let methy happy silence share.

Turn upward now thy longing gaze,
My spirit torn on earthly ways,
Fresh courage take from thought sublime,
Filled with the vesper music's chime!

The yearly meeting of Disciples for Lake and adjoining counties, will be held at Waukegan, commencing June 19th. All who feel interested in the great cause are earnestly invited. We need your help. Come and let us encourage one another on the way to eternal life.

JAMES LOW.

DEATH OF ELDER W. S. MARSH
AND SON.

It has become our painful duty to record the death of one more of our faithful evangelists, together with his oldest son, about thirteen and a half years of age, both of whom were snatched from the fond embrace of their family, on Monday, May 16th, 1870, without a moment's warning.

Our zealous and efficient brother Marsh, has for some time past, been preaching the gospel, for a co-operation in Fulton county, Illinois, was pleased with his field of labor, and encouraged with bright prospects of accomplishing much good. On Monday evening, May 8th, one week prior to his melancholy death, he preached an excellent discourse to the church in Batavia, as he was on his way home to spend a week with his family, which sermon proved to be his last on the shores of mortality. On Tuesday evening he was most happily received by his intelligent and Christian wife, and three vigorous and very promising boys, at their quiet and pleasant home, in McHenry county, Ill., all in good health and buoyant spirits, and in the very zenith of their temporal and eternal prospects. The two other sons, Ransom and Sumner, aged 13½ and 11½ years, earnestly requested their father to become their companion on a fishing excursion, before he should return to his field of labor, and as might have been expected of the kindest of parents, they obtained his consent, and last Monday, May 16th, was the day fixed for the pleasures of the anticipated excursion. Monday morning came in its brightness. From the family altar of prayer, the family arose and surrounded the table and waded with healthy appetites, they received their heaven-sent blessings of the board, their happy hearts and tongues were engaged in pleasant chat about a good time with father, and the best of fish for their next meal. But alas, how evanescent is life, and how uncertain are the joys of this world! They provided themselves with spears, and after giving a cheerful good bye to wife

and mother, and to little Willie, they repaired to the bridge on Fox River, a half mile from their house, and began the sportive work of spearing the fish, with which the river, at the present time, abounds. For an hour every thing was prosperous and pleasant. The father stood on one of the projecting piers of the bridge, while the two sons, who were accustomed to the water, were busily engaged a few rods below. About this time, Fansom, the older son, broke the handle from his spear, which left the spear out in the water. The boys proposed to wade out for it, to which their father objected, through a fear that they might get into a hole beyond their depth. The boys then proposed to go ten or fifteen rods below and get a very small boat to try to recover the spear, to which their father made no objections, and taking silence for consent, they proceeded. The little tottering boat with the two boys moved well enough over the dead water of the eddy, just above an old wreck of a dam, and the father watched them with tremulous anxiety from the pier above, between ten and fifteen rods from the boat and boys. When the outer end of the boat struck the swift current, the boat was suddenly turned nearly to capsizing, which threw Ransom into the water, about eight feet in depth. As he immediately went down out of sight, his brother (Sumner), sprang in to rescue his brother. Both boys were now struggling in the water, burdened with their clothes, and neither able to help themselves, nor within reach of immediate help from others. All this occurred in the sight of the father, whose painful anxiety must have suddenly turned into the most excited alarm. While the two boys were struggling for life, a little boy about eight or nine years old, and small for his age, who was the only witness besides the father and sons of the sad affair, took a pole, waded out as far as he dare, and reached the pole to Ransom, and even placed it in his hand, calling on him to take hold of it, but Ransom could not hold it. The little boy then reached

it to Sumner, saying "my land! Sumner, take hold of it, take hold of it, Sumner!" But Sumner could not reach it. By this time, and the time was very short, Bro. Marsh was in the water with his boys, making efforts to rescue them. He tried, but failed to get hold of his younger son, but soon reached Ransom, who seized his father around his neck, and both sank and became entangled amid some brush partly under the old dam in the bottom of the river. The little boy on the shore who had reached out the pole had partly retreated, and strangely escaped attention. The little boat floated down and lodged, and the appearances scarcely betrayed any signs of the late sudden and fatal casualty. Sumner had repeatedly sank and rose, and struggled, but finding that he had lost his power to swim, and becoming insensible, turned upon his face and was floating. At this juncture, a young man whose name has escaped my memory, and who was at considerable distance from the scene, saw the empty boat, and fearing some one might be in trouble, hurried down to the spot. He soon discovered a floating hat, and then the back of Sumner's head indicated by a lock of hair reaching above the surface. The young man, not supposing the water so deep as it proved to be, undertook to wade in, but soon fell in beyond his depth, and encountering the drowning boy, came very near losing his own life, by being dragged and nearly fastened to the bottom. But he succeeded in disengaging himself from the deadly grasp of the unconscious boy, and in reaching the shore with him. As soon as possible, the rescued boy was conveyed home to his mother, and cared for by friends, while the almost-distracted woman ran to the river in quest of her missing husband and oldest son, feeling almost certain that they were the victims of a double death, and too well grounded were her greatest fears. She found the banks of the river lined with people of both sexes, all ignorant of the melancholy fact that Bro. Marsh and noble boy, were lying silent in each other's embrace in the bottom of

the waters before them. The little boy first mentioned was attracting no attention. The noble young man who rescued Sumner, supposed his work was done, but all wondered where his brother and father were, until sister Marsh arrived from home, and in the most indescribable agony of soul cried out, "O, my Savior, save my husband, and Ransom! O, for mercy's sake, save my dear husband and my darling child, for they are both in this cruel river somewhere. D'you get them out, and hurry! O, my Savior! what shall I do?"

Much excitement prevailed, and the search was retarded some by the presence of a large number of ladies in the presence of whom, the men present were not willing to disrobe themselves, and without which, it was unsafe to enter the water. But as soon as other means could succeed, the bodies were hooked out. The brush had fastened them at the bottom, and the arms of the son were found about his father's neck, and both of them firmly fixed in the relentless hand of death. Forty or forty-five minutes had passed since they sank beneath the flood, and all efforts to resuscitate them were without hope or success. The bodies were conveyed to the house, amid the wailings of the sorrowing family and friends that were the most piercing and heart-rending. In obedience to a telegram, I reached the place in the evening of the same day, and met a scene sufficient to melt the hardest heart. One of the happiest of families was broken up, and the terrible shock was so sudden, so great, and so disastrous that neither wife nor friend, nor neighbors, were prepared for it. Only the evening before, the whole family had taken a pleasant walk out into the Cemetery, had read the epitaphs on the monuments of departed friends, and had seriously remarked that "here is a lesson of the dead to the living, and who knows how soon we may be numbered with this large, but silent congregation beneath the ground." No such thoughts entered their minds as that the very next day graves would there be dug

for two of their happy number. Such is the weakness and ignorance of poor frail humanity. On Tuesday, May 17th, a large congregation attended the funeral, to which I discoursed, as well as I could, from Rev. xiv, 13. "Blessed are the dead that die in the Lord from henceforth; Yea saith the spirit that they may rest from their labors and their works do follow them."

Ransom Marsh was an unusually interesting and promising boy, and was not only nearly worshiped by the parents and brothers, but generally and especially beloved by all his acquaintances; but he has been taken from the evil to come, and has gone with his good Christian father, to the Paradise of God. Brother Wesley S. Marsh was a good man. He was a faithful Christian, and a very efficient preacher of the gospel. Several hundred conversions have been secured to the Christian army, through his labors in Michigan, Iowa, Wisconsin and Illinois; and his lessons of practical Christianity, were superior. He was very extensively beloved for his work's sake, and will be very uncomfortably missed, not only by his own well cultivated and devoted family, but by the church and people within the bounds of his labors; but our loss is his gain, for he was prepared for all the joys that await the righteous, and for the great reward for having turned many to righteousness. The greatest loss pertaining to this world has been sustained by his devoted and disconsolate widow, and orphan children. They have lost an affectionate husband and son, an indulgent and godly father, a faithful provider, and the most reliable earthly friends; but God has promised to be a husband to the widow, and a father to the fatherless.

Bro. Marsh was thirty six, the 6th day of July last, and though he had been in the ministry about fourteen years, he was in the prime of life, and had hoped that a sinful world would have enjoyed his useful labors for a good many years to come, but he has gone, and we await with faith and hope for the light of eternity

to reveal the mystery of the providence that removed him from our midst. Sister Marsh, and two remaining children have no means of support but her hands.

She has a snug and pleasant place, which has been called a home, in the shape of a house and lot; but a mortgage of \$300 must be lifted next October, or the house will be taken from her, unless some uncovenanted kindness is shown her. May God open the hearts of the brethren and friends, and especially where Bro. Marsh has labored, to see to it, that his widow and orphan children are not neglected.

C. W. SHERWOOD.

ELPASO, ILL., May 9th, '70.

Dear Brethren Reynolds:

The meeting at Bushnell was very unexpectedly closed on last Wednesday, by a telegraphic dispatch, calling me home on account of the health of my wife. The meeting was progressing finely, and I verily believe that much good might have been done, if the meeting could have been continued. During my stay, I found as noble a band of disciples in Bushnell, as I ever met with. They are at peace with one another, and the rest of mankind, and with the assistance of their teaching brother, Eli Eisher, they must succeed. He is the right man in the right place, possessing good native talent, developed by a liberal education and disciplined by several years work in the ministry. With his warm heart full of the love of God, with a will to work, he is making his mark.

The brethren in Bushnell love him much, and are nobly holding up his hands.

I was in Bushnell twelve days all together. The brethren paid me \$11.50. The balance, I hereby donate to the missionary cause in the 4th district.

I now go to join Bro. Sherwood, at Sycamore, and may the good Lord go with me, and you, my dear brother, to the end of our earthly life.

Your brother in Christ,

R. B. ROBERTS.

A Wise Choice.

The American Baptist tells the following good story, which we commend to our young female readers, and males also:

"Where did you first meet with your bride?" I said to a young friend of mine, who had invited me to his wedding.

His reply was: A year ago I was one of a large dinner party of ladies and gentlemen, at which a young lady was noticed not to drink any wine. Our host observed it, and said:

"A glass of wine with you miss?"

"Excuse me, sir," said she.

"What excuse! Are you a teetotaler? What! have we a teetotaler here? Ha! ha! a teetotaler! Why, do you never drink wine?"

"Never, sir."

"Why not?"

"From principle, sir."

"Nothing more was said. Her decision of character deeply impressed me. I sought an introduction to her, satisfied that one of such principle would make me a good companion. I became a teetotaler myself, and now she has just become my wife. That's why I married her."

Our friend was right. Such a young lady will make a fine woman. Would there were more like her.

They who doubt the blessing of religion because they can find no Christian who is perfect, might as well deny the existence of the sun because it is not always moonday.

Debates.

There have been more debates between our brethren and their opposers in the last twelve months, than ever before in the same length of time. The Methodists have become wonderfully belligerent of late. In Kentucky, Missouri, and Illinois they have risked contest upon contest during the year preceding the present time.

The Baptists also in Kentucky are assuming a threatening attitude, though

there seems to be a dearth of men among them of sufficient caliber to risk a conflict with the Disciples.

Woe be to the Baptist preacher of Kentucky, who ventures an encounter with brother Wilkes, McGarvey, or Kelley!

The Universalists of Illinois are reconcoitering and "spoiling for a fight," provided only we will let them choose the ground, the weapons and give them the advantage at the start, which we will not do.

But if they really desire discussion, let them come up like men to a fair and manly issue and they can have debate to their heart's content.

Mr. Ditzler of Kentucky, not satisfied with his tilt with brother Sweeney, nor with his conflict with brother Wilkes, is challenging all Kentucky to the combat on a larger scale than ever.

ANOTHER CHALLENGE.

Mr. Ditzler has proposed a debate in Lexington or Louisville, to be held in the fall or early winter, between some Methodist preacher of this State, (K) and one of our brethren, to be selected by the Christian preachers of Kentucky. We desire our preaching brethren to write to this office immediately, declaring whether they desire the proposition to be accepted, and if so, whom they choose as our representative, and which of the two positions named they prefer. Mr. D. proposes that the debate shall be exhaustive, and that it shall be published. — [Apostolic Times.]

The above will, of course, be accepted. Let the Methodists bring out the strongest man they have in Kentucky. Our brethren in Kentucky will have no trouble to find a man every way competent to meet their "Goliath," let him be whomsoever he may.

Mr. D. need not think this will end all debates, unless he and his friends propose to retire from the contest after that. Discussion, in some shape, can only end with the utter annihilation of S. v. Arianism.

As long as error is advocated, so long must the war go on. The truth will never fail and we must not compromise it.

Let the errorists of every shade marshal their forces. We are ready for the onset.

J. C. R.

Carbondale, Jackson County Ill. - }
 April 18, 1870. }

Pursuant to a call made by many of the preaching brethren of Southern Illinois, quite a number of those who labor in the word and doctrine of our Lord and Savior, assembled on Monday, April 4th, in the Southern Illinois College building.

Brothers Clark Braden and Peter Vogel had previously arranged and circulated programmes for a week meeting.

The brethren appointed Bro. George P. Slade, of Centralia, Chairman, and Bros. Peter Vogel and G. L. Wharton, Secretaries.

The week's work had been divided, as follows:

Three days for Preacher's Institute, two days for co-operation meeting, and one day for Lord's day school convention.

The topics discussed, in the Preachers' Institute, were of the most interesting character, and the investigations were earnest, and in good spirit. Strong and soul stirring exhortations were made by brethren J. A. Williams, M. F. Wilson, J. L. Thornberry, and others, that the simple gospel of Jesus Christ might continue to be preached as the power of God unto salvation.

The Co-operation meeting was beyond the expectations of any, reports having been received from about forty congregations, while a large number was not heard from.

The Louisville plan of co-operation was unanimously adopted, and with the assistance of Bro. J. C. Reynolds, State Cor. Sec'y, Southern Illinois was organized in one district.

Brethren J. H. Caldwell, Clark Braden, and John Ford, were appointed a Board of Directors, and Bro. R. J. Young, Corresponding Secretary.

Many words of encouragement and advice were offered by the more experienced, that the missionaries of the cross may be strong in the love for the Lord and his cause, overcoming all the powers that were against Jesus, the loving Savior.

At the Lord's day School Convention,

the importance of organizing and sustaining Lord's day Schools was urged, and the brethren were entreated to see that no family was without a good religious paper. After transacting miscellaneous business, the meeting adjourned to meet in DuQuoin, on the last Monday in July. That much good will result from the meeting, is undoubted. The bowed down in spirit were made hopeful, and the weak rejoiced in the strength of Zion.

To the Lord, be all the praise.

G. L. WHARTON.

Salt for the Throat.

Last fall we were induced to try what virtue there was in common salt. We commenced by using it three times a day, morning, noon and night. We dissolved a large teaspoonful of common salt in about half a tumblerful of cold water. With this we gargled the throat most thoroughly just before meal time. The result has been that through the entire winter we were not only free from the usual coughs and colds to which, as far as our memory extends, we have been subject, but the dry, hacking cough has entirely disappeared. We attribute it entirely to the salt gargle, and do most cordially recommend it to those of our readers who are subject to diseases of the throat. It is also an excellent dentifrice. Every lady should keep a little box of flae table salt in her toilet, and brush the teeth with it the last thing before retiring. It not only cleanses the teeth, but sweetens the breath. It is also a great hair tonic. Wetting the hair thoroughly once or twice a week not only protects the hair from falling off, but makes it glossy, and prevents the itching of the scalp, which more or less accompanies the decay of the hair. A pure article of toilet soap should be used occasionally when brushing the teeth; it tends to their preservation.—[Ex.

The preparation of the heart in man, and the answer of the tongue, is from the Lord.

To S. J. Clarke, my old schoolmate of Abington College:

Another day has now passed into the measureless depths of eternity, to be enjoyed no more by mortals here below. And now at even's holy hour, as our eyes catch the bright effulgence of the starry hosts which begem the azure vault of heaven, we reflect with sorrow and joy, strangely commingled, that we have made *one day's march nearer home*. Yet it is true we have looked forever to this evening with joyous anticipations, looked forward to it as the end of much toil, care and anxiety. But now, that it is gone, we feel to mourn, and are assured that the totem of successive days will soon launch our barks upon the rough current of eternity.

Day after day we are marching—travelling through a land of sin and sorrow. And though tears may here bedew our languid cheeks, they will all soon be wiped away, as we arrive at home. It is truly natural for us to weep over the past, and patiently wait and hope for better days to come. Yet, oft times, while hoping, and longing for a home-plate—a home that can never be broken up, our bosom swells with ecstatic joy, while rays of celestial light burst in upon the enraptured soul, and emotions which language cannot describe, crowd around the altar of the heart. Our vision brightens while we meditate upon the undying joys of that blissful country, and think of that happy meeting to be enjoyed by the redeemed of earth, when those embrownish cells, which we now inhabit, shall be dissolved, and our freed spirits join with the angelic company forever, ever more.

Let us, then, fellow pilgrim, whenever we behold the setting sun, pitch our tents, and remember that we have made *one day's march nearer home*. And when we have done marching, when all things earthly shall have passed away, it will be our privilege to enjoy the eternal home beyond the narrow embrace of the grave.

Your never dying brother in the hope of immortality,
W. K. BURR.

Ancles, Ontario, Canada.

I have only a glimpse of the worship of heaven, but it is long enough to allow me to see the elders casting crowns of gold at Jesus' feet. If I wish to be in fellowship with any church of Christ, either in earth or heaven, I must worship Him with my property. It is true, He does not need that I should give to supply His wants; but I have great need to give to subdue my sins. I am too fond of making money, and too fond of enjoying it. I scarce believe that I am hastening to a land where my cash will be current money. I see thousands of my fellow-Christians whose souls are dying with covetousness. Let me take heed lest I be infected with that sickness. Let me put my finger on the wrist of my purse and feel how it throbs, calmly and regularly when the cash is coming in, and with what a flutter it is effeted if any is drawn out for the service of my owner. I must begin and mortify this feeling. I must at once get in the habit of giving one-tenth of my income to the worship of Him who gave it all to me. I do hope to reach heaven through the mercies of Jesus, who though he was rich, for my sake became poor, and I must begin to lay up treasure there, else I shall be a very poor man among its wealthy citizens. I will from this day forward make a remittance to heaven every week.—Dr. Patterson.

Keep within your means if you starve. You had better go out of life by starvation, than to stay in it and maintain yourself by dishonest or indirect methods. Live within your means. If you are young, and healthy, and hearty, make two things a matter of pride: *first*, that you will not live, from mouth to mouth, one farthing in debt; and *second*, that if you can only lay up one single shilling during the year, at the end of the year you will be one shilling better off than you were at the beginning.

Never speak a word in anger, and you will save yourself and friends from much unhappiness.

OBITUARY.

Dear Brethren Reynolds & Garrison:

I am requested to announce the death of little Eugene L. Magers, son of Samuel and H. R. Magers. He died March 16th, 1870. His age was 7 years, 2 months and 24 days.

It was hard to part with this good little boy; but he has left his home on earth, for a brighter home "beyond the rolling river." He was an interesting and loving little fellow. His death was the result of Rickets, a disease which had afflicted him for three or four years. The writer of this having been frequently called to administer to him, some medical aid, became much attached to him. His parents desire the insertion of the following lines:

"Softly the sunlight creeps
Over him, where he sleeps,
And nestles softly in his golden hair,
Oh, beautiful sleeper,
The angels will keep thee,
Our gentle one, so lovely and fair.

The world is all too bright,
Shuts out each ray of light,
It seems to mock me and I cannot pray,
And crushed and bleeding cries
My heart with bitter cries,
Lord, "thy will be done," I cannot feel or say,
How beautiful he lies!
Those soft dark hazel eyes
Closed gently, just as if he were asleep,
His lips just parted, white
And seem to speak the while,
And bid me not to mourn and weep.

His hands so gently folded
Like Parian marble molded,
Will never, no, never clasp mine own again.
Oh! kneeling by thy side
My darling and my pride,
Oh! knowest thou this bitter agony and pain
How can I give thee up,
And drink this bitter cup,
And lay my darling in this lonely grave,
While round thy lowly head
The thoughtless throng will tread,
And o'er thy tomb the sadder willows wave?"

E. Y.

DIED, at home, Fort Madison, Iowa, of Chronic Pneumonia, April 22d, Miss Lydia, daughter of Dr. E. J. and Mary Toof.

Lydia will be remembered by many of the readers of the Vanguard as a most amiable and affectionate girl, who shared with them the labors and the pleasures of the fifteenth annual session of Abingdon College.

Though possessing all the buoyancy and fervor of spirit that naturally belong to the morning of life, she gave herself to the Savior at the tender age of thirteen.

During a painful illness of fourteen long weeks, she manifested a degree of patience and Christian resignation, rarely seen in those of riper years. Her affliction developed treasures of wealth of spirit that had been almost unknown to her nearest friends and that challenged the admiration of all who witnessed her lofty heroism and the calmness, patience and gentleness with which she bore her sufferings while looking upon the scenes of the world that is, and of that which is to come. Her whole bearing during her entire sickness was such as to inspire those who looked upon her with a loftier determination to fight the good fight, to keep the faith and lay hold of eternal life. Her exhortations were fraught with the touching eloquence of faith and love. She was bound to father, mother, brother and sister by the strongest ties of earth-born affection, and mourned that the happy family circle must be broken, but she shuddered not to dip her feet in the waters of the Jordan of death, nor feared its swelling flood. Weeks before her final summons, she spoke of her departure with as much apparent calmness as the apostle Paul when he said, "Christ shall be magnified in my body, whether it be by life or by death. For me to live is Christ, and to die is gain * * having a desire to depart, and to be with Christ; which is far better."

To her brother who attended her during her entire sickness with a devotion all but past mortal, she said, "Tommy, when I get bow spirited I am not afraid. I feel like I could throw my arms around the Savior's neck and go right through the grave."

The following lines which she greatly loved, will express the soothing confidence of her dying hour:

One sweetly solemn thought comes to me o'er and o'er;
I'm nearer my home to-day than I've ever been before;
Nearer my Father's house where the many mansions be,
Nearer the great white throne, nearer the crystal sea;
Nearer the brink of life where we lay our burdens down,
Nearer leaving the cross, nearer wearing the crown."

A. J. THOMPSON.

Abingdon, Ill., April 26th, 1870.

Echo please copy.

OBITUARY.

TERRY.—Died in Naples, on Monday May 21, Walter Terry, youngest son of Brother and Sister Terry, of Winchester, Scott county, Illinois in the tenth year of his age.

His parents had taken him to Perry Springs in hope that he might be restored to health, but the King of Terrors had determined on another victim, and after some ten days, all hope of his recovery had gone. The little sufferer expressed a desire to go home, and when they reached the Illinois river, he started across the River of Death. While crossing the river his parents sat weeping by his side. With a smile Walter looked up and said to his mother and youngest sister, "Oh! Mother and Laura don't cry, I'm going home, I'm not afraid." Walter was a very pleasant and manly little boy.

Go to thy rest, fair child!
Go to thy dream-~~less~~ bed,
While yet so gently undefiled,
With blessings on thy head,
Fresh roses in thy hand,
Buds on thy pillow laid,
Haste from this dark and fearful land,
Where flowers so quickly fade,
Before thy heart had learned
In waywardness to stray;
Before thy feet had ever turned
The dark and downward way;
'Ere sin had scarred the breast,
Or sorrow woke the tear,
Rise to thy throne of changeless rest
In yon celestial sphere.
Oh, gentle mother stay thy grief,
Weep not so wildly now,
Thy beautiful, thy loved, thine own,
With pure unsullied brow,
Is freed from pain's dread torturing power,
From suffering's cruel way,
Oh, weep no more for he who gave
Hath kindly taken away.
Thou wouldst call him back to earth,
To this dark fearful vale,
Where disappointments chill the heart,
And sorrows piercing wail
Breaks in so pitifully and dead
Upon each sunny dream,
While demon death his pinions sweeps
Forever over the scene.
Oh, see! his little woeen lips
Now had a sweet repose,
His eyes were bright with love that
Bright shone in a lovely glow,
And angels in white with joy wings,
Dipped in celestial dew,
Their light minister the waiting choir
Came to attend him.

W. H. HARRIS.

The oldest church building in America is at Hingham, Mass. It was erected in 1630.

The Cause in Quincy and Camp Point.

It was my good fortune to spend a few hours with the good brethren and sisters in Quincy, a few days since. Arriving there about noon, we took dinner at the Ballard House, kept by our venerable brother John H. Hughes, formerly of Payson, Ill. Bro. Hughes has spent a large portion of his life in preaching the gospel. In his old age he feels compelled to resort to some other means of gaining a support for himself and family. Brethren who visit Quincy, would do well to stop with him. They will find good accommodations and reasonable terms.

After dinner we had the good luck to meet with Bro. Henderson and Bro. Hopkins of Chicago, also brother and sister Price, from Canton, Mo., on their way home from a visit in Ill. Bro. Henderson and myself, accompanied by Bro. Howe, visited the site of the new church building. Hands were at work laying a solid foundation. The location is a beautiful one, and the brethren purpose erecting a splendid building there.

The work of procuring means has progressed very favorably indeed, and we hope they will be able to continue the work until the building is completed.

Bro. Howe, their preacher, is an indefatigable worker, and is applying all his energy to the cause there. The congregation has a steady and healthy growth, and is a unit, so far as I could learn.

We called on, and formed the acquaintance of several Christian families. At evening we took tea with brother and sister Fox. Bro. Howe, and some others gathered in, and we spent the evening pleasantly and profitably in religious conversation, and singing, and prayer. At 10 o'clock we had to take the train—Brothers Henderson and Hopkins for Chicago, the writer for Camp Point, where we had the pleasure, on the day following of delivering an address to the Christian Sunday School, on a special occasion. The day was splendid, the

grove was beautiful, the children were happy. They sang and swung and enjoyed themselves finely. We had the pleasure of meeting with Bro. McGinnis, of Chambersburg—one of our preaching brethren, whom we had not met before, who also addressed the children in the evening. After the exercises at the grove, the children marched in procession back to town, led by a brass band, and were dismissed. The occasion was a very pleasant one indeed. Bro. Apollis Hess is the present Superintendent of the School, and by his earnest labor, is making it a very interesting one.

The church here is just emerging out of the confusion and despondency in which unfortunate circumstances have involved it, and is beginning to get harnessed for work again. We are happy to be able to state to the brotherhood, further, that a very fraternal feeling exists between this congregation and the Pleasant View congregation, some three miles distant in the country, and strong hopes are now entertained that they will unite and be no longer twain, but blend their means, energies and prayers for upholding and carrying forward the banner of Christ in that community. May the Lord help them to such a glorious consummation!

J. H. G.

MANY a child goes astray, not because there is a want of prayer or virtue at home, but simply because home lacks sunshine. A child needs smiles as much as flowers need sunbeams. Children look little beyond the present moment. If a thing pleases they are apt to seize it; if it displeases, they are prone to avoid it. If home is the place where faces are sour, and words harsh, and faultfinding is ever in the ascendant, they will spend as many hours as possible elsewhere. Let them talk to their children, especially the little ones, in such a way as to make them happy.

A whip for the horse, a bridle for the ass, and a nail for the fool's head.

No church ever thought more of a pastor for serving them for a smaller salary than they were able to give. The greater the sacrifices he makes to serve them, the less they esteem him. If he serve them for nothing, they hold him under obligations to them for going to hear him. When the Lord's law is set aside, confusion will follow.

Most young men consider it a great misfortune to be born poor, or not to have capital enough to establish themselves at their outset in life, in a good and comfortable business. This is a mistaken notion. So far from poverty being a misfortune to them, if we may judge from what we every day behold, it is really a blessing; the chance is more than ten to one against him who starts with a fortune.

Editors Echo:

Dear Brethren.—The cause in Bushnell is now brightening up. There have been twelve persons united since the first of April; one by confession and baptism; ten by letter and commendation; and one reclaimed. Five out of the twelve are brethren and heads of families. Six of the twelve were added during our late meeting when Bro. R. B. Roberts was with us.

ELI FISHER.

Bushnell, Ill.

The following statement was made in the village of Clarksville, Illinois, in the Christian Church, May 8th, by J. Luckuck, while preaching a discourse on baptism:

"The Campbellites held a meeting not long since in Bushnell, and there were two or three intemperate men joined the church and were immersed."

The above statement is an untruth.

When a minister of good standing in the M. E. Church is compelled to resort to falsehood to defend his doctrine of baptism, is it not a clear case that his doctrine cannot be supported by the truth, or he would use it, and save his character, if he has any?

ELI FISHER.

A Change.

With a view to the interests of economy, care and responsibility, and to concentrate our energies on the single work of making the *Evening* such a paper as the times demand, we have sold out our large job office, to Bro. H. R. Hampton of this city, who is publishing a weekly paper, and employed him to print our magazine for us. The work is to be done in as good style as heretofore, or if any change for the better.

The next number will be printed on small plan, a much larger type than that we have been using. This change we have no doubt will please all our subscribers, but especially those whose eyes are growing dim.

This number is delayed a few days in consequence of the change, but hereafter our readers may expect their papers to come along about the first of the month. Bro. Hampton so promises, and he is a man of his word.

As this is quite an important change in our business relations, we have thought proper, as far as possible, to spare our business up with our subscribers, and those otherwise interested in the office, that we may have a basis from which to reckon. A word to the wise is sufficient.

A High Compliment.

One of the most gratifying compliments I have known to be passed upon a sermon was lately pronounced by a little boy ten years old. The whole audience had listened attentively, but the little boy, when the preacher shook hands with him after the discourse, looked up with a gratified expression and said: "Mr —, that was a plain sermon—I understood that."

Friend Manford, the Universalist Goliath is still defying the armies of Israel, pretending that he is eager for a conflict, and yet he has not, nor will not, lay down a simple, fair proposition, that he will either affirm or deny. Such bravery (?) is miserably cheap! J. H. G.

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THE GOSPEL ECHO

VOL. VIII

JULY 1890

PAGE 7

Valuedictory Address.

BY H. C. GIBBS.

LADIES AND GENTLEMEN:

We often hear humanity compared with the sea of waters, the phases of the one being so like those of the other. If we observe the ocean when its surface is disturbed by the winds, we will see a wave rise and move before them, and as it moves, it will extend farther and farther on either side, until its wings pass out of sight. It will go up and up until it becomes terrible, then it will begin to break and fall—a few moments and it is back again into the bosom of old ocean. Another comes up and goes back, and then another, and thus thousands and tens of thousands come and go, and still old ocean remains the same. In the sea of humanity a nation springs forth, goes up and up in power, extends its armies farther and farther on either side, until it becomes the terror of all earth, then it will begin to break, to decrease and decay, a few years and it is dead and goes back into the bosom of old earth again—a few more years and the place where it sank is forgotten. Another grows up, goes through the same changes and passes away, and then another, and still the sea of humanity remains the same.

Thousands of the particles that

compose our bodies, die at every breath we draw. Thousands of the particles that compose a nation, at every round of the sun. While I speak, a young woman has perished in the agonies of death, an aged man has breathed his last, a joyful mother has gazed for the last time upon an idolized child. For thousands of years a conscious being has been searching every moment for the grave. For thousands of years the air has not ceased to vibrate with the shrieks of anguish caused by the death of some one dear. Now, as every moment is so laden with death and decay, it is evident that if history be preserved, it must be left with something more durable than animated beings, and this we find to be the case. When the Zoologist begins the study of animals, he carefully watches the character and habits of those beings, he then kills them and dissects their bodies. By this manner of investigation, he ascertains the characteristics of the various tribes living. But, in the past, many species have lived and died and left no representation upon earth. The Zoologist wishes to learn of these too, but he cannot watch their habits and dissect their bodies as he did the others. He must gain his information from some other source; so he digs in the earth and finds their remains, then by comparing these remains with the

corresponding parts of those he has dissected, he is enabled to classify them. But thousands of years before these remains were deposited, many species had returned to dust, and no human eye could tell whether one atom of that returned dust had ever been a particle in the composition of an animated being, and yet the Zoologist learns of these. Far down in the solid earth, embedded in the firm old rocks, he finds their *tracks*, and from these tracks, he can tell the form, size, food and habits of the animal. To-day we meet an individual upon the street; by his conversation we examine his mind, through his eye we examine his soul, we learn all we desire. To-morrow our neighbor goes to form his acquaintance, but he is gone. The neighbor goes to his friends and they tell him his qualities while living, and how and when he died. A few days pass and another seeks to learn of him, but now his friends are all gone and no mortal is living to weep or care for him. Can the searcher go now as did the Zoologist and dig for his information? He may go to the church yard and dig, and there, perhaps, he will find a few fragments of bones, but these tell only of the physical being, they tell nothing of the man proper, nothing of the mind—the thing to be investigated, and yet there is a source by which information can be obtained.

A writer has said: "The mind thinks and thoughts make tracks." from these tracks all is learned. *The mind thinks and thoughts make tracks.* The printer touches these

tracks with his roller, and the mind that thought never dies. Many centuries ago, men lived and died, their bodies sank into the grave to be consumed by worms; the mind went to its eternal dwelling place, but before that separation took place, the mind thought, and ever since through all the long ages, through all the changes and great commotions of earth, those thoughts have been traveling, making tracks as they go. They have assumed hundreds of shapes. They have crossed every land beneath the sun, and yet they are moving, and they will continue to move, to cross and recross sea, island, and continent, as long as the earth itself remains. Thoughts, like all things else, if only produced and never executed, cannot benefit humanity. Plans have been formed and at once forgotten, which, had an attempt been made to execute them, would have dethroned kings, devastated empires and changed the destiny of mankind.

Thoughts have been produced that were of unfathomable depth, and had they once been touched by that magic roller, would have remained the admiration of the world; but they left no tracks behind them, so they were buried with their parent mind. In this age, when thought tracks are made and circulated so easily, every individual that can read them, in one form, has the key to all the knowledge that the world contains. We need not spend a decade of years in conjugating Greek and Latin verbs. We need not call to our aid the magician, the super-

stitious interpreter, or the far-famed teacher, but in our own language reduced to a simple form, we have the history and philosophy of all ages. We go to our library and live in any age our fancy may choose; we take out one volume and live with Homer, we become acquainted with the virtues, passions and prejudices of his compeers. We take another and we are with the wild thinkers of Dante, we go with him through all the horrible scenes of his "Divine Comedy." By the study of those silent volumes, we may become better acquainted with the merits of past nations than they were with themselves. While the conflict is raging, each soldier fights without knowing what others are doing and without any apparent order, but after the conflict is over and the excitement and false rumors have died away, he then reads how others fought, and learns that there was a definite plan by which all acted in harmony. In like manner an individual and a nation are understood and soberly judged only after they have passed away. Thus it appears to become the duty of each individual to so act that when that sober judgment shall come, they may be found worthy. It becomes the duty of each individual to strive that his government may be worthy of those who come after it. Especially does this duty devolve upon us who have so valuable a government—one that possesses perhaps a hundred times the value that is generally assigned to it. This we will never realize, unless we are some time deprived of its protection. We will to-day

hear men talking of the corruption in the political arena; hear them predicting the speedy downfall and ruin of our government, unless some particular remedy is resorted to; a remedy which they could, at a moment's warning, whisper into the Executive's ear. We heard the same talk yesterday, last week, and last year, and there never has been a day since the Declaration but that it has been repeated with a knowing look and a mournful shake of the head. But for all that, the government has moved steadily onward—onward is still its motto and I presume the future has in store about the same that the past has unstored. And now, seeing that we have so excellent a government, and that the press is free, we ask why have we not produced more famous writers? It cannot be because we have not the proper means of education. No people have so large a school fund or so excellent school books. It cannot be because we are ignorant. We are, as a mass, the most intelligent people upon the globe. Neither can it be as has been claimed, because we are in our infancy, for the early stages of a prosperous country have most generally produced the most famous writers. No, the difficulty lies elsewhere, it lies in the fact that we are a nation of superficialists. We fail to make the necessary preparation for the work we undertake.

The young man who has succeeded in gathering a few empty rhymes, publishes a book of "poems;" another egotist who has succeeded in gathering a few accounts of the

events of his native state, attempts a history of the Ionian Republic; our farmers study the art of farming for ten or fifteen years before attempting to manage a farm, and and theirs is called a *common* pursuit. Our lawyers, doctors and ministers study their professions for one year and then begin their practice, and theirs is the *learned* profession. We, as a people, have much curiosity and but little patience. We all go to the treasury where science is kept, and peep in to satisfy our curiosity, then go back to the plow and workshop, thinking we have learned all the knowledge the world contains.

Thus all obtain a superficial education, but very few remain to study until they are prepared to add any thing to what it contains. Other nations that are far below us in general intelligence, are far above us in literary productions; in those countries the mass of the people never go near the treasury of science, but remain in many cases in deplorable ignorance. But those who do go, enter in and there take up their abode for life. They carefully study the thought-tracks and pictures left there by others, then give themselves up to many years meditation, until their minds become ripe and productive. They then think and their thoughts leave tracks for others to study. Their minds go out among the unseen and form beautiful pictures which are left hanging upon the wall.

Good people of Abingdon and friends of the Institution, you have come together to-day for the four-

teenth time to take your annual parting with the graduating class of Abingdon College. We wish, to-day, at this our last opportunity, to express our thanks to you for the friendly aid you have given us while students. Much of the prosperity of the Institution depends upon you. Many students come here who, for the first time, are deprived of the protection of parents, brothers and sisters. You are parents, brothers and sisters to all. Many who for the first time are deprived of the influence of home. You furnish homes for all. Your reputation for intelligence and morality induces many students to come to this Institution of learning. Your friendly hospitality influences many to remain. In return for those acts of friendship, the students give you a good name abroad. May this co-operation ever exist, and may you ever remember, with kindness, the class with whom you part to-day.

Fellow students, you have been anxiously looking forward to this the last day of the now past session; to-morrow you expect to return to your homes to mingle with relatives and former friends. You are now fatigued with students' toils and long to go away, thinking you will forget Abingdon, school and school fellows. But you will not. Oft and oft will memory steal away and return to society hall and recitation room. It will call back many a kind word and deed, many a mirthful hour. It will call up differences and supposed offences, but how freely will they be forgiven! You will then remember useful precepts and much good ad-

vice given by president and teacher that was not properly heeded. When you come together in the future, we shall not be with you, but this cannot erase from memory, your past acts of kindness, nor remove the influence you have wielded in forming our characters and influence that has now become a part of our being. You have observed our faults and imperfections. When you again assume your duties as students avoid them and strive to leave a better example for those who come after you.

Teachers, it is with a feeling of sadness that we behold the approaching moment that must forever sever our relationship—the relation of teacher and pupil—one that should ever be held sacred and ever remembered with pleasure. To you we shall ever owe our greatest indebtedness. To you will ever be assigned a place with those friends nearest our hearts' affections, partly for your patient explanations of the many principles and facts in science while in the recitation room, but more because at our homes, upon the streets or wherever we have met, you have been advising friends—you have been brothers. The teacher that instructs his pupil as the master instructs his servant, builds no monument to his memory in that pupil's heart; but he who instructs his pupil as his peer or brother, erects a monument that will never crumble. We leave our seats in the recitation rooms to-day and go out from under your care. A few more weeks and others will come and take our places—others

who will fill the position that we have filled in every particular, but weeks, months, and years will come and go and never will others come to fill the place that you have filled.

When I attempt to address you, our worthy President, I sadly feel the lack of words to portray some of the many virtues that beam forth from your daily labors. For many years you have been guiding a frail ship, laden with human souls through innumerable breakers, but nobly you have stood at the helm and triumphantly you have landed many upon the firm rock of Truth.

Henceforth we shall sadly miss your fatherly care, but while reason holds her throne, never will we forget your philanthropy, your unceasing labor to educate our minds and spirits. For these labors you may never be rewarded upon this earth, but you remember that our Savior's earthly reward for his labors, was an ignominious death. The life of that Savior has been your constant guide, so that when the pale horse and his rider shall come, you will know that henceforth there is laid up for you a crown of righteousness which Christ the righteous judge shall give.

Classmates, the time is now here when our separation must take place. We have enjoyed many happy days together [while our association remained. That it must now be broken up is to be regretted, and yet we know that this is but a necessary result of existence. The sun that shines to-day upon a million happy circles will find them broken when

he comes to-morrow. We are now about to *begin* the labors of life. Then let us remember that the world *cares* us nothing. Let us remember that this is our *commencement* day—let us not make that fatal mistake that this is our *finishing* day. I say fatal mistake, because if you will go to the various institutions where human vessels are launched upon the sea of life, you will find a large number decaying where they were launched, many become pirates and a few become serviceable merchantmen. Let us strive that we may not be classed with those who never unfurl their sails, nor with those who become robbers of honest toil. Soon we will become inhabitants of different parts of the country and be engaged in different pursuits.

But wherever you may be, or whatever may be your condition, be assured you shall ever have my best wishes for your success. When the summer months shall have passed slowly by and autumn returns, the students will meet again at a happy reunion. Then we shall be absent, but let us hope that we may all be present at the grand reunion around the throne of God.

Baccalaureate Sermon.

Delivered by PRES. J. W. BUTLER,
before the Graduating Class of
Abingdon College, June 2d, 1870.

SUBJECT—THE BIBLE.

"All Scriptures 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." I Tim. iii, 16, 17.

Young gentlemen of the graduating class, brethren and friends: we propose, on this auspicious occasion, to address you on the grand theme of the Jewish and Christian Scriptures, given us by the inspiration of God; and are so profitable in all matters both of faith and discipline, and thoroughly furnish the Christian to every good work.

This Bible is the most remarkable book in the world from many considerations, and is therefore worthy of our most profound attention and prayerful study. To some of its most striking and distinguishing characteristics, we humbly beg to call your respectful attention on this occasion, fraught with more than usual interest to some of us. It is a theme upon which we have often dwelt on former occasions. We love the Holy Bible; we love to speak its praises, hence we joyfully take this delightful theme on this happy day.

1st. It is the most remarkable because the oldest book now extant. It is true that the great libraries of earth contain many books of very great antiquity,—books that are rare and highly prized, because they are rare—books that are old and much sought after because they are old. But the Bible antedates them all. It gives us facts that cannot be found in any other book—it gives us history that no other book can furnish. By the great and precious principle of faith, these divine writings carry us back to the very morning of time. They become a brilliant lamp to our pathway, and a shining light to our feet while we

pass swiftly from century to century of former ages; and by their certain light we are permitted to walk even among the beginning of things and the end of time. The secular histories of the present day may bear us boldly up for a little while, but the Bible is the only book that furnishes a perfect chart by which we may explore the deep seas of all time, past, present and to come. By the pure word of God and implicit faith in that word, we are enabled to hear the morning stars sing together, and the sons of God shout for joy. By means of these inspired writings we are enabled to see the grand panorama of creation move off at the fiat of Jehovah. To see orb after orb dance forth from the plastic hand of the divine Creator. Worlds and systems of worlds both great and small, move off in perfect order, singing as they go,

"The hand that made us is divine."

The dust of ages is upon them, the hoary locks of many years cover them. The argument drawn from existing institutions, is in their favor in its greatest force. Some of these Scriptures were written over three thousand years ago. Century after century has slowly passed away. Yet the writings of Moses are read by thousands of people in every civilized land. Kings have been crowned, have reigned and been deposed; empires have been founded, have flourished and been destroyed; the strength of nations has waxed and waned; continents have been discovered and populated, yet the beautiful words of simple truth penned by Judges, Kings and Proph-

ets, still live in the hearts of the people, and are published in almost all the babbling tongues of earth. Though infidels have written volumes against the Bible, it still guides the living, and comforts the dying.

2d. It claims a higher origin than any other book now extant. Great men have, indeed, written great books, others have written smaller ones; but God has caused to be written *the book* of all others. True, he did not write it with his own hand, but he inspired those who did. "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Spirit." As the energizing Spirit of God, in the beginning, incubated upon the waters of the chaotic earth; so the same Spirit warmed and energized the hearts of holy men, in olden time, and taught them to speak of the things of God in the languages of men. Holy men,—men of moral integrity and uprightness of life,—men that dared to speak the truth and were bold to do the right,—such men spake and wrote of the wonderful things of God, as they were moved by the Spirit of the Most High One.

Again it is said:

"God, who at sundry times and in diverse manners spake in time past unto the fathers by the prophets, hath in those last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."

God, from the beginning, has had a grand and glorious purpose in

view, for the accomplishment of which he has ever selected and ordained his own instrumentalities: hence, he took possession of the minds of patriarchs and seers of old, and talked to the world through them of coming events. But when prophets had filled their mission, and their prophecies, uttered at various times and in many places, had gone to record, Jesus, the Son, came as the great Teacher, revealing his Father to man. "He spake as one having authority and not as the Jews." He reversed the sayings of past ages. Having fulfilled the law, he took it out of the way. In his heavenly sayings he laid the foundation deep and strong, upon which his future Kingdom should rest. My friends, we truly live in a propitious time. God no longer speaks to us by the prophets, in visions and dreams, but in these last days he speaks to us by his own beloved Son, whom he hath appointed heir of all things. Nicodemus said: "We know that thou art a Teacher come from God; for no man can do these miracles that thou doest, except God be with him." At the grand scene of the transfiguration upon the Mount, the Father said: "This is my Son; hear ye him." This book is rendered infinitely precious because it contains the heavenly teachings of that blessed Savior. But again Paul says: "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given us of God, which things also we speak, not in the words which man's wis-

dom teacheth, but which the Holy Spirit teacheth, comparing spiritual things with spiritual." These apostles of Jesus received the plenary inspiration of heaven, that they might fully know the mind of God. And being thus made acquainted with the great principles that pertain to the salvation of men, they have made a full and complete record of the same, not in the words which the wisdom of this world teaches, but in the pure and simple words which the Spirit of God teaches. One of these apostles says: "God, who commanded the light to shine out of darkness has shone into our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ." As the physical light lit up the physical world, giving life, joy and happiness to all; so the apostles of Jesus reflect the light of the Sun of Righteousness upon the moral world, giving life and joy and peace to all who will receive it.

The Savior says:

"These things have I spoken unto you, being yet present with you, but the Comforter, which is the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

Jesus taught these apostles his sublime and heavenly lessons, during a period of three years and a half; and he here says that the Holy Spirit which his Father would send to them, when he should ascend to his Father, should bring all things that he had said to them, to their

remembrance. Again the Savior said to his apostles: "Go Disciple the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have said unto you, and lo, I am with you alway even unto the end of the world."

The Bible is rendered unspeakably precious, because it records the manner in which these apostles disciplined the nations; and furnishes a full and complete record of the "all things" that they taught those thus disciplined.

3d. The Bible gives internal evidence that it is a book possessing infinitely greater worth than all other books now extant. Without any lengthy preface or labored argument, it at once presents to the mind of man the First Great Cause of all things. How infinitely simple and divinely beautiful the language. "In the beginning God created the heavens and the earth." And thus, in the very opening verse of the Bible, the mind is led away from darkness, doubt and confusion, and pointed to the one true and living God. But farther down the stream of time, when men had forgotten God, and wandered far away from him, the uncertainty of heathen philosophy was displaced by the certainty of divine revelation. So now the almost infinite theories and speculations of men must be dispelled by the pure teachings of the one true and living God. How short the sentence, "God is," yet it contains more than all the heathen philosophies that were ever written. It has more power over

the human heart than all the profound systems of human reason of this or of former ages. Before the infinite power of this little sentence, Dualism and Pantheism flee away as mist before the rising sun. Though human reason fill a thousand volumes and human philosophy ten thousand, yet they never did nor never will speak as much as is contained in these two mono-syllables. But though this short sentence, in its sublime and grand import fills the soul of man unutterably full of wonder and profound reverence, yet when another short word is added and we read, "God is love," infinity is added to infinity, and that which was before extremely grand, now becomes infinitely precious. God is, God is Spirit, God is love, are three short and simple sentences, forming a tripple cord that takes the soul of man captive and binds it to the throne of God. Who is able to estimate the value of a volume filled with such sublime sentences as these? Again, this wonderful volume begins with the sublime words, "Let there be light and there was light." This language is supremely grand, because it is so simple, yet so comprehensive. Every word is full of meaning. Addison's style was admired by the finest critics of the old and the new world, because it was so pure. Johnson's style was perhaps not less admired, because it was so beautiful, and Milton's, because it was so strong. But the style of the Bible is beautiful above that of any other book, because it is infinitely simple, which is the

highest adornment that language can have. An instance of this beautiful and simple style is seen in the plain record of the creation of light. If the wisdom of man had been describing this grand scene, no doubt a volume would have been written. A lengthy preface, many descriptive chapters and important deductions would have been expected; but the Bible records the whole matter thus: "And God said, let there be light; and there was light."

In contemplating these sublime thoughts, expressed in such beautiful language, the soul is filled with wonder and admiration. It is led up to the very mount of God and falls prostrate amid the thunders and lightnings of his divine majesty. Overwhelmed with the brightness of his glory it cries out, "Great is the Lord Almighty; and greatly to be praised is his holy name." But when it is said in this holy book, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," then we can say no more; but we feel that heavenly truth, love and mercy are entwining about our hearts and lifting them up to the throne of God. Thus, while the Bible is the only book that reveals God to man, it does it in simple, beautiful and endearing terms.

But this precious book not only reveals God, the Creator, to man, but man the creature to himself. The origin of man has ever been, is now, and will ever be a profound mystery, without the aid of revelation. The wisdom of this world is

wholly unable to give an intelligent answer to the important questions: Whence am I? What am I? and Whither do I tend? We may be pointed to the theory of development from a lower to a higher state, but this is by no means satisfactory. Link after link may be pointed out in the animal, vegetable and mineral kingdoms, until the simplest form of material existence is reached; but this theory is as degrading as it is ridiculous. Perhaps almost as much might be truthfully said of all the vain philosophies of past ages; and of all the theories that ever can be presented except the simple account of our origin, presented in the Scriptures of divine truth. The Bible account of our creation is both elevating to man and honoring to God. When we read in these holy Scriptures, "God said let us make man in our image, after our likeness; and let them have dominion over the fish of the sea and over the fowls of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image; in the image of God created he him; male and female created he them"—I say when we read such a description as this of our creation, we feel that man is no mean thing; but that he holds a high and exalted position in the scale of being—a position honorable to himself and honorable to his divine Creator. We feel that man is truly the master piece of God's creation, so far, at least, as this earth is concerned. In view of this fine description of our

origin, we may certainly claim relationship with Deity. When we remember that we are all the children of God by creation, we may recognize the common fatherhood of God and the common brotherhood of man. How elevating the thought that the great God, who made the universe and upholds all things by the word of his power, also created our spirits and fashioned our bodies, and is therefore our Father! Thus man is allied to God; and though his body is destined to decay, yet his spirit will endure forever. It is capable of being elevated to the high and glorious position of the immediate presence of God, where, we are told, there is fullness of joy. It is capable of standing at the right hand of the Majesty in the heavens; where there are pleasures forevermore. But alas! this spirit of ours is also capable of sinking down to the lowest pit of darkness and despair; and finding fit companionship with the demons in hell.

Again, the Bible shows the exalted nature of man by the pause indicated in his creation. While the material heavens and earth stood forth at the fiat of Jehovah; and while it is simply said, "Let there be light: and there was light," it was not so when man was formed from the dust of the earth. There seems to have been a solemn pause, as there was also council. God said "Let us make man, let us make him in our own image." Here is council, consideration, plan. What may we expect when God takes council? When Deity pauses to consider? When Jehovah deliberately forms a

plan? The result is seen in the wonderful structure of man; in his triple nature of body, soul and spirit. No wonder the Psalmist says that he is fearfully and wonderfully made. His body presents the finest mechanism to be found in the works of the Creator; his soul is a mysterious link between body and spirit. While his spirit at once separates and distinguishes him from all other objects around him; and marks him as a being of more than ordinary worth.

But the Bible not only reveals man in his perfect, holy and happy state.

It not only points to him as the happy occupant of the beautiful garden, where he was permitted to enjoy the immediate presence of his Creator, but it also reveals him as a being that has fallen from a high and holy state. Having forfeited his right to the Tree of Life, the Bible reveals him as a wanderer from the presence of his Maker, and from all the privileges of the Garden of Eden. Being thus defiled by sin, and resting under the condemnation of God, without assistance he must sink down forever. Realizing that he must have help, yet he feels his own weakness and inability to help himself. In his extreme destitution, perchance, in the great agony of his soul, he might cry for help; but the echoes of his own voice would forever mock him if these holy writings did not point him with the finger of mercy to a Divine Deliverer,—to a gracious Redeemer who is mighty to save all who will come to God by him. Thus this holy volume bids the dying soul

to revive, and the desponding to take courage. Thus by means of the Holy Bible, the voice of the gracious Redeemer has been carried over the intervening ages and brought down to our time. That voice is saying in the sweet tones of mercy, "Come to me, you that are weary and heavy laden, for I am the sinner's friend."

Again, the Bible points man to an intelligent future. It asks the great and important question, "If a man die shall he live again?" and answers this question in thunder tones, "Yes, all that are in their graves shall hear the voice of the Son of God, and come forth, they that have done good to the resurrection of life; and they that have done evil to the resurrection of condemnation." Unaided by the clear light of Divine revelation, men have said that "death is an eternal sleep," that "To die is to take a leap in the dark," that "when man dies he perishes forever as the beast." Thus all is darkness and gloom. But how pleasing to turn to the revelation of God and see the high destiny that awaits us. It is a glorious truth that "Life and immortality have been brought to light through the gospel." It is truly a matter of great consolation, that, though life is short and death is certain, yet there is a life beyond the grave; and we shall be permitted to live on and on while God himself shall live. And this is indeed a precious book that contains such precious revelations.

4th. The Bible is a book that has ever had and still has the strongest enemies and the warmest friends of

any other book that has ever been written. This fact alone shows that it is a book of no ordinary worth. Infidels have brought to bear against it both satire and logic; they have hurled their shafts against the truth of heaven with a zeal that would well become a better cause. They have said that the Bible is false; that it is an indecent book, unfit to be read by young people; that some of its moral precepts are very bad, that its history of creation, the fall of man, the flood, and many other statements are very unreasonable; that it contradicts science, especially Geology and Astronomy; that it contradicts itself, besides many other objections of similar force. But notwithstanding all these objections have been published and extensively circulated for centuries, still the Bible is published in more languages and circulated more extensively than any other book now extant. The good and great of earth, in all ages, have generally been believers in the Bible. Open enemies have denounced it; professed friends have mutilated it, yet its heavenly light is not dimmed. It is still a lamp to our feet and light to our pathway, to guide us from earth to heaven. Though bigoted Priests have wickedly burned the Bible, still Martyrs have republished it. Though ignorant Monks have chained the Bible in dark cells, yet Reformers have unchained and given it the people. This conflict will continue between the friends and enemies of the Bible until victory shall perch upon the ensigns of truth and error shall go down forever.

5th. The Bible presents to the world a pure and perfect system of morals, that at once stamp it with the stamp of God, and seal it with the seal of heaven. Even many Infidels have admitted that the Bible contains the best system of morals that has ever been published. This admission they have made of their own free will and accord; it is therefore valuable, coming as it does from the strongest enemies of the Scriptures of Truth. The Ten Commandments present an instance of the pure system of morals contained in the Bible. These commandments are frequently divided by Theologians into two parts, called the first and second tables. This division seems to be intimated by the divine Savior, when he says, in answer to the question of the lawyer as to which is the greatest commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, this is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." The first of these divisions contains the first, second, third and fourth commandments, presenting the most sublime system of *theology* the world ever saw. The second contains the remaining *six* commandments, presenting the finest system of ethics that was ever devised. In the first four of these commandments we are made acquainted with the true nature of God, and our duty to him; in the last six we are informed of our duty to our

neighbors. In the *first* commandment a pure system of theology is presented in these words: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me." In the second, third and fourth a beautiful, practical system of theology is presented as follows: "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments. Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain." And lastly: "Remember the Sabbath day to keep it holy."

The system of ethics as contained in the second division presents *first*, duty to parents; *second*, the law against murder; *third*, the law of charity; *fourth*, dishonesty is denounced; *fifth*, perjury is forbidden; and in the *sixth* and last place, the law against covetousness is given. A crown of glory rests upon the head of every one who obeys these moral precepts; a chain of gold is about his neck, and rubies are upon his lips. But let us turn for a moment to the teachings of the divine

Savior, as recorded in what is called "the Sermon on the Mount." This sermon appears to be the great Magna Charta of the approaching reign of heaven. These fundamental principles were presented to his newly appointed apostles as the first and great lesson concerning his kingdom. The sermon opens with nine Beatitudes that are most remarkable indeed. "Blessed are the poor in spirit for theirs is the kingdom of heaven," is certainly a precious beginning of his spiritual reign. "It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard that went down to the skirts of his garments." It is "As the dew of Hermon and as the dew that descended upon the Mountains of Zion; for there the Lord commanded the blessing, even life forevermore." And perhaps as much might be said of the whole of this remarkable sermon. It seems to be a culminating point in the heavenly light of divine glory, as "it beamed from time to time into the hearts of the children of men in the divine life of Jesus. The *first* part of the sermon is a salutation of love to men; and the *second* part is a requirement of love in their lives. Many links of that golden chain which binds our hearts to God, are to be found in this notable sermon.

6th. The facts of the Bible are infinitely sublime, lifting it up in the scale of importance, far above all mere human productions. Of these we only propose to notice a few on this occasion. And *first* we present creation as one of the greatest facts

of all time. "In the beginning God created the heavens and the earth." What a grand work, and what a glorious book, containing such a record! There was a time when none of these mighty orbs about us existed; when there were neither heavens nor earth; when there were no sun, no moon, no stars; when only God, space and duration were. But God spake and the great panorama of creation moved on; the heavens and the earth moved to their places at the fiat of Jehovah. Millions of burning centers moved off in space around a common center. Worlds and systems of worlds moved in the harmony of infinite order. As a general Superintendent gives the signal to a great number of trains, and thus moves them off in harmony and order; so the grand Superintendent of the universe gave the signal and an infinite number of heavenly trains started from the central depot of God's creative hand, to run on and on until Gabriel shall blow on the brakes. These lightning trains, freighted with the sons of immortality, have already been running six thousand years; and still the speed is not slackened, nor will it be until time shall be no more.

As the millions of God's ancient Israel, went up, at his command, from Egypt, and possessed the promised land, so the mighty hosts of created worlds, at the fiat of Jehovah went up and possessed the goodly land of a boundless universe. As a general controls the movements of a great army, so God controls these worlds as his grand army.

sending the comets as his messengers, from one end of the lines to the other..

Thou mighty hosts of worlds move on.

In your grand majestic run,

'Til God the maker of all shall say,

It is done, it is done.

We pass over the fall of man; the flood, the giving of the Law and the erection of King Solomon's Temple, and many other facts of like importance, and turn for a few moments to the resurrection of Christ the Lord, as the grandest fact of all time. The record of this mighty miracle alone, forever distinguishes the book of God from all other books. Jesus, as a mighty warrior, lies entombed among the dead. His disciples who had followed him so faithfully for three years and a half, linger for a little while about his grave, then turn from the tragic scenes of Calvary and are scattered as sheep, whose shepherd had been smitten. His enemies rejoice, demons laugh. Beelzebub, the prince of demons, glories in the spoils of his victory. All nature is shrouded in gloom, while this wonderful scene is transpiring; the heavens put on a veil of mourning and the earth trembles from center to circumference. The rocks about Jerusalem are rent and the graves of many who had been dead, were opened. Why are such grand and gloomy scenes transpiring; because the great Anti-typical Lamb is slain; and he now lies bleeding upon the altar.

Three days and nights slowly passed, while victory seemed to be in favor of the powers of darkness. But the Lion was only sleeping to

gather strength. Sampson was only bowing himself to get hold of the pillars of death. The darkest hour has almost passed; the morning of the *first day* is just at hand. The heavy tread of Roman soldiers is all that is heard around the tomb. An angel, a swift winged messenger, is dispatched from the celestial courts above, commissioned to visit the tomb and open the doors of death to the conquering Hero. In majestic flight he wings his way, with lightning speed, through ether space. Though bright suns and systems, and even nebulas are passed on every hand, yet he tarries not, neither changes his course; but with angelic flight, he speeds on and on, directly towards a little speck that lies far out in boundless space. Now he nears the solar system. Now he passes swiftly the outer planets, but heeds them not. Now he dips beneath the atmosphere of earth and the stone is rolled away.

"Behold the bright morning appears

And Jesus revives from the grave.

His rising removes all our fears,

And shows him almighty to save.

"How strong were his tears and his cries,

The worth of his blood, how divine!

How perfect was his sacrifice

Who rose though he suffered for sin.

"The man that was crowned with thorns,

The man that on Calvary died,

The man that bore scourging and scorn,

Whom sinner's agreed to deride

"Now blessed forever is made,

And life has rewarded his pain;

Now glory has crowned his head;

Heaven sings of the Lamb that was slain."

He lives, he lives! He has entered the strong man's house and

spoiled him of his goods. He comes forth a victorious conqueror over death and the grave. The Christian's Lord is a glorious conqueror; he has conquered death, "and brought life and immortality to light through the gospel."

From these and many other considerations, the Bible may indeed be considered the most wonderful of all other books. The great book of books, worthy of God to give,—worthy of man to receive.

Young gentlemen of the graduating class: In conclusion we must speak a few parting words to you. And in fulfilling this duty, we not only yield to the voice of custom, but heart would speak to heart and converse in the true words of parting friends. We have mingled together freely for weeks and months and years, each striving to perform duty; you as students, we as teachers, all laboring in a common cause. The time is at hand when some of these relations must be severed. Your record in Abingdon College is about complete. You are now about to move your barques upon the sea of active life, not to float as driftwood upon its turbulent tides, but to stem its swift currents by manly effort, and gain the harbor of honor and renown. We congratulate you, young gentlemen, that you have thus successfully passed through our college curriculum, and that you are now permitted to enter upon the duties of life under so favorable circumstances. Very large numbers enter our colleges, many of whom run well for a time, but comparatively few pass entirely through the

course and take their degrees. You are among that few, whom the casualties of life have spared, and who have by patience and perseverance, toiled on, until now honors of success are just before you. Your work in life will be short but let it be decisive for truth and the right. "Quit you like men, be strong." Put on the armor of God, if you would gain a victory worth fighting for. In parting with you we commend to you again, as we have so often done before, the Holy Bible, the Book of God. Make it the man of your counsel. Its sublime facts and principles will expand your intellects; its heavenly truths will soften your hearts, and prepare you for the work of life; conformity to its holy precepts will give you the victory in life, in death and the world to come. And may all the blessings of the precious volume rest richly upon all of you. Amen.

Editorial Correspondence.

BROTHER GARDNER:

Dear Sir.—On Tuesday morning May 31st, 1870, bidding my family a reluctant "good bye," I took the morning train on our excellent C. B. & Q. R. R. for Abingdon, to attend the Annual Meeting of the Board of Trustees of Abingdon College. I could only remain one day. I participated in all the business transactions that day. On Wednesday morning, June 1st, I started on the cars for Galesburg, where I arrived in a short time, on my way to the Missionary Meeting of the Fifth Missionary District. In a few min-

utes I was off for Peoria, where I arrived "on time," and was on the T. P. & W. train in five minutes, being whirled across the river over the bridge, and in a brief space of time, we were at the Washington depot. I of course only had time to cast a hasty glance up town. I saw a new church building in process of erection, supposing it to be the one the brethren are erecting in lieu of the one they lost by fire.

Soon we were standing at the Eureka depot. I looked in vain for a familiar face. On we sped to Elpaso. In a few minutes we were hurried Southward toward the city of Bloomington, where we arrived in good order and "on time."

Going to the depot of the new Indianapolis, Bloomington and Western R. R., I took the first train East, which arrived at the village of Le Roy just as the sun was sinking behind the Western horizon. Here the "iron horse" was loosed from his waggon and put away to rest. So I had to content myself to stay there till morning. At five o'clock next morning I was on the train for Farmer's City, where I soon arrived, being met at the depot by brother James H. Kellar.

On going to the church at the appointed hour, I found brother Thomas Munnell already there. This was to me a *most agreeable* surprise. The number present at the meeting was small. Those who did attend, however, were for work. This District was organized, and we confidently look for a large attendance at the Annual Meeting, August 16th. At the request of the brethren at

Farmer's City, the meeting will be held at that place.

Farmer's City is a thriving village destined to become a very important point. It has one railroad now, and a good prospect of two more. It is in a beautiful country, of the very best soil. It is a little over twenty miles South-East of Bloomington. It is certain to be a very important point.

We have a congregation of warm hearted brethren and sisters in that place. They have a good house of worship, finished and *paid for*, at a cost of about \$3,400. The place is certainly an inviting one, for brethren who may be looking for a business location in a moral community, and where there is a Christian church.

In view of the present and growing importance of the place, there ought to be located there an able preacher of the gospel, wholly devoted to the work.

There will soon be an immense population in and around that place.

The cause of Christ must be built up in LeRoy, Mansfield, Mahomet, (Middletown,) and the surrounding country. As soon as the cross railroads are built, other towns East and West will spring up, where the gospel must be preached. Farmer's City will be the center from which, all these places may be reached. Hence, the need of strength in that central point.

The brethren and sisters of Farmer's City must take hold of the Sunday School with more vigor than they have been doing. This will give their influence in the place

a new impetus. They must give the social prayer meetings more attention. Let all the members arouse to greater activity.

During the progress of the meeting, brother Tutley and brother Munnell each preached an excellent discourse.

After the business closed, I preached four discourses to very attentive audiences. One lady confessed the Savior and was immersed. One wanderer was reclaimed. Two united by letter.

The brethren took hold of the Missionary work and raised their first contribution while I was with them.

I formed a strong attachment to the Farmer's City brethren. They all treated me very kindly, for which I return them my thanks.

Their elders are J. H. Kellar, William Beam and W. C. Evans.

J. C. REYNOLDS.

June 7th, 1870.

...

The Fairbury Debate.

I was present at the beginning of this discussion. It was conducted on the part of the Christians by Bro. O. A. Burgess, President of the N. W. C. University, at Indianapolis, Ind., and on the part of the Infidels by a Mr. Underwood, of Boston, Mass. It was held in the town of Fairbury, Ill. The place has an unusually large number of Infidels. They seem to have a very bitter hatred for the Bible. They seem determined to destroy the confidence that

a part of the people of Fairbury have in God's blessed book. They would turn the world upside down to make one proselyte to their Godless philosophy, who would be ten fold more "the child of hell" than before. They had, at considerable expense, imported Mr. Underwood all the way from "Boston town" to the little city of Fairbury, to undermine and overturn what there was and is of "the faith" in the place. When he came, he, Goliath like, defied the "army of the Lord" to single combat. Some were fearful. A "giant" of the "Philistines" had come to Fairbury. He was ready to prove that the Christian's God is no God, that the Bible is a myth, and that a man dies and rots like the beast he rides. At the call of the friends of Jesus, brother O. A. Burgess came from Indianapolis, bearing a few "smooth stones" of Bible truth, and the Gospel "sling," to fight this defiant enemy of "Israel" and "Israel's God." The debate was held in a large temporary building, called a "wigwam," erected out of rough lumber, specially for the occasion. It was a very good place. The discussion was listened to with intense interest by a vast concourse of people. Mr. Underwood is in the prime and vigor of manhood. He is a man of good literary attainments, a respectable speaker, and an able debater. He made a good show of candor, and quite an intimate acquaintance with antiquity. I could not, however, help seeing the impress of his soulless, Christless philosophy written on his face. Faith in God and

his Christ, obeyed and lived out, writes the divine impress on a man's face. Such a man's countenance beams with something more than a mere animal. God written upon a Christian's face eclipses the animal. Infidel philosophy, however, has not in the least obscured the animal in the face of Mr. Underwood. The same thoughts forced themselves into my mind when I looked into the faces of his infidel friends around him.

Brother Burgess is, as many of our readers know, in the prime of life. He is a superior scholar and a fine speaker, as was abundantly shown by many lofty flights of real eloquence to which he treated the delighted audience, during the progress of the debate. He is a close, logical reasoner. This ability, combined with his fine oratorical powers and superior literary attainments, makes him a powerful disputant. There is a strongly marked contrast between Brother Burgess and his opponent, in that the spiritual, by faith in God, has eclipsed the animal. The spiritual is as clearly delineated in his face as is the animal on Mr. Underwood's. The debate began on Monday evening, June 27th, 1870. Brother Burgess made the opening address. He affirmed the following proposition:

"The Bible contains a revelation from God to man."

Brother Burgess opened the debate by pronouncing a fine and eloquent eulogy on the Bible, in the form of an apology for debating its truth. This made a fine impression on the audience before the argument

began. He then said that man can create nothing. He cannot create an idea. This was readily admitted by Mr. Underwood. He stated that there were ideas in the world, derived from the Bible, that could only emanate from God. The idea of one eternal and infinite God exists. Men could not create it, yet those who have access to God's book have this idea.

The Heathen who have not the word of God multiply gods of limited powers. They do not assign creative power to their gods.

The idea of infinity exists. It is revealed in the Bible. Man could not originate it. Then the infinite God put it into the divine Book.

The idea of everlasting existence is in the minds of men. Yet death is written on everything earthly. Everything is fleeting. Man sees everything lovely and beautiful here wither, fade and perish. Yet in opposition to all his observation, he who has read the Bible expects to live forever. Man never would, nor never could have invented the idea of everlasting life. So he could not have put that idea into the Bible. Yet it is there. God, who is himself everlasting, put it there.

Mr. Underwood, as already stated, admitted that the human mind can not create even an idea. Thus he admitted all Brother B.'s speech. He asserted that the Mosaic account of the creation, was an old theory revamped, and that the idea of a future life was older than revelation. He had no proof for these statements. He complained of Brother

B.'s method of disputation, characterizing it as metaphysical. He failed to fill his time on his first speech.

Bro. B. resumed his argument.

The idea of a re-assembling of all men after death, exists in the minds of men. Also, they look for a judge who can and will look into the hearts of men, and scrutinize their most secret thoughts. Men could not have originated these ideas. God only could have done it. They are in the Bible. God must first have put them there. The idea that a part of men shall then go into everlasting fire, and a part into life eternal, is in the world. Men could not make these ideas. God revealed them in his holy book.

Brother Burgess, then offered a telling argument on the origin of man, and another on the destiny of man. He closed with a fine flight of real eloquence, contrasting the destiny of man with that of all the lower orders of creation.

The audience was delighted, at least all that part of it made up of the friends of the Bible.

Mr. Underwood followed in a timid, faltering speech, sitting down again before his time was out.

I could not honestly say that he replied to Brother B.'s arguments. His effort was so apparently feeble that everybody saw it, I think. His feebleness is not, however, to be construed as belonging to the man, but to the weakness of his cause.—He is a man of respectable ability. I must also award to him a good degree of candor and gentlemanly bearing towards his opponent.

Thus closed the first session of the debate.

On the next evening, brother B. after a brief review of Mr. U.'s speech last delivered, proceeded with his arguments.

His next was based on the *fact* that the ignorant Israelitish slaves overthrew the Egyptian power, crossed the Red Sea, conquered fifteen nations, and established one of the grandest monarchies the world ever saw. This was presented with great power.

His next argument was based on the fact that the Bible contains many prophecies in which, what was afterwards history, is minutely described. Isaiah and Daniel were both instanced as examples. Here events were revealed centuries before they occurred.

Uninspired man did not, because he could not do this. Yet these things are in the Bible. God, and not man, put them there. This was presented in chaste language most eloquently expressed.

In reply to this speech, Mr. Underwood exerted himself with more vigor than he displayed on the previous evening. Brother B. had made an argument on the origin of language. Mr. U. in this address, stated that man learned language from the sighing of the winds, and the rustling of the leaves.

Brother B. swept him away on this. He told the audience, and correctly too, that Mr. U. in this, admitted all he claimed, viz: That man had a teacher in first learning language. God was that teacher.

Mr. U. called Job an old heathen,

and Daniel a lunatic. He asserted, but failed to prove it, that man is ten thousand years older than the Mosaic account makes him. He put the Shaster on an equality with any orthodox book. I have neither time nor space to mention all that was said on this proposition.

Among other things, brother B. offered an argument based on the fact that the idea is in the world that blood takes away sin. He said that man never could have invented that idea, yet we find it in the Bible. God there revealed it to man. This was presented with great force. It seemed to carry conviction to the minds of the people.

Another capital point was made on the idea of the innocent suffering instead of the guilty.

An overwhelming argument was based on the idea that exists in the world, of the resurrection of the body. Brother B. seemed to sweep every thing before him when he presented this. In his reply, Mr. Underwood avowed his belief in the eternity of matter, but he almost scornfully rejected the doctrine of the resurrection.

In his rejoinder to this, brother Burgess stirred the vast audience to the very bottom of their souls, with one of the finest outbursts of eloquence to which I ever listened. The scene beggars description.—“What!” said brother B. “The lump of clay, the dead matter, the clod of dirt of which the body is made is eternal, the dead clod will live forever, but the *man*, THE MAN—all his noble powers must rot!!!

The vast audience burst forth in

heartfelt applause. This was too much for scoffing Infidels and profane Atheists, and they, viper like, or goose like, perhaps like both, hissed.

Brother B. turned upon them and said: “Hiss, do you!! I like to hear that. It proves that the arrow has hit the mark!! Hiss!!! It is music to my ear!!! I know that the arrow has gone home to to the mark, when I hear it. Hiss! Hiss again, wont you!!!” But they were dead. They hissed no more. Brother B. seemed akin to inspired at this point. His soul almost seemed to leap out of him, and to lift up the souls of the vast auditory with it. With an eloquence that can never be described, but that *was felt*, he reiterated what he had said, and the people responded with one spontaneous burst of applause that came from the bottom of their hearts.

Reader, you ought to have been there to have heard it. You are a loser in not having heard the inimitable defense of God's holy book.

Many other fine points were made by brother B. I have not space for more at present. I insert an editorial from the *Fairbury Journal*, a secular paper, whose editor heard the debate. The friends of the Bible are all jubilant, while Infidels at Fairbury are crestfallen. Let us all stand up for the truth. J. C. R.

REMEMBER that the preachers Institute commences at Abingdon on the 13th day of August.

Transubstantiation.

BY PETER VOGEL.

"And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to his disciples, and said, Take, eat; this is my body. And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it; for this is the blood of the New Testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Matt. xxvi, 26-29.

"And as they did eat, Jesus took bread, and blessed, and brake it, and gave it to them, and said, Take, eat; this is my body. And he took the cup, and when he had given thanks, he gave it to them; and they all drank of it. And he said unto them, This is my blood of the New Testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God." Mark xiv, 22-25.

"And he took bread and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after the supper, saying, This cup is the New Testament in my blood, which is shed for you." Luke xxii, 19-20.

"I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed (deliver-

ed), took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." I Corinthians ii, 23-26.

I have given all these passages because, though they are substantially the same, that substance is somewhat differently presented; or if you will, the same thought is told in different words, thereby enabling us to be the better assured that we fully grasp it.

On the important words, "This is my body," "This is my blood," the so-called Christian world is sadly divided. That their sense is one, and not many, is agreed to on all sides, but what that one sense, the thought of the Spirit, the mind of Christ is, is the question at issue. There are three different positions held and advocated, namely:

Transubstantiation, Consubstantiation, and what for convenience I will call, Memorialization.

Transubstantiation is defined by Webster as, "The doctrine held by Roman Catholics, that the bread and wine in the eucharist are converted into the body and blood of Christ."

Consubstantiation he defines as, "The actual substantial presence of the body of Christ with the bread and the wine in the Lord's supper

opposed to transubstantiation."

In further explanation, Webster adds the following note:

"The Lutherans maintain that after consecration, the body and blood of Christ are substantially present with the substance of the bread and the wine."

By Memorialization I mean that the bread and the wine used in the Lord's supper are, and were by our Savior intended to be regarded as a remembrancer, *souvenir* or *memento* of his crucifixion, the just for the unjust, and of the shedding of his blood for the remission of our sins.

Since consubstantiation can be literally expressed as in the confession of Faith of the Reformed churches in the Netherlands, revised at Dortrecht in the years 1618 and 1619, which read, "We err not when we say that what is eaten and drunk by us is *the proper and natural body, and the proper blood of Christ,*" it is so near akin to the Romish doctrine as not to be proof against the weapons that can be successfully used against Transubstantiation. At least so much of it as would escape, must either perish by or live with the existence of Memorialization. There are practically then, but two parties that enter the lists and strive for the mastery.

Before proceeding further, let us hear the doctrine of Transubstantiation defined by its own advocates. The creed of Pope Pius IV, who sat in the Pontifical chair from 1559 to 1565, reads as follows:

Article XVI. "I do profess, that in the mass there is offered unto God a true, proper, and propitiatory

sacrifice for the quick and the dead; and that, in the most holy sacrament of the holy eucharist, there is truly, really and substantially the *body and blood, together with the soul and divinity of our Lord Jesus Christ*; and that there is a conversion of the whole substance of the wine into the blood; which conversion the holy Catholic church calls *Transubstantiation*." Campbell and Purcell Debate, p. 276

It is not for us to speculate which doctrine is the more elevating and consoling; we might be compelled to say with Job: "I uttered that I understood not; things too wonderful for me, which I knew not." Let us rather say with David: "Lord, my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, or in things too high for me." Let us say with Samuel: "Speak, Lord; for thy servant heareth." Indeed the Lord has spoken, and his speech is divinely recorded; it remains for us to read, and to hear. Salvation is a personal matter; as no one can be saved for another, so no one can hear for another. The Holy Spirit therefore commends the Bereans for doing this very thing, saying:—"These were more noble than those at Thessalonica, in that they received the word with all readiness of mind, and *searched the Scriptures daily, whether those things were so.*"—Acts 17: 11.

What if Peter does say that Paul in all his epistles wrote things concerning the second coming of Christ and the new heavens and the new earth that are hard to be understood?

We are not dependent on Paul's Epistles for an understanding of the matter in question. And if we were it does not belong to the things hard to be understood, since it does not appertain to Christ's second coming. Besides the "things hard to be understood" are *wrested* to their own destruction by those who wrest "also the other Scriptures"—they are men who are "unteachable and unstable."

So plain did Paul consider his writings that he said to the Ephesians, "When ye read, ye may understand my knowledge in the mystery of Christ." Hence he says also to the Corinthians, "Judge ye what I say."

It were a libel on God and his word to say that he failed to make himself understood, when it is at the same time admitted that man can do so and that God meant to do it, meant to give us a revelation of his will. Can he who has made the ear not cause it to hear? and he who has given us a mind not speak so that that mind can grasp it? Is God not all-powerful? And when God has so loved us as to give his only-begotten Son to suffer and die for us, would he veil his message to man in such mystery that he would be dependent on another for information? As Paul says, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

Suppose we were even dependent on another for our knowledge of God's word, as Romanists contend we are, what assurances will a fel-

low mortal give me that he has better capacity to understand than I have? or that he has sufficient capacity to reach that which to me, he says, is inscrutable? If the *thing* is beyond my comprehension, is not the mind which comprehends it equally beyond my measurement? Instead of being asked to have faith in God, I am asked to have faith in man, and a blind faith at that.

But I will be told that the Lord has promised to be with his church. But what if the church does not remain with the Lord? Has he not promised in terms just as strong that he will be with each individual christian, saying, "I will *never* leave thee, nor forsake thee?" Does it, therefore, follow that christians can not err, cannot leave the Lord and go to the Devil? Evidently, the Lord is only with his church and people so long as they are with him.

The Roman Catholic church has erred as greatly in her interpretation of Scripture and in her teaching as any other people. We need but listen to the voice of history to be fully convinced on this point.

How sadly the Roman Catholic church has failed in her interpretations of Scripture is fittingly set forth and instanced in "The Pope and the Council," a work written by Roman Catholic Priests. I quote from pp. 206, 207:

"From the middle of the fifteenth century, and particularly after Innocent VIII. had issued his Bull on witchcraft, the trials which had before been comparatively few, began to be much more numerous. At first the inquisitors, who had their

hands quite free since the Bull of Pope John, took the opinion of jurists. The most renowned jurists of this age, Bartolo, about 1350, decided for death by fire. This decision, which inaugurated the regular burning of witches, is very remarkable. Here we plainly see the mischief done by the crude, materialistic, hierarchical interpretation of the Bible by the Popes and their juristic and theological parasites.—It lay in applying what Christ and the Apostles had spoken, in Oriental imagery, describing the spiritual by sensible figures, to worldly dominion and compulsory power over the lives and property of men. St. Paul's statement that "the spiritual man judges all things," was understood, and explained in the Bull *Unam Sanctam*, to mean that the Pope is the supreme judge of nations and kings. When Jeremiah describes his prophetic office of denouncing the judgements of God, in Oriental language, as a commission to destroy and lay waste, the Pope interprets this of the power conferred on him by God to destroy and uproot what and whom he will. When it is said in the Psalms, of the future Messianic King, that he shall rule the heathen with a rod of iron, this was taken to prove the right and duty of the Popes to introduce the Inquisition with its capital penalties. Thus the Papal jurists corrupted theology, and the Papal theologians jurisprudence. And in the same spirit altogether the jurists declared, like Bartolo in his decision, that a witch must be burnt, because Christ says that he that abideth not in commu-

nion with Him is cast out as a rotten branch to be burnt."

These are grave charges, and a sorry compliment on the Romanistic claim to infallibly interpret the Scriptures for us. All that I have quoted from "Pope and Council," and much more that I might quote to the same effect, is credibly substantiated by a citation of the proper Roman Catholic authorities. Suppose the council now is session at Rome should declare the Pope infallible, what will they do with such facts as I have given? Even if the Pope is not considered infallible, so long as infallibility is claimed for the church these facts lose none of their force; for it was not the Pope, simply, but the church that held and practiced these things. A church that has infallibility in it, anywhere, could never be thus wholly led astray. This point is unwittingly conceded by Bishop Purcell in his debate with Alexander Campbell. I quote from page 172:

"The church can subsist without a general council. General councils are not essential—though frequently of use, because, though we all believe *without exception*, that the Pope's decision, in which, after it has been duly made known, all the Bishops of the Catholic world acquiesce, is infallible, still the decision of a general council declares in a more impressive and solemn, *though not more authentic* manner, the belief of the Catholic world on the contested doctrine, and thus more effectually proscribes the contrary error."

There is, therefore, no escaping

the conclusion that the claim of infallibility is without foundation.— Either this infallible church was in error respecting her inquisitorial work for 170 years, or she has been in error ever since 1657. We will hear again from "The Pope and the Council," page 211:

"At last, when these mischievous practices of the Inquisition had been carried on for 170 years, and countless victims had been sacrificed to the fancies of the Popes and Monks, an instruction of the Roman Inquisition appeared in 1657, containing the shameful admission that for a long time not a single process had been rightly conducted by the inquisitors, that they had wickedly erred through their reckless application of torture and other irregularities, and that most dangerous mistakes were still made daily by them, as by other spiritual tribunals, and thus unrighteous sentences of death were passed, whereupon certain mitigations and precautions were enjoined."

History is full of the mistaken interpretations of Scripture by the Roman Church. Who has not read how she inveighed against Galileo, the astronomer, when he contended that the earth revolves around the sun and on its own axis? Did she not in her infallible way expound to us first this passage and then that to prove the contrary? Did she not give these misinterpretations as matters of faith?

One more proof that the Roman Catholic church is not wiser or less fallible than Protestant sects shall be made apparent by another quota-

tion from "The Pope and the council," pp. 211, 212:

"It is even now ordered in the Roman ritual, which, according to Papal injunction, is to be inviolably observed and exclusively used by every priest, that any one, who has swallowed charmed articles (*malefica signa vel instrumenta*) must drive out Satan, who has thereby gained possession of him, by an emetic." An infallible prescription without doubt.

Suppose we grant infallibility to the Roman Catholic church, then I have two questions to ask.

1. How can fallible men understand the infallible church and her infallible decisions, and yet not understand God and his infallible book? Who dare answer?

2. How are we to know that the church is infallible? She cannot prove her claims by miracles as the Apostles did; for she can work no miracles. She cannot prove to us her claim from the Bible; for she tells us we cannot understand that book; and we cannot accept her interpretations of that Book until she has proved herself to be infallible. She says in effect, If you will admit my interpretations to be infallible, I will prove myself to be infallible.

The Roman church can do nothing towards establishing her claim until she has first turned Protestant and asked us to search the Scriptures daily to see if these things are

80.
From the preceding the following conclusions follow:

1. We can understand the Bible

for ourselves; and it is our duty to do so.

2. The Roman Catholic church is not infallible, but has often erred in her interpretations of Scripture, and can therefore not be implicitly trusted in her interpretation of "This is my body," "This is my blood."

3. That even if she were infallible we could not understand her decisions any better than we could understand the Bible.

4. That she can do nothing towards establishing her claim of infallibility without admitting all that Protestants claim as to their ability to read and understand God's word.

I am fully aware what portions of the Scripture are quoted, rather misquoted, or, what is the same in effect, misapplied to prove church infallibility; but I deny to a Papist the right to quote that Book until he concedes to me the capacity and power to understand the Bible. And when he has conceded that, then I shall enter the arena with him and test the temper of his blade, and his skill in its use.

After so long, but necessary preliminary, I am ready to proceed with the investigation of the language, "This is my body," "This is my blood." I have already alluded to the fact that its sense is one, and not many. I would here add another fact:

There are laws of language, and hence laws of interpretation, that even God (and with reverence be it said,) cannot overstep. If He speaks to us in human speech, he must abide by the laws that govern such speaking, or else he does not speak

to us but actually deceives us. Paul has well said, "If the trumpet give an uncertain sound, who shall prepare himself to the battle?"

We must remember also, that the Savior spoke over 1800 years ago; and we must not commit the fallacy of measuring his words by our idiom. Let us examine the Bible to ascertain its idiom.

So early, at least, as the days of Joseph do we find the verb "to be," used for "to represent." Indeed, the word "represent" does not occur in the Bible. The thought is often there but never finds expression in that word, but does find it by means of the verb "to be," as we shall abundantly show.

When Joseph was imprisoned in Egypt, Pharaoh had a dream in which seven lean cows devoured seven fat cows; and seven poor ears of grain, seven full ears. The dream Joseph interpreted as follows: "The seven good kine *are* seven years; and the seven good ears *are* seven years; the dream is one. And the seven ill-favored kine that came up after them *are* seven years; and the seven empty ears blasted with the east wind *shall be* seven years of famine." Gen. xli, 26-27.

Is not this a clear instance of what I have named?

When Joseph says, "The seven good kine *are* seven years," does he not mean the seven good kine *represent* seven years?

And is not this the uniform mode of expressing it in the Bible?

John, the Apostle, says in Revelation:

"I was in the Spirit on the Lord's

day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and what thou seest write in a book, and send it to the seven churches which are in Asia; unto Ephesus and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks, one like the Son of man * * * And he had in his right hand seven stars." Rev. v, 16.

What these seven golden candlesticks and these seven stars represent, Christ explains in the following language:

"The mystery of the seven stars which thou sawest in my right hand and the seven golden candlesticks: The seven stars are the angels, (messengers) of the seven churches; and the seven candlesticks which thou sawest are the seven churches."

Can this language mean anything else than that the seven stars and the seven candlesticks represent the seven churches? Who would so stultify his common sense as to assert the contrary? Yet this language is a parallel to that in Matthew xvi, 26.

In Exodus, sixteenth and seventeenth chapters, we are informed that the Lord miraculously fed the Israelites and gave them to drink. Moses smote a rock, at the command of God, and water gushed forth. This stream followed them in their wanderings. Alluding to these facts

Paul says to the Corinthians, (ch. x, 3-4,) that the Israelites "did all eat the same spiritual meat, (food) and did all drink the same spiritual drink; for they drank of that rock that followed them, and that rock was Christ."

Was that rock Christ as we are in the habit of using the word "was"? No. It only represented Christ. Just as that water slaked their thirst, so Christ, figuratively speaking, slakes our thirsty souls. That food and that drink were only "spiritual" in type—they represent the spiritual. So Christ understood the matter, as we learn from the sixth chapter of John. But it is useless to multiply passages in which there is an evident use of the verb "to be" for the verb "to represent." "In the mouth of two or three witnesses shall every word be established." "The testimony of two men is true." "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

Far removed as we are from the days in which the Bible was written, we have nevertheless not fully departed from this peculiar idiom. We enter a picture gallery to look at its paintings; pointing to a picture on the wall, our guide says: "This is Washington, and this is his lady." Does he mean to be understood when he says, "this is Washington," that there is an actual transubstantiation? What folly to suppose it! This is Washington, signifies *this represents* Washington. True, it is a sensible representation as the bread and the wine are a mental represen-

tation. But what of that? The idiom is the same.

If the Romish interpretation be true, there is no end to transubstantiation, or changing one substance into another. When Joseph says: "The seven good kine *are* seven years," then we are to understand that the cows ceased to be cows and became years! The seven golden candlesticks were turned into the seven churches in Asia! And the seven stars were also changed into the messengers of the seven churches; and we have the double mystery of seven literal churches and seven churches made out of the seven candlesticks. Two times seven and yet but one seven! It must be in this way that Rome got its doctrine respecting the Trinity; three individuals, separate and distinct, and yet but one individual or person—three in one sense and one in the *same* sense.

But is Rome willing to take the Bible and construe it severely literal according to our idiom? Let us see. Not only does Christ say, "This is my body," but he also adds, "which is broken for you." Mark you, "which *is* broken." Is this to be taken literal? Was Christ then crucified? He says of his blood, "which *is* shed for you." Was his blood then poured out? Ah! here is a difficulty. This matter must be remedied. It will not do to let pious Catholics get a glimpse of this; their faith in transubstantiation might be shaken. We will translate that, says Rome, "which *will* be broken"—"which *will* be shed." Ah! shame, where is thy blush!

What but a conscious weakness did make Rome falsify the original—and make our Savior say what he never said.

Do not understand me that I blame the people—they mean it well. But I do blame the leaders who deceive the people.

There is still another fact connected with these passages. After Christ had spoken the words, "This is my blood," he expressly says that it is wine still; for after he himself drank of it, he adds: "I will not drink henceforth of *this fruit of the vine*, until that day when I drink it new with you in my Father's kingdom." This ought to be a sufficient comment on the words, "This is my blood." Even in the absence of the well established idiom, this would construe it to mean, "This *represents* my blood."

That it is a memorial and not a transubstantiation appears from the fact that the Savior bids them to regard it as a memorial. His words are, "Do this in *remembrance* of me."

That I have been just to the original Greek in my criticism on my body "*is* broken, not will be broken, and my blood is shed" shall be corroborated by an authority against which even Romanists can not object; I refer to Bishop Purcell. When standing before such an opponent as Mr. Alexander Campbell he did not dare to defend the Catholic version. On page 298 of the Campbell and Purcell debate, he holds the following language:

"This," says the Benefactor of the world, when taking leave of it,

"this is my body, which is given for you;" and in the Greek text of the Epistle of St. Paul to the Corinthians, "which is broken for you;" "this is the chalice, the New Testament in my blood, which shall be shed for you;" and in the Greek text, "which is shed for you, for the remission of sins: do this in remembrance of me."

Again on page 299: "This is my body which is offered for you, this is my blood which is shed for you."

In I Cor. x, we find the following language: "I speak as to wise men, judge ye what I say. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? * * * Behold Israel after the flesh; are not they who eat of the sacrifices partakers of the altar? * * * But I say that the things which the Gentiles sacrifice, they sacrifice to devils (demons), and not to God: and I would not that you should have fellowship with devils, (demons). Ye cannot drink the cup of the Lord, and the cup of devils, (demons); ye cannot be partakers of the Lord's table, and of the table of devils, (demons)."

On this text Mr. Purcell comments thus:

"Who does not see, in a text so plain, that St. Paul contrasts the table of Christ with the altar of the Jews, and the table of devils which the Gentiles frequented. So that, in the same manner, as the Jews partook of what was offered on the altar, and the Gentiles of what was placed on the table after having been

first sacrificed to the idols, so do the Christians partake of the table of the Lord, eating of that flesh which had been offered for them, and with whose blood they had been sprinkled and purified."

Just so, Mr. Purcell, but this passage is fatally against you. The Jewish Priests did not eat their God, but that which typified Him—the flesh offered in sacrifice. So we do not eat our God, but the bread and wine which typify Him. Neither did the Gentiles pretend to eat their gods, but that which represented them. The eating of the sacrifice is one thing, and the partaking of the altar, or communing with God, is another and different thing. Paul expressly distinguishes between the two: hence he says:

"They who eat of the sacrifices are partakers of the altar."

Paul is also particular to call it bread after it is blessed, or rather after God is blessed—has been thanked for it; for where Matthew says "blessed," Mark says, "gave thanks," showing us that God, and not the bread, is blessed. "The bread," says Paul, "which we break," (and it is broken after the blessing, and is then bread)—"the bread which we break, is it not the communion of the body of Christ?"

In order to establish their doctrine of Transubstantiation, Romanists are in the habit of resorting to the 6th chapter of John, and quoting: "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you."

In order to find Transubstantiation here, three assumptions are necessary.

1st. That Christ is speaking of the Lord's supper.

2d. That the language is not figurative; and

3d. That the eating is a literal eating.

None of these assumptions can be made good. I yield to none in the integrity of my purpose to understand God's will and to do it. I would gladly return to my former faith, did I find that God's word lead that way. But let us examine the above named assumptions, to see what foundations they may have.

1st. The Lord's supper did not give rise to this discourse of the Savior, but his feeding five thousand on five barley loaves and two small fishes. It is a discourse about loaves and fishes, and not about the Lord's supper. He wishes us to know that as bread and fishes are the life of the body, so is he the life of the Spirit. But the Spirit lives when it is free from sin, and is dead, or separated from God, when it is defiled with sin. In order that the Spirit may live, it needs forgiveness of sin; and this Christ came to accomplish by dying for us. This is the way in which he gave his flesh and his blood for the life of the world. It is as the prophet says: "By his stripes are we healed."

2d. If there is any transubstantiation at all in the 6th of John, it is a change of Christ's flesh into bread, and not of bread into Christ's flesh. For he says: "The bread of God is he who cometh down from heaven, and giveth life unto the world. * * * I am the bread of life." "It is the Spirit that quickeneth; the flesh

profiteth nothing; the words that I speak unto you, they are Spirit, and they are life."

3. Nor is the eating and drinking here spoken of, a literal eating and literal drinking. It is akin to the language used by the Savior in his sermon on the mount: "Blessed are they who do *hunger* and *thirst* after righteousness; for they shall be filled." The eating and drinking is accomplished by believing on him and obeying him. Hence, the Savior says: "He that *cometh* to me shall never *hunger*, and he that *believeth* on me shall never *thirst*." It is the inner man that is to be fed; and faith and obedience are his hands and his mouth.

So the Apostle Peter understood the matter; for when others who understood the Savior to speak literally took offence and left, Jesus said to the twelve: "Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast *the words of eternal life*."

It may be asked, why did not the Savior undeceive those who misunderstood him? To this my answer is, that whenever Christ spake in such way that there was no need or excuse for misunderstanding him, he never corrected them. Thus when he said of his body, (John ii, 19.) "destroy this temple and in three days I will raise it up," he did not correct those who understood him to speak of the temple on Mt. Moriah, which had been 46 years in building. Nor when some denied his Messiahship, on the ground that he was born in Nazareth instead of

Bethlehem, (John vii, 40-43,) did he set them right. The Savior never cast pearls before such swine as have in them the spirit of sect rather than the spirit of truth; for they will not understand when it is possible to do otherwise.

Suppose we take a wafer or host that has been blessed by a priest, and which he says is changed into the flesh and blood of Christ, and try it by our five senses:

First, I taste it and it tastes like bread; second, I smell it, it smells like bread; third, I touch it, it feels like bread: fourth, I handle and break it, and it gives the sound peculiar to bread; fifth, I look upon it, and it seems like bread.

Not one of my five senses would ever lead me to think it was anything else but bread. There is not a priest in Christendom who would pick out a consecrated wafer from a dozen that are consecrated. Must we distrust all of our five senses? For what then were they given? But you tell me that you read in the Bible that transubstantiation is to be believed and that you hear the church teach it. Are you sure that you see it in the Bible, and hear it from the church? If you reject the testimony of your five senses in the one case, how can you ask me to believe two of them—nay, to believe one of them; for the church can tell you that she has not herself seen in the Bible. The man who will believe one of his senses in one case, and then in another instance refuse to believe that same sense, when it is even supported by all the others, is not to be reasoned with.

If the doctrine of transubstantiation were true, we would not only have to sin against the testimony of our senses, but also against the Scriptures. The Savior not only said that it is a memorial (and a transubstantiation is not a memorial) but the Apostle Paul tells us that Christ was offered "once for all." Romanists claim that the offering of Christ in the eucharist is an offering in every way efficacious as the crucifixion; and that Christ is as truly offered in every mass as ever he was on Calvary, the only difference being that in mass there is no actual shedding of blood. According to this teaching, Christ is offered daily; but Paul teaches that there has been but one offering, and is never to be another. That this one offering sanctifies forever, and is hence not to be repeated. But let us hear his own words:

"We are sanctified through the offering of the body of Jesus Christ *once for all.*" Heb. x, 10.

"By his own blood he entered in *once* into the holy place, having obtained eternal redemption for us." Heb. ix, 12.

"Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with the blood of others; for then must he often have suffered since the foundation of the world, but now *once* in the end of the world (ages) hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men *once* to die, but after this the judgment, so Christ was *once* offered to bear the sins of many."

One would think that so clear expressions as these are, could not be mistaken, but yet they are. This, however, was not always so. The church knew nothing of mass or transubstantiation for many long centuries. Mass is in English, at least, rightly named; it is a *mass*, and a "high mass" at that, of Papal tradition. And, as if to get as far away from the Scriptures as possible it is ordered that mass be *only* read in the fore part of the day, when we know that the Lord's supper was instituted in the after part. This is, however, fully in accordance with Daniel's prophecy respecting the little horn of his sea-monster, He shall "think to *change times* and laws."

Another law that has been changed is the withholding of the cup from the "laity." This is wholly subversive of the commandment of Christ. Romanists try to justify themselves in this, because they claim that in the wafer both the body and the blood of Christ are present. This might be true if the bread represented a *living* Christ. But such is not the case; it represents a dead—a crucified Christ. "This is my body which *is broken*"—the present tense. The piercing of the nails in our Savior's hands and feet, and the thrusting of the cruel Roman spear into his hallowed side, let out all the blood. It is a dead and a bloodless body that the loaf represents. Hence the necessity of having the wine to represent his blood.

In at least one other point the Romish dogma is sadly out. It

reads: "In the most holy sacrament of the eucharist, there is truly, really, and substantially, the body and blood, *together with the soul and divinity* of our Lord Jesus Christ." The Bible says that Jesus "gave up the Ghost." His soul and divinity had fled from the clay tabernacle that hung crucified and dead on the cross. The bread represents this body "*which is broken*"—is void of blood and divinity.

Christ used but *one* loaf when he instituted the Lord's supper; and the Scriptures always speak of but one. Paul goes even so far as to base an argument for unity on the fact that there was but one loaf used. His language is: "Because there is one loaf, the many are one body; for we all are partakers of the one loaf." I Cor. x, 17.

Rome, on the contrary, uses no loaf, but mere wafers; and that not one, but as many as there are communicants.

The ancient church practiced weekly communion, and that on the Lord's day. "On the first day of the week the disciples came together to break bread," says the Scriptures. The shew-bread of the tabernacle was removed but *once a week*. This type must have its antitype. But Rome has departed from this also. Her members do not commune weekly, nor always "on the first day of the week." Her priests go to the other extreme and commune daily. How daringly this institution has been tampered with! How sad the apostacy!

But here I must stop for lack of time to write, with our subject but

half finished. But "I speak as unto wise men, judge ye what I say."

"And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among them who are sanctified."

Preached at Duquoin, Ill., May 29th, 1870.

From Astoria.

Some three or four weeks ago, attractive handbills were posted on the lintels of the doors, on oak trees, and at the cross-roads of the country, announcing that the "Rev. John Luccock, by the united invitation of the Methodists, United Brethren, and German Reformed churches, would deliver a course of lectures upon Christian Baptism." By some strange "omission or commission," we alone were left out. Some have thought for the reason that they considered us as being well rooted and grounded in the faith of the gospel, and established upon this, as well as upon other points; which is true. Others think the Clergy of the three denominations named have been brought to a realization of the fact, that their teaching in reference to sprinkling babies is languishing, disbelieved, and consequently not practiced by their own members, and have therefore come to the conclusion that something must be done. And I fancy now that I can see them in their consultations, proposing this, that, and the other expedient, sweating, and tumbling in their anxiety and perplex-

ity upon uneasy beds, arising unrefreshed and with poor appetites, to assemble again in secret conclave, and thus from day to day subjecting themselves to these enervating influences, until in the very feebleness of despair, the sickly idea is evolved to send for Luccock.

And then comes Mr. Luccock, the Ajax of the party, "the demolisher of Campbelism." His old prejudiced brethren are now on the tip-toe of expectation, and for once they think they have got this "sect who are everywhere evil spoken against," almost beneath the nether mill-stone. They even ask us to bring forth a man to debate with him. Well, he goes on and argues against the bible, against truth, against even all that John Wesley believed and taught upon the subject—affirmed that there was no allusion to water baptism in the language of the Savior to Nicodemus, when he tells him "a man must be born of the water and of the Spirit." And then the next day when he sprinkled the Methodist circuit preacher's children, in order to make his practice conform to his teaching, he told the audience that it was not necessary to read the ceremony as prescribed in the Discipline.

Now Mr. Luccock knows that he rendered himself liable to indictment and trial before the next session of the M. E. Conference, for neglecting to read, before he baptized those children, the formula, as authorized by the Conference, which contains the Savior's language to Nicodemus, as authority for what they do. But I cannot notice all the absurdities he

committed. I now proceed to notice another matter.

Previous to our knowledge of his coming, the three Sunday Schools here had agreed to have a basket meeting, each school to have a speaker. Our school selected Bro. Garrison. He came on Friday.—Mr. Luccock having been then lecturing since the Tuesday before. Bro. Garrison went to hear him at night. As usual, he misrepresented and abused us grossly, even calling us "blasphemers, infidels, and infidel-makers." When the congregation was dismissed, Bro. Garrison asked their attention, and announced that he would preach at the Christian Church the next evening, and so much of the discourse just listened to as required it would then be attended to. Mr. Luccock then proposed that Bro. Garrison come there and he would divide time with him. Bro. Garrison would not then consent, but the next day they continued to urge the matter upon us, until we concluded to do so. We then went over and informed Mr. Luccock, that if he was willing to affirm what he said he would, that the scriptures authorize the baptism of infant children, Bro. Garrison would meet him. We saw at once he wanted to back, and did virtually do so, by requiring Bro. Garrison to speak first, he being in the negative. They came then with another proposition, to discuss the question on Monday evening. Upon consultation, we concluded to do so.

And at this point I propose to drop the narration of the matter, and call upon Bro. Garrison, as he has

the notes, and being a principal in the affair, will be better prepared to give a synopsis of the arguments.

This, however, and I have done. The gentlemanly, dignified, but above all, the Christian deportment of Bro. Garrison, so much in contrast with that of Mr. Luccock, could not fail to be observed, and the whole affair has, in the providence of God, proved a benefit and blessing to the Disciples at Astoria. Not one of the Luccock folks have been heard by our brethren, to boast a victory—seem to avoid allusion to it, but show unmistakable signs of grief.

I feel it a duty to state, before closing this article, that which I told Mr. Luccock personally, that we never would have consented for Bro. Garrison to condescend so low as to debate with him, only for the esteem in which we held many of his brethren, who seemed anxious for the debate. We therefore owe Bro. Garrison an apology, that in order to accommodate them, we allowed him to stoop so low.

Finally, I would say to the readers of the Echo, everywhere, let us endeavor to increase its circulation, and thus hold up the hands, and support two of the valiant standard-bearers of the Lord Jesus.

B. C. TOLER.

ASTORIA, ILL., June 19, '70.

Several important articles are crowded out of this number. They will appear in the next. Let our correspondents be patient. Let articles be condensed and pointed.

The Commencement at Abingdon.

We had the pleasure of witnessing the exercises of the fourteenth annual commencement of Abingdon College, which came off Thursday, June the second. Tuesday afternoon, and the whole of Wednesday previous, were occupied with the performances of undergraduates of the Institution, consisting of orations, addresses, essays and declamations, many of which were excellent, and all of which were creditable. These exercises were witnessed by large and attentive audiences.

On Thursday, 2 o'clock, P. M., the hour appointed for the commencement exercises proper, to begin, the large college chapel was densely packed with an anxious auditory, eager to hear the speeches of the graduating class, and witness the ceremony of conferring degrees. The following young gentlemen delivered orations and received the degree of *Bachelor of Science*:

J. B. Shawgo, Emerson Wood, J. M. Butler, J. H. Bacon, and D. Chipman, the latter delivering the valedictory address, published in another place.

On Wednesday evening the Philomathi Society gave its annual exhibition, and the Newtonian on Thursday evening.

On both evenings the large College Hall was crowded to its utmost capacity.

In all the literary performances, during the week of commencement, that we had the pleasure of hearing,

there were noticeable two praiseworthy features.

First, the elocutionary style of the speakers, including clearness of enunciation, and free and easy movement of the body.

Second, the religious vein that ran through all the performances.

These two virtues are the legitimate outgrowth of two marked characteristics of the Institution, viz: the great amount of time and labor devoted to the departments of Elocution and Sacred History.

One cannot but be impressed with the conviction, while listening to these performances, that the atmosphere about Abingdon College is favorable to the development of the *moral*, as well as the intellectual part of our nature.

I am satisfied that a great many good meaning brethren among us fail to appreciate the vast amount of good being done by this and kindred Institutions. Young men and women of noble minds, come here from different States of this great union. They leave the Institution, not only with minds developed and disciplined, but with hearts mellowed and permeated with the precious truths of an unadulterated gospel. Wherever they locate and labor, they become radiating centres from which the light of the ancient gospel beams forth, illuminating the surrounding darkness. Who, then, can estimate the good accomplished by an Institution, thus devoted to the mental and moral culture of hundreds of young men and women every year! Let us then, brethren, lend our means and our influence to the sup-

port of these public enterprises, taking comprehensive views of the work, the *mighty* work before us, and the kind of men and women needed to do that work.

Abingdon College is now, and has been since its beginning, exerting a powerful influence in favor of primitive Christianity.

Its future is radiant with hope. With a large and commodious college edifice capable of accommodating five hundred students, with an able and experienced faculty, composed of men whose hearts are enlisted in the work, with the prayers and sympathies of thousands of Christian hearts, and the blessings of Almighty God, it cannot fail to have a bright career of usefulness.

Abingdon is situated in the midst of a most beautiful and fertile region of country, is a quiet and healthful village, noted for its high-toned morality, and is well fitted to be the home of such an Institution. The citizens deserve the thanks of friends from abroad for their generous, Abingdonian hospitality. J. H. G.

Infant Soldiery.

Nothing can be clearer, from a survey of Christianity as a contest, than that soldiers for Jesus must be enlisted from the ranks of *men and women*, from those who have, in some degree at least, attained maturity of mind.

1st. Because the terms of enlistment as laid down in the call for volunteers are such as none others can comply with. The great Cap-

tain of our salvation, prior to his exit from earth to heaven, commissioned his subordinate officers to "go into all the world and preach the gospel to every creature." To those whom they might find willing to receive this welcome news, he prescribed the conditions upon which they might be accepted as soldiers of the cross, and these conditions are to all intents and purposes as binding and authoritative as any other part of the commission. They provide that an individual shall believe, reform, and submit to baptism. Infants can, of course, comply with none of these, nor, indeed, with any *other* conditions. The very fact that conditions exist, is a sufficient proof that the call was not addressed to them.

2d. Because, in the history given us of these recruiting officers, and the style in which they executed this commission, we have no evidence that they enlisted any except such as possessed the qualifications above alluded to.

We are told that "they that *gladly received his word*, were baptized," that "many of them which *heard the word, believed*," that "*believers* were the more added to the Lord, multitudes both of men and women," that "when they believed, Philip preaching the things concerning the Kingdom of God, and the name of the Lord Jesus, they were baptized, both men and women," that "when he had brought them into his house he set meat before them and rejoiced, believing in God with all his house."

3d. Because the fighting equip-

ment as laid down by an authorized exponent of the army regulations is such as none others can use. It comprises the girdle of truth, the breastplate of righteousness, shoes from the preparation of the gospel of peace, the helmet of hope, the shield of faith, and the sword of the Spirit." Infants can know no distinction between truth and falsehood, nor between righteousness and unrighteousness. The gospel of peace has, as yet, no charms for them. They have no appreciation of testimony, hence can never use the shield of faith. They neither desire nor expect anything in reference to a future state, hence of hope they can know nothing. The word of God is yet sealed to their comprehension, and therefore they can never wield the sword of the Spirit.

4th. Because the nature of the conflict is such that none others can wage it. In a war of flesh and blood, requiring, as it does, an exertion of physical force, a proper development of the physical powers is absolutely essential. By analogy, in the prosecution of this great mental and moral conflict the development of mental and moral powers is alike indispensable. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

T. H. GOODNIGHT.

A Clean Cornfield.

These are the last days of June. Such as the cornfields are now, clear or weedy, so will they remain. With gloe I gaze upon them. For corn is worth sixty cents per bushel. But I wish to purchase a crop. Old farmer Redding is an early bird. In the last days of March, he was busy finishing up his last plowing for corn. 'Twas low, wet ground. He marked out and dropped four grains in a hill. Buckwheat had been reaped there last season. It showed itself again. Morning-glories appeared in greeny effulgence. John was careless with those last year's cockleburrs, in not rooting them out before the seeds dropped. The fox-grass well emulated its predecessors. So it is, so it was. Reader, did you ever study morning-glories, or buckwheat in their affectionate relationship to corn? Those vegetable disciples believe in form. So they form themselves within, without, around and about. And, reader, did you ever see a patch of youthful, vigorous burrs? Like foppish young preachers, they are firm, fat and full. The fox-grass is as deeply seated as covetousness. Poor Redding! He went out and beheld. Each stalk was lapped and wrapped and twisted and choked worse than the throat of an uptown preacher on a hot summer day. Nothing but rolled-up sleeves and finger-grubbing would do the work, so the bees swarmed and the garden fence dilapidated for the time being. At last the corn was ridded of one evil. But meanwhile, that little

Do not forget that we offer the entire volume of the Echo for 1868, for four new subscribers.

fox-grass has peeped up wonderfully here, there and yonder, but especially back where the farmer commenced. This is the second ridding. One bunch is plucked. As it came, it disturbed the corn roots. So the blade wilted. Now for the cockle-burs! It is Monday, six o'clock in the morning, when I start out to examine the neighborhood of corn-fields to purchase a half-grown crop. Farmer Reddings, is on the way. He has heard of my purpose. Passing by, he hails me. Let him be heard. "Good morning sir. I understand you were desirous of purchasing a growing crop of corn! I have a large field out south of the house, and should be glad if you would walk out with me to it." I assent. He shows me the corn. Nothing there now but some patches of burs. But I don't see what makes the thing look so sickly. It's too yellow. It's too spindling. Oh, yes! what mean these strewn vines, drying, withering in the sun? I remark it. Yes, but those weeds are pulled out! Exactly. But the emasculated corn is too unfortunate a result for my money, do you see Mr. Redding? Field looks tolerably clean now, but I don't prefer the corn, sir! Close by is another field. The corn looks young, but fresh. The season is capital yet. No weeds, and never have been. Corn grew an inch yesterday. Ground loose; loam black; and as I prefer to take a fair start with the corn, I purchase here.

APPLICATION.

The churches coming out of Babylon, have, at every step of refor-

mation, simply taken up the creed or confession of their peculiar schools, dissented from the recognized monstrosities, and then having endorsed the balance, continued on in the "noiseless tenor" of their way. But the influence of the rejected philosophy, tradition or dogma has left its choking, paralyzing power upon what has been preserved. And no man can come within the contact of such an organization without realizing this? This then, may be, in some sense, an answer to that current and sophistical, and to many, unanswerable question, "Have not all got the bible? To be sure. But since "the seed is the word," let us go to that field sown by the apostles, where Paul has planted and Apollos watered, and God has given the increase. No danger of an impoverished crop there. The model and measure are exact. The means of keeping out weeds, afforded. In conclusion, reader, ask yourself before you join a church, whether any store is set by the fact, that it has come out from the Augustine, Alexandrine, Arminian or Calvinistic schools. Ecclesiastical schools are the morning-glories, buckwheat and fox-grass that forestall your crop. Go to that church, and with that people, who knowing no antiquity, but the antiquity of apostles and prophets; no theology, but the doctrine of the Lord Jesus Christ; no law, but the law of the Spirit of life in Christ Jesus; no converting power, but the gospel which is "the power of God unto salvation to every one that believes;" no kingdom but that the conditions of which as laid down by

the King, are "except a man be born of water and Spirit, he cannot enter into the Kingdom of God," who, knowing these things, and speaking the truth in love, may "grow up into him in all things, which is the head, even Christ." Then will your growth be "according to the measure of the stature of the fullness of Christ." Your seed being pure, your faith large, your obedience full, your bringing forth shall be a hundred fold.

J. W. MONSER.

Eureka College.

The fifteenth annual commencement of Eureka College, at Eureka, Illinois, took place June 30. Although the weather was very warm, a large audience was in attendance; also many visitors from different parts of the State.

The graduating class, although small, (one gentleman and two ladies), acquitted themselves with much honor, and reflected great credit on the faculty.

There were four orations from junior students representing the four Literary Societies, which I did not hear, but was told that they reflected much credit upon the Societies.

The music was furnished by the glee class, led by the music teacher, Miss Laura F. Fisher.

Exercises were concluded with the marriage of Mr. Longfellow, A. B., and Miss Hattie Orton, M. A., by President Everest.

ELI FISHER.

ELMORE, June 29, '70.

Brethren Reynolds & Garrison:

I desire to announce through the Echo, that the brethren of Stark and Peoria counties met according to the published notice, at Toulon, Stark county, on Thursday before the fourth Lord's day in May, for the purpose of consulting together on subjects pertaining to the Christian life and its duties.

The meeting was organized by calling Bro. Wm. Lloyd to the chair, and A. R. Aten to act as Secretary. The meeting was conducted according to the usual custom of our brethren. The subjects for discussion were Prayer, Sunday Schools and Social Meetings—how to conduct them. The brethren present generally took part in the discussions. The preaching brethren present were brother Harmon Reeves, from Boyd's Grove; Bro. George Campbell, from Eureka; Brethren Doyle and Sargent, from Elmore; and brethren McCance and Lloyd of Toulon.

A lively interest prevailed throughout the meeting, and the brethren were strengthened and encouraged by the earnest prayers and exhortations, and we trust the meeting was a profitable one. Our next will be held at Lafayette, Stark County, commencing August 10th, A. D. 1870. Brethren, fail not to be at the next. Come one, come all. A cordial invitation is extended.

Yours in the one hope,

A. R. ATEN.

Read notice of the State meeting.

O. A. Burgess.

I take pleasure in announcing that brother O. A. Burgess has returned to Illinois. He has been at the head of the University at Indianapolis, whither he went from Illinois two years ago. His field of labor, and his place of residence in future, will be in the City of Chicago. He has already commenced his labors with the congregation meeting on 25th street and Indiana Avenue. His residence, 737 Michigan Avenue.

May the Lord bless him and crown his labors with abundant success.

J. C. R.

Notice.

The Illinois Preachers' Institute will be held at Abingdon, commencing August 13th, and closing the 22d. There will be a very full attendance at this meeting, and the exercises will be full of interest. We expect President Pendleton, Isaac Errett, Thomas Munnell, O. A. Burgess, President Everest, J. C. Reynolds, and a very large number of others present. The exercises consist of lectures, sermons and discussions of various topics. The lectures and discussions will take place during the day, and the sermons will be delivered during the evenings.

Many of the leading preachers of the State, and some of adjoining States have agreed to be present. A programme of exercises will be issued in due time. All are invited to attend.

By order of Committee.

J. W. BUTLER.

Annual 'District Meetings in Illinois.

The Annual District Missionary Meetings will be held as follows:

For the first District at DuQuoin, beginning on Monday evening July 25th, 1870.

For the second District, at Charleston, commencing on Monday evening, August 1st, 1870.

For the third District, at Carrollton, beginning on Tuesday, 10 o'clock, A. M., August 9th, 1870.

For the fourth District, at Eureka, commencing on Wednesday, August 24th, 1870, at 2 o'clock, P. M.

For the fifth District, at Farmer's City, beginning on Tuesday evening, August 6th, 1870.

J. C. R.

County Meeting.

There will (D. V.) be a re-union of the Christian brotherhood of Pike county, Illinois, held with the Liberty congregation, (four miles South of Pittsfield,) commencing at two o'clock, P. M., on Thursday before the second Lord's day in August, 1870. Bro. N. A. McConnell of Iowa, and other able speakers are expected to be present and address the assembly from time to time. The brethren in the adjoining counties, both in Illinois and Missouri are cordially invited to be with us.

A. G. LUCAS.

Since the rain of the 17th inst. has gladdened the hearts of farmers, we look for plenty of new subscribers.

Editor's Table.

Book Notices.

MANFORD AND SWEENEY DEBATE is the title of a new book just from the press, containing an oral discussion on Universal Salvation and Futura Punishment, between E. Manford, publisher of Manford's Magazine, Chicago, and Bro. J. S. Sweeney, now preaching for the first congregation of Disciples in Chicago. The discussion was held in Kirksville, Mo.

Mr. Manford affirms that *The Bible teaches that all who leave this world sinful, will finally be reconciled to God and saved.*

Bro. Sweeney affirms that *At the coming of Christ, yet future, the world will be judged, and the wicked sentenced to endless punishment.*

I have read this discussion carefully, and as critically as I am capable of doing and have no hesitation in commending it to our readers as a very able discussion of the points at issue between us and Universalists. Bro. Sweeney is so well known as an able debater, that he needs no words of commendation.

Bro. S. says no man North, South, East, or West, can do more for Universalism than Mr. Manford has done in this discussion. While this is rather complimentary to Mr. Manford's ability as a debater, it reveals the woful poverty of the cause he advocates.

If the doctrine of Universal Salvation depends on the truth of the proposition that the judgment comes before death, and Mr. Manford's explanation of Paul's language in Heb. ix, 27, is the best that can be given by Universalists, then must the doctrine go down, for common sense people will not, and cannot accept such absurd and arbitrary explanations of God's word.

Buy the book and read it. It is neatly printed, handsomely bound, and sold at the very reasonable price of \$1.50.

Address,

J. S. SWEENEY,
1063, Michigan Avenue,
Chicago, Illinois

LIFE OF ELDER JOHN SMITH.

By the politeness of the publishers, R. W. Carroll & Co., a copy of this excellent book has been placed on our table. It is needless to say we have read it, for it is a book that cannot lie around unread. The writer had a splendid subject for a biography, and he has done his work well, and is entitled to the gratitude of the brotherhood. The book is meritorious, both for its matter and manner. By means of it, the older brethren among us can live over again the stormy days—the grand old days of the incipency of our movement to restore the "ancient order of things." By perusing it, the younger among us may learn of the trials, privations and persecutions endured by the hardy pioneers in this grand work of plucking up by the roots every plant not planted by our Heavenly Father. What lofty heroism, what noble sacrifices, what holy zeal, what herculean labors characterize this period in the history of the church! "There were giants in those days." The book has 578 pages, well printed, and is elegantly and durably bound. Price, \$2.50. Sold by Agents.

VOICE OF THE SEVEN THUNDERS.

This book contains a series of lectures on the Apocalypse, by Elder J. L. Martin, who has been engaged in the study of the prophecies for the last twenty years, together with an interesting biographical sketch of the author, by Elder J. M. Mathes.

The book will not fail to interest those who are engaged in the study of biblical literature.

The book of Revelation has always been considered a very difficult one to understand. These lectures throw a great deal of light upon the book, and will richly repay a careful perusal.

Price, \$1.50 per copy, at the office, or by express; and by mail to any part of the United States or the Canada, \$1.75.

Address Elder J. M. MATHES,
Bedford, Lawrence Co., Ind.

STATE MEETING.

The time for our annual convocation is drawing nigh. The State Meeting commences at the First Church of Christ, Chicago, Illinois, on Wednesday before the first Lord's day in September, which will be the last day of August. It is expected that the meeting will be largely attended. It is greatly desired that every congregation in the State should be represented in this meeting. Will the preachers in the State not make every effort in their power, to have the churches with whom they labor, to send up correct statistics, together with a liberal contribution.

The plan under the present organization is for the churches in each district to send their reports and contributions to the district meetings, which will be held in time for the district boards to report to the State meeting. Let each congregation resolve to do *something*. Let all who can do so, attend the meeting at Chicago.

The following resolution was adopted at our last State Meeting in this city:

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.

Let it also be remembered that the Illinois S. S. Convention convenes at the same place, on Monday evening preceding the State Meeting. Let all the Sunday Schools in the state be represented in this meeting, if possible. Bro. J. L. Parsons will deliver a Sunday School address on Monday evening, and Bro. J. H. Garrison on Tuesday evening. A programme for the days exercises will be made out in due time. Let S. S. workers be on hand.

J. C. R.

REMEMBER.—We have no time to rewrite articles intended for the press.

THE CONNECTION BETWEEN BAPTISM AND THE REMISSION OF SINS.

Is a pamphlet of twenty seven pages, written by Bro. W. K. Pendleton, President of Bethany College. It is an exhaustive treatise on the historical phase of that subject, and contains information accessible to but few, and important for all.

Preachers cannot afford to be without it.

Price, 10 cents per single copy; \$1.00 per dozen; \$6.00 per hundred.

Address,

R. W. CARROLL & CO.,

115 & 117 West Fourth St.,

Cincinnati, O.

A. D. FILLMORE.

This beloved and talented brother has ceased the labors and toils of earth and gone to his eternal reward. He died at Milford, Ohio, June 5th, in the 47th year of his age. This brief announcement will carry sadness to thousands of hearts. He was endeared to the great brotherhood of Christians, for the noble work he has done for the cause of primitive Christianity. He was the author and compiler of several valuable musical works that are in high esteem among the lovers of music. He consecrated himself with all his musical talent to the cause of Christ. Living, he was a poor man, but dying he is far wealthier than the Rothschilds, for he was an heir of God and a joint heir of Christ, and has entered into the possession of an inheritance incorruptible and that fadeth not away.

Farewell! dear brother;

Our hearts will be cheered on earth no more, by the sweet tones of thy voice, but we confidently expect, when the fleeting hours of our allotted time shall have sped by, to join with thee, in that heavenly choir, in singing the "new song," known only to the redeemed of God.

J. H. G.

THE DEPARTED.

ELLA E. JACOBS, late wife of Elder Frank Jacobs, died at her home, in Sangamon County, Illinois, March 21st, 1870, in the 30th year of her age.

She left to all her friends sweet memories of a beautiful life,—to her husband beside these, three little children, mementoes of their brief but happy union. Her death hour came all suddenly, unexpectedly, but it found her ready; for her life had been a season of preparation for heaven. She was born in Carter County, Kentucky. There among the towering hills of that romantic region, she spent the days of her hopeful, happy, childhood. There, on the southern slopes, and in the warm valleys, in early spring time, she gathered wild flowers, the Anemone, the Sanguinaria, the Columbine, the Mountain Pink, while dreaming the young maiden's dream of life—there she first heard the story of her Savior's love, and became a covenant child of God; and there, in 1861, she was married. That one who had just reached the early summer days of life, with her sacred and joyous cares, and the far reaching hopes of a blessed maturity gathering all about her, should be so suddenly summoned to the grave, impressively illustrates the uncertainties of human life, and the folly of indulging earth-born hopes of lasting bliss.

During ten months of the years 1859 and 1860, the loved one gone before sustained the relation of pupil to the writer of these lines, and was a member of his family. We can therefore most deeply sympathize with the bereaved husband, and family of the sleeping "Ella;" for we know her gentleness, her fidelity, her purity, and guileless simplicity of spirit, her devotion to duty, the beautiful transparency of her whole life. Loving all, she was loved by all—teachers, classmates and acquaintances, and she left us without leaving in our recollections anything that could moderate our admiration and love.

In July, 1860, we spoke our tender

wishes and tearful farewells, which proved to be our last—our last, for if we ever meet again, it must be where farewells are never heard.

For the mourners, then, it remains to fill up the measure of their appointed duties, and thus to seek the city of God. There all our blessed dead are gathered, and await our coming. On our brother's home and heart a great shadow has fallen, that will never be lifted, till he too, shall pass beyond the dark river. Let him then in patience and in hope go on to finish the ministry he has received to testify the gospel of the grace of God. Henceforth his outlook into life must be through ever-increasing mist and darkness. This world can never be to him what it has been, nor can heaven. As the one must be darker, so the other must be dearer.

"We will not weep, though one by one,
Our earthly visions fade,
Nor backward turn, to mourn o'er hopes,
Of happiness decayed;
But fix our steadfast hearts on heaven,
Secure of perfect bliss
In that bright world, howe'er severe
Our sorrows seem in this."

L. L. PINKERTON

OBITUARY.

Another tender blossom has been plucked by the silent messenger of death. **JAMES WALLACE**, only child of Ransford A. and Maggie A. Givena, of Oskaloosa, was called to his home in the skies, at 2 o'clock, Friday, May 30, 1870, at the tender age of nine months and twenty days.

His disease was inflammation of the brain, which lasted about eighteen days. His sufferings were intense, attended by frequent spasms. The afflicted parents can be comforted by knowing that they have a bright treasure above to fasten their affections on high.

The dews of heaven had kissed the flowers,
The shades of sable night had fled,

The silent watch through night's long hours

Was weary 'round a sufferer's bed.

A hope, a fear, a sigh, a moan,
Pervaded every anxious breast,
As ebb'd life's pulses one by one,
To strengthen life or lull to rest.

A cherub boy, too pure for earth
Was lying deeply racked with pain:
Though scarce one season since his birth,
A fevered pressure seized his brain.

Unconscious of his deepest throes,
His breath was short, his pulses faint,
But what his sufferings no one knows,
His age too tender for complaint.

The sun had shed his noontide ray,
And bowed toward the somber west:
When Jimmie breathed his life away,
And sunk to his eternal rest.

A gentle smile his lips portrayed,
And mellow rosetint lingered there:
His hands and arms of Parian shade,
And forehead crowned with silken hair.

'Twas hard to part with one so dear,
But Jesus called him to his arms
To dwell in a higher, holier sphere,
And bask in Heaven's immortal charms.

We placed a rosebud in his hand,
And when our farewell look was given,
By faith we viewed the golden strand,
Where soon we'll meet again in Heaven.
M. P. GIVENS.

DIED—In the city of Macomb, on
Wednesday, June 15th, 1870, EDITH MAY,
daughter of T. J. and Clara R. Martin,
aged one year, one month and 26 days.

"Ere sin could blight or sorrow fade,
Death timely came with friendly care;
The opening bud to heaven conveyed,
And bade it bloom forever there."

"She died to sin, and all its woes,
But for a moment felt the rod—
On love's triumphant wings she rose,
To rest forever with her God."

Departed this life on the 2d day of
June, 1870, sister THERESA M. FREE-
MAN, aged 26 years, 8 months and 17
days, wife of Bro. D. T. Freeman, and
daughter of brother and sister H. S. and
S. Haacall, after a protracted illness of
lung disease, which she bore with Chris-
tian patience, and resignation, retaining
to the last perfect consciousness, which
she evinced by bidding her dear relatives
and those present an affectionate farewell
by the shake of the hand, and kissing her
little babe.

She leaves a husband and three little
children, and a large circle of relatives to
mourn her loss, but "sorrow not as those
who have no hope," having an assurance
that the consistent Christian life she lived
since she professed her faith in the Lord
Jesus Christ, which was on the 3d Lord's
day in September, 1855, until the day of
her death, gave evidence that she will re-
ceive that crown that fades not at the ap-
pearing and coming of Christ. Although
the husband has lost a kind wife, and the
little ones an affectionate mother, and the
congregation a loved and useful member,
yet we humbly bow and say thy will be
done, our Father who art in Heaven,
confidently believing that the time is
fast approaching, when our risen and glo-
rified Redeemer will destroy the last
enemy, which is death, when there will
be no more weeping around the cold dark
grave, for loved ones when we shall be
delivered from its power, and sing that
victorious song

"Oh, death where thy sting,
Oh grave where thy power?"

There was a very large assembly in at-
tendance at the funeral service on the
first Lord's day of the present month, at
Cameron. The services closed by singing
at the grave, that beautiful hymn which
begins: "The angels that watched round
the tomb," &c., and thus laid one more
away to sleep in Jesus.

CAMERON, Ill S. T. SHELTON.

DEAR BROTHER REYNOLDS:

I closed a meeting of eleven days continuance, last Thursday, May 26th, at a school house, four miles North of Charleston, with twenty-three additions, and an interest which I was extremely sorry could not be followed up—promising as it did such glorious results.

Yours in Christ,

GEO. DARSIE.

THE PLAN OF SALVATION.

A discourse by Isaac Errett, printed in tract form, and neatly covered. It is just the thing to hand to your religious neighbor whom you regard as honest, but holding erroneous views concerning the "plan of salvation." I so disposed of the one I received, handing it to a Methodist preacher with whom I met on the cars. I am not without hope that it will do him good.

As well as I remember, it sells for ten cents per single copy, with liberal deductions where several are ordered.

It is published by

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THE GOSPEL ECHO.

VOL. VIII.

AUGUST, 1870.

NO. 8.

Our Visit to Astoria--Sunday School Basket Dinner--Rev. Luccook on the War Path, etc.

On Friday morning, June 10th, we took the train for Astoria, via Bushnell, Canton and Vermont, at which last mentioned place we arrived about four o'clock P. M. Taking tea with our esteemed brother, J. B. Royal, we continued our journey, changing our mode of conveyance. We had a pleasant buggy ride of seven miles through the country to Astoria—our destination. We found a better country through here than we expected to see. Corn crops looked unusually clean and promising. Astoria bids fair to become quite a place. The new railroad was just completed to this town while we were there. In a communication from Bro. Toler, printed in last number, the reader has learned of our adventure on Friday evening, and its consequences. The next day—Saturday—was the day set apart for the union basket dinner, by the schools of the town. At an early hour, as the day had dawned propitious, the people began to gather in from the country. At nine and a half o'clock, the schools assembled at the Christian church house and were formed in procession by the marshal of the day, and headed by

a brass band, marched to a beautiful grove about one half mile east of town, where a platform was erected and seats prepared.

The long procession, composed of the aged, the middle aged, the youth and the child, with banners and flags, presented an imposing spectacle.

The exercises at the grove consisted of vocal music by the band and addresses by the Rev. John Luccook, of the M. E. Church, and the preacher of the United Brethren church, whose name has now escaped my memory.

Rain being threatened, the audience was adjourned for dinner, after which the crowd dispersed to meet at the M. E. Church. By the time we reached there, the house was well filled.

We addressed the audience next, about thirty or forty minutes, on "the Mission of the Sunday School." Old father Wilson, the blind preacher from Indiana, was present and spoke awhile to the people. The exercises of the day were then concluded with the singing of "the beautiful river," by the whole audience. The affair on the whole was very creditable to the parties managing it, and I hope resulted in good.

In the evening, the brethren hav-

ing represented to me that the Methodist brethren were very anxious for a discussion, I told the brethren that so far as I was concerned, I would prefer to say what I had to say in reply to Mr. Luccock, to his brethren, and if they thought proper, I would accept his proposition to meet him at the Methodist church and divide time with him, provided he would affirm what he stated in his lecture, *the Holy Scriptures authorize the baptism of infant children*. The brethren agreed and Bro. B. C. Toler, one of the elders, with one or two of the brethren, went to Mr. Luccock, to inform him that we would accept his proposition.

They returned reporting that Mr. Luccock refused to discuss the subject, unless I would make the first speech, inasmuch as he had been lecturing on the subject! Soon afterwards a deputation came from Mr. Luccock, to whom I stated that Mr. L.'s lectures were either a part of the discussion or not. If they were, I would reply to them first, and then make speech about with him. If not a part of it, the discussion would commence that evening—Mr. L. affirming.

They finally agreed to have a discussion on Monday evening, on those terms. This, on consultation, was agreed to and announced accordingly. On Saturday evening, Lord's day at eleven o'clock, and at night, I addressed good congregations at the Christian church. At four and a half o'clock P. M. father Wilson addressed the congregation.

At three and a half o'clock I went

to hear Mr. Luccock on the design of baptism. After sprinkling water on the faces of three little innocent babes, omitting to give as a reason for so doing that they were conceived in sin, and that the Savior hath said, "except a man be born of water and of the Spirit he cannot enter into the kingdom of God," as his discipline prescribes, he took for his text Acts ii, 38.

The main part of the discourse was an attempt to prove that Peter's language was entirely unintelligible, that it might mean a thousand different things, and therefore could not be depended on. He said "for" had thirty-one meanings in the English, and *cis*, the Greek word, had thirty-eight. "Now," said he, "multiply thirty-one by thirty-eight, and you have about one thousand chances for the preposition "for" to mean something different from "in order to," to where you have one for it to mean that"!!

I would suggest to Mr. Luccock that he could greatly strengthen this argument by applying the principles of permutation to the numbers 31 and 38 instead of simple multiplication!! I have neither time, space, nor inclination to notice all his fallacies, misrepresentations and abuses.

He read one sentence from Bro. Campbell's writing, which, without its context, would give an erroneous idea.

I asked him, in justice to a dead man, to read the connection in which that language occurred.

He shut the book abruptly and insultingly refused to comply with the reasonable request.

I cannot believe that his own brethren approved of such an unchristian course. At night I replied to his harrangue, in as respectful language as I could use, and do justice to the truth, and presented as plainly as I could, the conditions of pardon.

On Monday evening at 6 o'clock the M. E. church was crowded with a large audience that had assembled to witness the discussion.

When the discussion was about to commence, the moderators discovered a slight discrepancy in the wording of the proposition. Mr. Luccock's moderator,—Mr. Hungerford—the resident preacher, presented the proposition to him, and he authoritatively commanded him to strike the word "infant" out of it, so that it would read: "Do the holy scriptures authorize the baptism of children." I told him I would discuss no such proposition—that the proposition he agreed to discuss read "*infant* children." He loudly accused me of "backing out," and wanting to "quibble." I told the audience that I believed that the scriptures authorized the baptism of children as firmly as Mr. L. did, and quoted John saying, "little children, I write unto you because your sins are forgiven." These were unquestionably baptized and in the church. Bro. B. C. Toler, who had acted for me in arranging preliminaries, stated to the audience that the proposition submitted to Mr. L. contained the word "infant." Mr. L. disputed his word. Bro. Toler said he had been living in that community some time, and was known;

and that he was perfectly willing to leave his statement by the side of Mr. Luccock's. To avoid disappointing the audience, I offered the following substitute:

"Do the holy scriptures authorize the baptism of children who are not old enough to understand or believe the gospel!" Mr. L. agreed to affirm that, and the discussion proceeded. I do not think it would be interesting to our readers, if I should give his rehearsal of stale arguments (f), in support of his proposition. He traveled in the old path, worn slick as an otter slide by Pedobaptist preachers. Here is the line of argument adhered to by all of them with slight variations:

1. God made only one covenant with Abraham.
2. That covenant embraced infants.
3. They were circumcised to recognize their covenant relation.
4. We belong to the same covenant.
5. Baptism has come in the room of circumcision.

Therefore the scriptures authorize the baptism of infants!!

When it is remembered that no chain is stronger than the weakest link it contains, how exceedingly weak is this theological chain by which infant sprinkling is sought to be drawn into the church of the living God! In the course of the debate, he stated that he had now brought infants into the church by positive law, and called on me for a positive law to take them out. I asked him to name what that positive law was, or to retract the statement. He did neither. I called the

attention of the audience to the fact that he had told us the day before, when about to sprinkle some babies, that he did not do it to make them members of the church, as they were already members of the general church of Christ, and after they were sprinkled, they were not members of the M. E. church.

On yesterday infants were born in the church, to-night they are brought in by positive law! He made no attempt to reconcile these statements.

As a debater, Mr. Luccock fell far below my expectation. He evidently relies a great deal on hard epithets, bluster, and unsupported assertions. That may have carried him along once, but he has outlived his day. People now require of religious debaters, an exhibition of Christian courtesy and candor in discussing themes that affect the eternal welfare of men. If disputants cannot manifest the spirit of Christ in discussion, they would better by far, never engage in it. As to whether we should debate with Mr. L., and men of like character, depends, I think, on circumstances. If one of our brethren feels that he can "endure hardness as a good soldier of Jesus Christ"—that he can listen to misrepresentation when he cannot but believe it intentional, and abuse when he knows it is undeserved, and retain his equilibrium, manifest a Christian spirit, and preach the gospel in love to those whose eyes are blinded with prejudice, let him meet him in debate, and I doubt not he can do good. I hope and pray that the

short discussion at Astoria will open the way for the investigation of the truth and lead to profitable results. Many of the Methodist brethren treated me with great kindness, and showed a Christian spirit, as also some of the members of the other churches there. For this I love them. I would be a sectarian of the deepest dye, did I not love and admire the spirit of Christ wherever I find it. I trust I have many friends among the Methodists at Astoria. One of the members kindly loaned me a very important book, in the discussion, for which, I now tender him my thanks. I was there without the usual books employed in such discussions. I tender my thanks to the brethren for their active assistance in procuring books and documents needed. The congregation there, though without a regular preacher at present, is in a prosperous condition. They have rather a model Sunday School.

Bro. Kost, one of the elders, is the Superintendent, and I should judge is the right man in the right place.

Major Oummings, my moderator, has my thanks for acting in the unpleasant position with coolness and firmness.

In conclusion, will not all in Astoria, who love the Lord Jesus Christ, and are trusting in him for salvation, join with me in the sincere wish and earnest prayer, that the time may soon come when sects and parties, divisions and sub-divisions, with all bickering and strife, malice and evil speaking, shall be done away with, and when all Christians

shall join hearts and hands for the
conversion of the world to Christ!

J. H. G.

FAIRBURY, ILL., June 27, '70.

Bro. Garrison:

DEAR SIR: Since my last letter, I have visited Leroy, Bloomington, Grassy Ridge, Wapella, Clinton, Misca, Decatur, Harristown, Niantic and Illiopolis.

There is no church of the primitive order at Leroy. There is a small congregation, only partially organized, meeting at a school house two miles east of the village. I found some excellent sisters among them. They need a scriptural bishop among them very badly. There ought to be located a missionary in Leroy, who could compel the people to, at least, *respect* our King.

On my arrival in town, I approached a gentlemanly looking man, and asked him if he was a resident of the place. He said he was. I asked him, what churches were in the village? He said there were but two, Methodist and Cumberland Presbyterian. I asked him if there were no other religions there. He said there were none. I interrogated another man, and received the same answer. I knew they were telling me a falsehood, so I went into a store and made the same inquiries, with like results. But I pressed the question—are there no people here, claiming to be religious, besides the Methodists and Cumberland Presbyterians? The man reluctantly drew out, "yes, there are Universalists and Infidels."

Another man standing by indignantly spoke up and said, "they are not Infidels, they are Campbellites. They call themselves Christians. The man living in the next house is a member of that church." I relate this to show how self-styled orthodox people talk about us among themselves, and to strangers.

From there I went to Bloomington, and met with the brethren one evening, in their regular prayer-meeting. There were not many in attendance. I talked to them about the missionary work. Our excellent brother Swann, one of the elders, promised that Bloomington congregation would do her part in our present missionary work. Our beloved brother Skelton who has been preaching for the Bloomington church, is entirely prostrated by sickness. Dr. L. L. Pinkerton is temporarily preaching for them. Whether he will remain with them permanently, he had not determined when I was there.

At Grassy Ridge I found warm-hearted brethren and sisters. They took hold of the missionary work promptly. They have a Sunday-School, of which brother R. B. McCormick is Superintendent. They need a more perfect organization of their school. From there I went to Wapella, where I found a noble band of brethren. They have regular preaching half the time by brother J. C. Talley. He had just got his family there, and was just getting his furniture moved into his house the day that I was there. Brother Talley preaches the other half of his time at Clinton. He

is an able preacher, and I doubt not will greatly advance the cause of Christ in both towns. During my visit to Wapella, I spent a short time very pleasantly in the company of brother J. Q. A. Huston, who is preaching half the time at Long Point, in the country, and the other half at Maroa. From Wapella I went to Clinton. At the depot I was met by brother J. J. Miles. I remained in Clinton just twenty-four hours. I preached one discourse, had a good night's rest, and visited about all the brethren in Clinton. I have seldom done so much work in so short a time. This was due to the gentlemanly assistance of brother Miles. Our readers are, and will continue to be familiar with the name of brother Miles.

On my arrival at Maroa, I found that I had sent my appointment to a brother living several miles in the country, and consequently I had no opportunity of preaching in Maroa. I was, however, kindly entertained by brother Dr. Thayer, whom I found to be one of the most intelligent brethren I had met for many a day. Next morning I fell in company with Dr. L. A. Engle, of Decatur. Brother Engle is a good preacher, and a warm hearted, generous brother. I was most heartily received by him, and taken to his house in Decatur. I preached one discourse in Decatur, to a small audience. The brethren have no one preaching regularly for them. I do not think that they can succeed in Decatur, without a faithful proclaimer wholly devoted to the work in the city. There are some noble spirits

there, but they need a defender of the faith in their employ all the time. Decatur will always be an important place, and the primitive gospel ought to be ably sustained there. At Decatur I was met by brother W. T. Maupin, the preacher and one of the elders of the church, at Harristown. With him I went to Harristown and spent one Lord's day. At Harristown I found a live church and a live Sunday School. Brother Maupin assisted me greatly. His ponies and buggy were at my service, and he went with me to visit all the brethren, for which I wish to thank him. I went from Harristown to Niantic, where I found a good congregation. They have a good Sunday School. Brother Pritchett is their Superintendent. He is a very fine singer, and the children excel in that department. Brother Engle preaches for this congregation a portion of his time. He is doing a good work among them.

I found a fine congregation also at Illiopolis. I did not have the opportunity of visiting their Sunday School. But I doubt not it is a good one, judging from the life they manifested in other particulars. Brother J. B. Corwine is their preacher, sustained the whole of his time. Brother Corwine aided me by putting his horse and buggy at my service, for which I take pleasure in thanking him. The congregations at Harristown, Niantic and Illiopolis, all have good new houses of worship. These places are all railroad towns on the Toledo and Western R. R. If the Niantic brethren could sustain brother Engle all

his time, as the others sustain brethren Maupin and Corwine, there would be three of the happiest churches I know of anywhere, contiguously situated to each other.

This morning I took the cars at Illiopolis for this place, to attend the debate between brother O. A. Burgess, and an infidel opposer of God's holy book. The discussion is to begin this evening.

Your brother in Christ,
J. C. REYNOLDS.

For the Echo.

Christ's Mission.

BY JOHN R. ROBERTS.

Since man is lost by lawless deeds
And rides the sinful wave,
The dear Redeemer suffers, bleeds,
Rebellious man to save.

He finds him in the desert wild,
Led captive by its woe,
And speaks to him in accents wild,
That he his will may know.

He points him to his Father's home,
Where dwell the good the blest;
And tells him if he to him come,
He'll give him peaceful rest.

He shows him that his Father's love
For man who sinned and died,
Was such He gave from heaven above,
The one they crucified.

Ho, all ye hungry thirsty souls,
That stand upon the brink,
Come gather Heaven's richest goods,
And from its fountains drink.

Come seek salvation, now's the time,
To shun a woful hell,
And gain in Heaven's beauteous clime,
A place fore'er to dwell.

OZARK, Mo.

Missionary Meeting in Northern Ill.

The third convocation of the Disciples of Christ in Northern Illinois, assembled in Rockford, on Friday, at 4 P. M., of June 10th, 1870.

The President, John Tait, in the Chair, opened the exercises, by reading the second chapter of Phill. Prayer by J. N. Smith.

The Recording Secretary being absent, C. W. Sherwood, the Corresponding Secretary, was called to the table as recorder, *pro tem.*

The minutes of the last meeting, held in Chicago, in January last, were read and adopted.

The constitution was read, and referred to a committee of three, composed of J. Doud, E. Stover and O. Dean, to report tomorrow at 9 A. M.

The President read the minutes of the meeting of the executive board, held in Chicago, in January last, and the same was referred to the aforesaid committee, to report at the same time tomorrow.

The Treasurer, M. N. Lord, being absent, the President read the Treasurer's report, showing a balance of \$69.00 in the treasury, which report was adopted.

The meeting then adjourned to meet tomorrow, at 9 A. M.

Saturday, June 11, 9 A. M., Convention assembled according to adjournment.

Prayer by L. H. Dowling.

Time of the session occupied in reading and hearing reports from the churches of the district.

Adjourned to meet at 4 P. M.

Saturday, June 11th, 4 $\frac{1}{2}$ P. M., Committee on constitution and rules reported the constitution as amended, and the same was adopted by a unanimous vote.

The Committee appointed in Chicago, to report on the condition of the cause in that city, asked further time, which was granted, and the committee instructed to report at the next meeting of the convention.

Delegates from the churches being called for, the following were found to be present:

Church on Indiana Avenue, Chicago—Tohn Tait, M. N. Lord, and W. G. Morris.

Church at Rockford—L. D. Waldo, J. Witwer, W. Hough, J. Heistand, A. White, F. Kelley, A. Johnson, and Anna Johnson.

Church at Waukegan & O Plain—L. H. Dowling and Kate S. Dowling.

Cherry Valley Brethren—J. Farley, M. Brown, Mrs. M. Brown, Mrs. M. Brown, Ellen Hicks, C. Froh, B. Frick and Mary Bilmyer.

Church at Lanark—J. N. Smith, E. Stover, A. G. Moffitt, C. Moffitt, A. Shumway, Emily Shumway, D. Wiley, E. Blakesley, S. Blakesley, P. Grush, A. McConnel, Mrs. McConnel, W. McCoy, M. McCoy and S. McCoy.

Church at Rock Island—Edwin Rogers, A. J. Blackburne, (colored).

Church at Pine Creek—Woosung P. O.—J. Hittle, Joseph Wagner, Susan Wagner, P. Strouse and Bro. Strouse.

Church at Cambridge—(i. W. Sroufe.

Church at Mayfield—Sycamore P.

O.—Jesse Doud C. W. Sherwood and A. Shurtleff.

Church at Ohio Town—Limerick P. O.—A. Ross and Geo. L. Brown.

Church at Antioch—J. Owen.
Vinton, Benton County Iowa—

Lucretia W. Doan.

Church at Center, Rock County Wisconsin—O. Dean, Mrs. O. Dean; I. Parinley, A. E. Parinley, A. G. Weaver and Mrs. Thompson.

Church at Fort Hill—J. Owen.

The following churches were represented by letter.

Rapids City, Geneseo, Coleta, Princeton, Walnut Grove, Red Oak, Berlin, Cordova, Barrington Station and New Bedford.

The reports and statistics of the churches were ordered to be published in tabular form.

A call was made for Missionary money, and the contributions sent in by the brethren, and churches were paid to M. N. Lord, the Treasurer.

On motion, it was resolved that O. W. Sherwood, the Corresponding Secretary, be employed to devote at least six months of his time, during the ensuing year, to evangelizing the district of Northern Illinois; that he be invested with discretionary power to secure the assistance of other evangelists in cases of necessity, if the money in the Treasury will warrant it, and that the state of the treasury be reported once per month by the Treasurer, to the Corresponding Secretary.

On motion, it was resolved that C. W. Sherwood shall receive for evangelical labor in the district, a remuneration at the rate of one thou-

and dollars per year, and a reimbursement of his necessary printing, postal, stationery and traveling expenses; that he shall receive one hundred dollars in advance; that he shall report progress to the Executive Board, and if it shall be ascertained that the funds under the control of the co-operation, are insufficient to keep him in the field, as an evangelist, he shall discontinue his labors in that capacity until further instructions from the Executive Board.

Motion carried by a unanimous standing vote.

Bro. Sherwood being present, agreed to labor faithfully in the gospel according to the provisions of the foregoing resolution, and requested the hearty Christian co-operation of the brethren of the district.

A call was then made for all present, who would pledge at least twenty-five cents per month, during the ensuing year, and as much more as was consistent with their ability for missionary purposes in Northern Illinois, to manifest it by rising to their feet; in response to which, the whole convention, with but one exception, arose.

On motion, it was resolved that the rules adopted by, and for the Co-operation, the minutes of the meeting of the Executive Board, held in Chicago, on the 19th of January, 1870, and the minutes of this convention be published in the Gospel Echo, and a condensed statement of the same in the A. C. Review and Christian Standard.

It was resolved that the thanks of this convention be given to the

President, John Tait, for the faithful and efficient manner in which he has discharged the duties of his office.

It was resolved that the thanks of the convention be tendered to the North Western and O. B. & Q. R. R. Companies, for their kindness in returning delegates for one-fifth fare.

It was resolved that this convention tender their most sincere thanks to the brethren, and especially to the sisters in the Rockford church, for their kind and ample entertainment of the delegates, and visitors at this meeting.

On motion, it was resolved that this convention adjourn to meet in Princeton, Bureau County, on the Wednesday evening before the first Lord's day in November next.

C. W. SHERWOOD, Sec'y.

JOHN TAIT, Pres't.

This convention was a success. More was accomplished than was expected by its most sanguine friends.

Every thing went off harmoniously and pleasantly. But one common feeling prevailed, and that was to thank God, take courage and go to work with united strength, with new zeal and perseverance for the salvation of the world. The contributions sent to the meeting with the collections taken up on Lord's day increased the funds on hand to about \$225, as can be seen by the more accurate report of the Treasurer when published, and individual pledges were made of more than as much more.

The condition, that the locality where missionary labor should be

appropriated, should, as far as practicable, defray half the expenses, was gladly responded to and acquiesced in at several places, and the prospects are flattering, that we can employ an additional evangelist all his time, and that the number of the Disciples of Christ, will, with the blessing of God, be more than double in the long neglected district of Northern Illinois within the next two years.

As an indication of the noble hearts of the brethren attending this convention, it ought to be stated that on Lord's day evening a collection of funds with a few reliable pledges was taken, amounting to \$81, to aid in the liquidation of a mortgage encumbering the little home left to the heart broken and worthy family of our lamented Bro. W. S. Marsh, who, with his eldest son, was drowned in Fox River on the 16th of May.

The preaching at the convention was done by J. N. Smith, L. H. Dowling, Andrew Ross, M. N. Lord, and C. W. Sherwood, and the preachers present beside the above, were Edwin Rogers, L. D. Waldo, Joseph Owen, G. W. Sroufe, Jesse Doud and A. J. Blackburne, (colored). Others were confidently expected, and their absence was deeply regretted.

Our next meeting comes off in Princeton, on the second day of November next, and we hope to have a good report, a large attendance and a soul-cheering meeting.

The brethren in Princeton are completing a large and comfortable house of worship, and will be able

and willing to entertain all who will come.

May God's people be faithful and his blessings attend their labors, is the prayer of

Your brother in Christ,
C. W. SHERWOOD.

The Law of Pardon.

What is the law of pardon for the Christian dispensation?

1. God had an earthly kingdom and an earthly people, born of flesh and blood, over which he reigned as earthly king, dispensing earthly blessings. These "are a shadow of things to come; but the body is of Christ." Said Jesus, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight."

The Jews took possession of Canaan and kept it by fighting. Jesus is the king of a heavenly kingdom, the "kingdom of heaven." His reign is over the hearts, or rather in the hearts or spirits of men, and he dispenses spiritual blessings. The earthly people, the Jews, "came to Mt. Zion" to receive the law of their covenant, the old covenant. We, however, come to "the heavenly Jerusalem," to "Jesus the mediator of the new covenant, and to the blood of sprinkling," to receive the law of the new covenant. Jesus, having shed "the blood of sprinkling," having ascended to and been crowned in "the heavenly Jerusalem," poured out the Holy Spirit on the day of Pentecost, and the spiritual reign of Christ upon the earth began.

Jesus, then, from the heavenly Jerusalem, upon the day of Pentecost, through the apostles, his ambassadors, who spake, "as the Spirit gave them utterance," gave the law of the new covenant, the law of pardon for the new dispensation. It was, Peter, who "standing up with the eleven, lifted up his voice," and proclaimed the law or terms of salvation upon that day.

2. Peter thus, in general terms, proclaims the law: "Whosoever shall call upon the name of the Lord shall be saved." The prophet Joel, in speaking of the coming spiritual age, had foretold that this would be the law. The apostle Paul also taught this as the law. Justification implies pardon, being the consequence of pardon. To justify is to count righteous, and a sinner can be counted righteous only by being pardoned. Well, Paul thus explains his doctrine of justification by faith. See Romans, tenth chapter. "Whosoever believeth on him shall not be ashamed." Paul, will you please explain how this is? Paul explains: "FOR there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him." Paul's explanation of being justified or not being ashamed by believing on him, (Jesus) is that the same Lord over all is rich unto all that call upon him. That looks plausible, yea beautiful, but Paul, can you prove this declaration by Scripture? Paul appeals to Joel to establish his proposition, quoting the very same Scripture that Peter proclaimed on the day of Pentecost: "FOR who-

soever shall call upon the name of the Lord shall be saved." But, Paul, will you be so kind as to show us the connection between believing on Jesus and calling upon the name of the Lord? you say we are justified by faith and quote Scripture to prove it, and you say the same Lord over all is rich unto all that call upon him, and you quote Scripture to prove it. Paul shows the connection between faith and calling upon the name of the Lord, and at the same time explains what he means by being justified by faith, by asking a simple question: "How then shall we call on him in whom they have not believed?" Why a person is simply using or exercising his faith in Jesus when he calls upon his name for salvation. Not faith dead, but faith in exercise, faith working, is what Paul means by believing; calling upon the name of the Lord is faith in exercise.

3. What is it to "call upon" or to "call upon the name" of the Lord?

Paul uses the two expressions interchangeably.

Before answering this question, I wish to direct attention to the fact that to prevent being insupportably tedious in conveying our ideas, we are constantly, for the sake of brevity, using words not only in their strict sense, but also in a comprehensive sense. But then the comprehensive sense of a word embraces its strict sense and also more. Should a man assert, "I live by my farm," he uses farm here in a comprehensive sense, embracing all that pertains to the farm, the cattle, hogs

and the products of the farm. The strict meaning of *farm* is land in cultivation—he means this and more; the land and all that goes along with it.

Now, the strict, proper meaning of *call upon the name of the Lord* in making the Lord by name. The expression itself naturally conveys the idea. And since Peter and Paul quote from the Old Testament scriptures, the sense in which this expression is used in the Old Testament scriptures must be the sense they intend. See 1 Kings chap. xviii. Elijah thus makes a proposition to the prophets of Baal: "Call ye on the name of your gods, and I will call on the name of the Lord; and the God that answereth by fire, let him be God." Well, we read that Baal's prophets "called on the name of Baal from morning even until noon, saying, 'O, Baal, hear us.' But there was no voice, nor any that answered." We here see that the expression means *ask the Lord by name*, and that the term *answer* as naturally corresponds with the term, *call upon the name of the Lord*, as it corresponds with the term *pray*. Elijah called upon the name of the Lord thus: "Lord, God of Abraham, Isaac, and of Israel, &c., &c., hear me, O Lord, hear me, &c., &c."

Throughout the Psalms the expression has the same meaning, and seems to be interchangeable with the terms, *pray*, *cry unto*. Says David, Psalms iii, 5: "I *cried* unto the Lord with *my voice*, and he *heard* me out of His holy hill; just so, Psalms iv, 4: "Hear me when I

call, O Lord of my righteousness; thou hast enlarged me when I was in distress; have mercy upon me and *do* my *prayer*," and (v, 8): "The Lord will *hear* when I *call* unto Him." Compare this last with Psalm v, 2: "Hearken unto the *voice of my cry*, my King, and my Lord; for unto thee will I *pray*." With this again, compare Psalm xviii, 6: "In my distress I *called* upon the Lord, and *cried* unto my God; He *heard my voice* out of His temple, and my *cry* came before Him, even *into his ears*." That *petitioning*, and the *hope of any blessing*, were inseparable in the mind of David, so that if one could not be heard he must despair of blessing is strikingly shown by Psalm xxviii, 1, 2: "Unto thee will I cry, O Lord, my rock; be not silent to me; lest if thou be silent to me, I become like them that go down into the pit. Hear the voice of my supplications when I cry unto thee, when I lift up my hands towards thy holy temple." That *supplication* and *calling upon the name of the Lord* are the same appears from Psalm cxvi, 1, 2 and 4: "I love the Lord because he hath heard my voice and *my supplications*. Because he hath inclined his ear unto me, therefore will I *call upon Him* as long as I live, &c., &c. Then *called I upon the name of the Lord*: 'O Lord, beseech thee, deliver my soul.'" Here the words of the prayer are recorded. Take an example from the book of Jonah 1, 5, 6: "Then the mariners were afraid, and *cried* every man unto his god, &c. Both the shipmaster came unto him [Jonah]

and said: "What moment thou, O sleeper! Arise; call upon thy God, if so be that God will think upon us, that we perish not." Evidently the expressions "cried to his God" and "call upon thy God," are used as the same in meaning and interchangeable.

Thus we see the meaning of the expression in the Old Testament scriptures, from which Peter and Paul quote it. It is used in the same sense in the New Testament. See Acts vii, 5-9, where the words of the *prayer* are recorded: "And they stoned Stephen *calling upon*, and saying: 'Lord Jesus, receive my spirit.'" In King James's version we have it "called upon *God*, the word *God* being in *italics*, to show that it is not in the original Greek.

4. Having established that the *strict* meaning of "call upon the name of the Lord" is "asking the Lord by name," in other words, is supplication, or prayer, or petition to the Lord, we next remark that the expression is used in a *comprehensive* sense, embracing all that goes along with petition or prayer to make it acceptable to God. It is only in this comprehensive sense that the scripture asserts: "Every one who shall call upon the name of the Lord shall be saved." Jesus, in his Sermon on the Mount, styled by some his "inaugural address," says: "Ask, and it shall be given you," and adds, for "every one that asketh receiveth." It is then a universal law under Jesus, at least, that "every that asketh receiveth," and it follows that the universal law by

which one receives any blessing is asking for it, calling on the name of the Lord for it. But a proper sense of asking, all that goes along with asking to make it acceptable is implied and meant. For Jesus emphatically declares in that same sermon: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father, who is in Heaven." Surely, the man that is sane, will understand, without being told in words, that the great God must be obeyed; one must do His will; one must not dare to stand out in rebellion against His will and commands, otherwise he must expect to be crushed! For it is the height of presumption to address a petition to God while treating him with insult! To disobey God, to disregard His will, is to *in-sult* Him; to obey His commands is simply a very ordinary *respect* shown Deity. Why, the very idea of Deity universally entertained by the Jews and by all the heathen nations also, was and still is, a Being to be worshipped, served, obeyed, as well as to be looked up to for all blessings and salvation from evils.

I think, then, that it is self-evident, upon the bare statement of it, that the appointed worship and service of the Lord goes along with calling upon His name for blessing and salvation, and this is the comprehensive sense in which it is asserted, "whosoever shall call upon the name of the Lord shall be saved." Even the priests of Baal, understood the proposition of Elijah to call upon the name of their gods in this com-

prebensive sense. For we read: "They cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them." Why? Because this was the appointed worship of Baal. This was supposed to be his will, pleasing to him, and, of course, if they called upon him at all, they would do it according to his supposed will. Even the subject of an earthly prince, in calling upon that prince for any important favor, promised to all who should petition for it, would be very careful to approach that prince in such a manner as was supposed to be pleasing to him.

I understand, then, it is right for any one, alien or child of God, to ask God for what God wishes him to have. Though one knows he is welcome to take out of God's storehouse, it is but respectful to ask. The sinner must ask for those blessings God desires the sinner to have, and the child of God must ask for those blessings God wishes the child of God to have. And the rule of asking is the same for all. Says John: "If we ask for anything according to his will, he heareth us," and "Whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in His sight." Once more: "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." These three scriptures teach the conditions of acceptable prayer; one must ask (1) according to the Lord's will; (2) keeping the Lord's commandments; (3) believing that one receives. Now it is

only by looking at the promises of the Lord, that either saint or sinner can know what is the will of the Lord for him to have; the promise of any blessing is the only ground for believing that one will receive that blessing, and, since the promises are all conditional, it is the promise of a blessing that contains the commandments to be obeyed, in order to securing that blessing when one asks for it.

When, therefore, Peter directed sinners, upon the day of Pentecost, to "repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit," he did not teach them that it was unnecessary to ask the Lord, to call upon His name, for the remission of their sins, and the gift of the Holy Spirit, but, on the contrary, he gives them the *promise* of these blessings, with the conditions upon which they are promised, that so they may have ground for believing they will receive, and that so they may know the Lord's will in reference to these blessings, and the commands to be obeyed, that they might then ask according to the Lord's will, and keep his commandments, and so receive these blessings in asking for them. In this view, the Saviour's language is very plain when he says, "how much more shall your heavenly Father give the Holy Spirit to them that ask Him? If "ask" here means prayer, why is not prayer meant when Peter said, "whosoever shall call upon the name of the Lord shall be saved?" The Holy Spirit, and

salvation from past sins are given upon the same conditions, and at the same time. There is no real difficulty, no contradiction, but simplicity and harmony, by understanding the Saviour to mean acceptable asking, asking according to the will of the Lord. Just so we understand Joel, Peter and Paul to mean, calling upon the name of the Lord acceptably, according to his supreme will.

5. We then sum up the law of pardon to the alien, as proclaimed by Peter, upon Pentecost, thus: (1) "Whosoever shall call upon the name of the Lord shall be saved." But how then shall they call upon him in whom they have not believed? Hence, we next hear Peter, after presenting the proof, call upon his hearers (2) to believe in Jesus as the Lord in these words, "Let, therefore, the house of Israel know assuredly, [believe without a doubt] that God hath made that same Jesus, whom ye have crucified, both LORD and Christ." But how shall the Lord Jesus be approached, with what sacrifices, with what rites, call upon him acceptably so as certainly to be heard? Peter teaches that (3) repentance, [the sacrifice of a broken and contrite heart] and (4) baptism, [the simple rite of being buried with Christ] constitute the appointed worship with which to call upon the name of the Lord Jesus, according to his will, and thus receive remission of sins, and the gift of the Holy Spirit. But then, "be baptized" implies an administrator, and, since a human administrator neither knows the wish of a person to be baptized,

nor his fitness, that he has faith and does repent, only by the person confessing it with his mouth, confession of faith in Jesus, with the mouth, comes in (5) as a necessity of the case, in order to "be baptized."

Thus, we have five items in the law of pardon, as proclaimed by Peter on Pentecost. Calling upon the name of the Lord, is first named as the condition upon which salvation is promised in these last days, and Peter, a second time, calls to their minds this prophetic promise, and thus the necessity of calling upon the name of the Lord, in order to being saved, when, to inspire his trembling, conscience-smitten hearers with hope, he says, "for the promise is to you, &c., &c." The prophetic promise, which Peter had already repeated to them, embraced the Spirit and salvation from past sins, as accessible to "all flesh," to every one, "whosoever shall call upon the name of the Lord," the very blessings, to secure which, Peter exhorts them to repent and be baptized. When then he adds, "for the promise is to you, and to your children, and to all that are afar off," thus embracing "all flesh, every one" who should comply with the terms of the gospel call, it is evident that Peter refers to that same promise he had quoted from Joel, the only promise, indeed, that Peter does speak of in his speech.

Peter then first names, and second calls to memory by alluding to it, calling upon the name of the Lord as necessary to salvation. Second, belief in Jesus as both Lord and Christ. Third and fourth, repent-

ance and baptism are named, as being the sacrifice and rite, the simple worship, with which to call upon the name of the Lord Jesus according to his will. Confession with the mouth comes in as a necessity in order to baptism. Paul, in his Roman letter, (x, 9,) distinctly names this, and we have an example of it recorded in the case of the Eunuch. That repentance and baptism with faith in the Lord Jesus, go along with calling upon the name of the Lord in order to salvation from past sins, is clear from the case of Saul of Tarsus, who was commanded to "Arise and be baptized and wash away thy sins, calling upon the name of the Lord." The law of pardon being the same for all, what was necessary in one case was certainly enjoined and practiced in all cases.

I know that some persons argue that "calling upon the name of the Lord" here, being a participle, denotes the same act as "be baptized," simply showing the manner of the action commanded. But it certainly is an additional act not to be compounded with "be baptized." If calling upon the name of the Lord or supplication of the Lord be considered the manner or one of the accompaniments of the act of immersion, I have no objection to this view. The passage is exactly similar to the one, "he went on his way rejoicing." "Rejoicing does show, in one sense, the manner in which he went, but "went" is one act and "rejoicing is another additional act. President Milligan says that the participle "calling upon the name of the Lord" is in the Aorist tense of

the Greek, a past tense, the idea being having called upon the name of the Lord, and he understands that the penitent sinner is to call upon the name of the Lord all along until the act of his baptism. And since it is the Lord's will and wish that the penitent sinner who believes in Jesus shall have remission of his past sins in the act of being baptized, I see [no reason] why he should not ask the Lord, just as soon as penitent, and therefore designing to obey the Lord in baptism, to give him what the Lord wishes him to have. For whatever the Lord wishes any person or any class to have, it surely is right for that person or class to ask for: they are asking according to the will of the Lord, and they can believe that they will receive.

To conclude, nothing can be more important than to know certainly and teach truly the law of pardon. I believe that great harm has been done to the cause of primitive Christianity, by teaching that prayer is not one of the terms of pardon to the sinner and is not for him. If when Paul says, "By him all who believe are justified," we are to understand "believe" to be used in a comprehensive sense, embracing the obedience of faith, exactly so, "who-soever shall call upon the name of the Lord," is used in a comprehensive sense. If the one does not mean faith only, believe in its strict sense, neither does the other mean prayer only, prayer in its strict sense. If one means believe and more than believe in its strict sense, the other means prayer and more

than prayer in its strict sense. But the comprehensive sense of a word must always embrace its strict sense. If any object to praying before baptism, because remission of sins is promised after baptism, they might as well object to Christians while living, praying that an abundant entrance be administered to them at least into the everlasting kingdom. Jesus does not promise this until after the christian graces have all been added, and then not until after death.

Says God to his glorified Son: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Must the Son pray to his Father for blessings, in order to receive them while upon earth; must even the Son of God, glorified, seated at the right hand of God, *ask* of God the heathen for his inheritance, in order to receiving the same, and is it unnecessary for guilty sinners to *ask* God to forgive them their sins, and give them that unspeakable gift of the Holy Spirit? Nay, let me believe Jesus when he says, "every one that *asketh* receiveth," thus making it a universal law to *ask* if one would receive.

P. S. I presume that no nation can be found believing in any Deity, that does not supplicate, call upon the name of, that Deity, for favors and deliverance from evils. Crying unto, worshipping and serving, seem to be inseparable from the very idea of a Deity. What a God whose will is not to be obeyed! who is not to be worshipped! not to be

supplicated, when we know that we are entirely dependent on Him, being utterly powerless to avert ten thousand evils, or secure the blessing we so ardently covet! The very test of who is Deity, proposed by Elijah, was, the Being who answers his worshippers calling upon his name.

The Psalmist knew not how more forcibly to express the idea of hopeless ruin, utter abandonment, than by saying God was deaf to their prayers. In addition to Psalms xxviii, 1, 2, already quoted, take the following as specimens: Psalm xviii, 41—"They cried, but there was none to save them; even unto the Lord, but he answered them not;" and Psalm xxii—"My God, my God, why hast Thou forsaken me! why art thou so far from helping me, and from the words of my roaring? O my God, I cry in the daytime, but Thou hearest not; and in the night season, and am not silent." Then the speaker proceeds to contrast his forsaken condition with his fathers: "Our fathers trusted in Thee; they trusted and Thou didst deliver them; they cried unto Thee, and were delivered; they trusted in Thee, and were not confounded." Verily, *trust* or *faith* in God, and *crying* to God, as the means of favor and deliverance from evil, go inseparably together; so, the Psalmist, and so, Paul, in Romans, x, 11-13, where, in one sentence, we read, "Whosoever believeth on Him shall not be ashamed," and in the next sentence, "The same Lord over all is rich unto all that call upon Him; for

every one who shall call upon the name of the Lord shall be saved." Just so said Jesus, "For every one that asketh receiveth."

In conclusion, would not a strictly literal rendering of Acts xxii, 16, read thus: And now, why tarriest thou? Having arisen, be baptized, and wash away thy sins, having called upon the name of the Lord? Having called upon the name of the Lord, is an act as distinct from the act "be baptized," as is the act *arise* or *having arisen*. Both may be accompanying acts, or acts preceding the act "be baptized."

J. J. MILES.

What is Truth?

Sermon preached in Forrest, Illinois on Sunday, March 6th; 1870.

BY JOHN P. MITCHELL.

Therefore, seeing we have this ministry, as we have received mercy, we faint not; but have rebounced the hidden things of dishonesty; not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. II Cor. iv, 2.

There are a great many people who imagine that whatever a man thinks is right, is right between that man and God. It is difficult to understand how this idea ever got into the world, for certain it is, it never originated in the Bible. There is no lesson more forcibly impressed, by teaching and by terrific example, than the necessity of being right,

and not merely thinking we are right.

This lesson comes to us through nature, as well as by revelation, and when we consider the innumerable instances in which we are taught it in both, it is very strange that any one should ever have fallen under the delusion that man's whims or opinions could set aside or change the immutable law of God. If a man is famishing, and reasons himself into the notion that the best thing he can do is to eat plentifully of arsenic, and if he even gets an opinion from a chemist that it will do him good, and so secures the firmest kind of faith in his notion, his opinion will not save him one moment from the death which must follow if he eats the poison. There have been many cases where mistakes have been made in administering medicine to the sick, so that deadly poisons have been given for the cure of disease. The result has been death, just as certainly as though the poison had been taken with full knowledge of its nature.

We all recognize this in regard to our physical nature, and we all feel the importance, not only of thinking we are right, but knowing to a certainty that we are right. We feel assured that the laws of nature are fixed and that no amount of thinking on our part can possibly change them. But when we transfer ourselves to the spiritual world, men are less willing to recognize the same truth, and here is where the puzzle is. For if God will not set aside the laws of nature, which are to cease when their work is

done, for the benefit of a man, however honest he may be in error, how can we expect him to set aside those laws which are to last throughout eternity?

But we are not left to reason out this question from analogies, for God has revealed the fact in the Bible that his moral laws are just as unbending as his natural laws. He points out what must and what must not be done, and woe be to him who refuses obedience. To Adam he says, "But of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die," and disobedience has made the earth one vast sepulchur of a buried race. What, though Adam and Eve listened to the voice of the Serpent until convinced it would be good for them to eat. Their opinions, however honest, could not change the law which doomed them and all their children to death. Down through the pages of the Bible, we trace the same lesson on almost every page, and the voice of the Revelator rings out lust from its concluding words: "Blessed are they who do his commandments, that they may have right to the tree of life."

The foolish thought which would make honesty, or zeal, or opinion a substitute for obedience to God, leaves wholly out of view the fact that God's will, and not man's, fixed the law, and that we are to be reconciled to him, and not he to us. Such a theory presents God to us as though he were working without any plan, from day to day,

and suiting himself in every individual case to the exigencies of the occasion.

It makes the Creator the mere instrument of the creature, and gives to man's mind the power of devising laws for God. Let us look at this for a moment, and see whether we are prepared to admit the doctrine, now so popular among those who dearly love their own will, that God will accept good intentions and zealous actions in lieu of obedience to him. It is not said anywhere in the Scriptures that good intentions will be accepted for obedience. Blessings are promised to those who do God's will, and not one promise is given to those who merely imagine they are performing acceptable service before him. But now, there is something which we wish to call attention to, which is entirely overlooked by those who teach that what one believes to be right is right to him. What do we understand the Scriptures to be? Are they a revelation of truth, or do they create the truth which they teach? When Moses wrote the sublime sentence, "In the beginning God created the heavens and the earth," he simply stated a fact, and it was just as much a fact before he stated it as it was afterwards. His writing simply brought to the knowledge of man something which he did not before know, and had nothing to do with the creation itself. When the Ten Commandments were given, they did not create the great moral and religious principles upon which they are founded, but they opened man's understanding and gave him a

knowledge of that which he did not before knew. The great lesson which God was teaching the Jews, during many centuries, that there is only one living and true God, did not bring that God into existence, did not in any way effect his existence, but simply conveyed to the mind of man a knowledge of what had been true from all eternity. And so it is in regard to all Bible truths. The Bible does not create, it simply reveals what already exists. To illustrate our meaning: When the adventurous Columbus ploughed his way for three thousand miles through unknown seas, until his eyes rested upon the green shores of America, when he returned to Europe and told of the beautiful and fertile country which lay beyond the great ocean, he did not create anything, he simply made known to civilized men, for the first time, a fact which had been a fact from the foundation of the world. Forests, and plains, and rivers, and mountains, and all the grandeur and beauty of our favored land had been in existence while Abraham was yet a heathen, before Noah was born, aye, while Adam was yet in Paradise, and there was no sin. Columbus created nothing, though his discovery gave to civilization a continent before unknown.

Long before a single star had glittered in space, before the physical universe had any existence, when the darkness of primeval chaos reigned supreme, God was, and the Word was, and the Spirit was, and their dwelling place was heaven, and justice and truth and righteousness

were then attributes, just as they are now. His creating the physical heavens and the earth made no change in God, his bringing into life a being in his own image and calling him man, did not change his eternal attributes, and when man began to violate the harmony of the spiritual family of which he was a member, it made no change in the eternal, it only made a change in man and thus changed our relations to the Divine Family. And when God began to enlighten the darkened intellect of his creature and lead him to a knowledge of things, it was important for him to know, he did not create the truths he taught, but simply taught what already was, and what always had been, and always would be, throughout eternity. Sir Isaac Newton, the great philosopher, saw an apple, loosed from the bough by a passing breeze, fall to the ground. This set him to thinking, and the result was the discovery of the great law of gravitation. But when he made known to the world the existence of this law, he created nothing, and he made no changes in the order of nature. Apples continued to fall, just as millions had fallen before the discovery was made; the worlds of the Universe swept on through space, controlled by this law, just as they had been before its existence was known to man. The sole change was in human knowledge. Man knew more than he had ever known before, and was able to do much to better his condition, that he could not have done without this knowledge. And so, when Harvey

made the discovery of the circulation of the blood, he did not change the throbbing of a single heart; blood continued to circulate in veins and arteries just as it had circulated in the veins of Adam, and all that resulted from the discovery was that man could better his condition, by using the knowledge thus acquired of a truth which God knew when he created the first living creature, and started its blood in circulation.

Man belongs, as if were, to two worlds. In his physical nature, he belongs to the physical world, in which he finds his dwelling-place; in his spiritual nature, he belongs to a spiritual world, which never changes and never ends. He belongs, on one hand, to the family of Adam; he may belong to the family of God. The Almighty has two ways of revealing truth to man. One by which he makes known the truths of nature, for the good of man in the flesh; the other, by which he reveals spiritual truth that we may have eternal life. He has so constituted the mind of man, that he can discover and develop the laws of nature, as it becomes necessary for him to understand them; and when he would have these discoveries made rapidly, he does it by bringing into existence a mind endowed beyond that of other men for the purpose. A Bacon, a Newton, a Watts, a Fulton, or a Franklin. And the discoveries thus made go to the benefit of the whole race, and not merely to that of the discoverer. But, when we look over in the spiritual realm, we see no such thing as discovery. There has been no intellect created tall enough to

look over the battlements of heaven and bring its truths down to man. No human mind has ever been able to find a single new spiritual truth by its own efforts. God has entrusted to no creature the great task of making known the laws of his unfathomable spiritual world. He does this himself. The Father, Son, and Spirit, have taught all that is known to humanity of that great spiritual empire which includes God in it as the Sovereign and Head. We can gain no knowledge whatever in relation to the most important subject which can ever engage our attention, but as it is revealed to us by God. And now, we must remember that God's word is a revelation, and that there must have been something to reveal before there could be anything revealed. As in the discoveries of science, there must have been something to discover before it could be discovered, and as the discovery does not make any change in the fact discovered, so a revelation of spiritual truth does not make any change in the truth itself, but simply states facts already existing. If everybody that is seeking after eternal life would just recognize this to be true, and fall into the place God assigns him, seeking to learn from God, and not from his own reason, we would not see so many disappointed souls, nor have so much division among the professed people of God. But man stands on the shores of the vast ocean of eternity, and calls and calls, looks and listens for some voice to waft back to him from over its dark waters words of hope, of consolation and peace, and no words come.

Friends follow loved ones to the brink of the gloomy river, and stand gazing and longing, hoping for some token to come back from the mysterious beyond, and no token comes. How often we hear some poor, doubting mortal say, "Oh, if my friend who has gone over could be permitted to return, and tell me all about the state of the dead; all about heaven; all about existence in the world of spirits, I could then believe with an undivided faith, and without a fear or shudder." But no voice comes back; no traveller returns; the dread silence of the grave gives no echo from the unseen eternity. Those we have loved and lost can never come to us, but we can go to them. And, though no voice of friend or foe is wafted back from the grave; though the spirits of the departed can visit us no more, we have a far better knowledge of what awaits us over there than could be imparted to us by a friend sent to us from the dead. The Lord Jesus Christ, the Son of God, came over to show us how to go over and be with Him, and with the Father, and with the pure and holy spirits which shall dwell together as one happy family throughout all eternity. The deep was too profound for human power to sound it; the distance was too vast for the human imagination to cross it, and sunk in misery, in night and gloom and despair, the graves of the dead were shrouded in darkness, and watered with human tears.

With pitying eyes the Prince of Grace
Behold our helpless grief;

He saw and O! amazing love!
He ran to our relief.

Down from the shining courts above,
With joyful haste he fled,
Entered the grave in human flesh,
And dwelt among the dead.

He brought from heaven a knowledge of the truths we want to know and must know, that we may join him in an eternity of immortality; and when our own poor powers were too feeble to admit of our escape from the dreadful foe under whom we had fallen, he used the mighty power of God to overthrow the empire of darkness, and dash in pieces the dungeons of death. He not only showed us the way to heaven, but he passed through more than we can ever be called upon to endure, that it might be possible for us to obey the truth which he taught, and having done all and said all, he tells us, "In my Father's house are many mansions, if it were not so, I would have told you, and I go to prepare a place for you, that where I am, there ye may be also."

And what we are to do now, is to learn what he taught, and, having learned it, to obey it implicitly, without any question about its propriety or importance, without any questions whether something else will not do just as well; but fully acknowledging our entire ignorance of the whole matter, and trusting in God to teach us all we need to know.

And this brings us back to the proposition that it is necessary for us to be right, and not merely to think we are right in order to enjoy the blessings which God has pro-

mised those who obey Him. Having seen how truth came to us from heaven, it is only necessary further to keep our minds impressed with the idea that truth is truth, because it is a statement of fact, to appreciate the importance of obeying, and not merely of imagining we obey. Let us elaborate this a little more fully. We believe the Almighty to be a God of justice, and when He says that anything is just we cannot think that His telling us this makes it just, but that He tells us so because it is just. So, when He tells us He loves us, His telling us this does not create the love, but simply makes it known to us. He loves the poor, degraded, benighted heathen, with the same love, yet they do not know anything about the manifestation of this love in the sacrifice of His Son. When God's own voice declared Jesus of Nazareth to be His Son, on the Jordan's banks, this declaration did not make him His Son, but was made because it was true. The unrecognized youth, spending his years in the family of Joseph, the carpenter, was just as much God's son as when he vanquished death in his own dominions, and rose up in mighty power to die no more forever. And so it is of all the truth God has revealed to us. He does not make it truth by declaring it, but declares it because it is true. In consideration for our humanity, God has offered to us the most tremendous proofs the mind can conceive of that Jesus is His son, and says to us, "hear ye, him." Having fully accomplished his work on earth, this Jesus says to his cho-

sen Apostles: "Go ye into all the world, and preach the gospel to every creature," and promises to send them the Holy Spirit, that they may speak infallibly of those things which lie beyond the natural powers of man. And thus assisted, these Apostles go forth to fulfill the commission of their Master, and now, what is it they undertake to accomplish? Do they try to get their hearers to understand all about the mysteries of spiritual existence, and to see the precise adaptation of all the means to be employed to the end to be attained? No such thing. The Apostle Paul declares that his preaching of the cross was a stumbling-block to the Jews, and foolishness to the Greeks. There is no effort to adapt the means to human wisdom. The preachers of the primitive gospel preached Christ and then bore their authority to tell men what they must do so secure eternal life, upon the commission given them by the Son of God. They commanded obedience by authority, and never sought to show how obedience accomplished the result. But the whole subject being entirely beyond all human knowledge, so that human sight cannot gather one gleam of light but as it is revealed from heaven, how can any one possibly imagine that anything at all will do which a man thinks is right? If there was so dreadful an extremity that it required the sacrifice of God's Son to make salvation possible at all, how can any one conclude that obedience is a matter which man may fix for himself, without regard to the plan

which God has revealed. We stand on the crumbling edge of a vast abyss, deep, profound, unfathomable, in which we know we must be lost forever, unless some power stronger than we are is interposed to save us. God's Son comes to show us a safe way to pass over, and dies in sorrow and agony that the way may be made secure to us. But He tells us that "straight is the gate and narrow is the way," and warns us often that many dangers throng around those who seek to find it. But He promises us perfect safety, and perfect triumph, if we find this way and walk in it. Now, what shall be hoped for those who fold their arms, and deliberately walk into the gulf, saying, "I think this is the right way, and that makes it the right way for me." When we know absolutely nothing about the things revealed in the Bible, except as we learn them from the Bible itself, how can we have the presumption to discriminate between what is of greatest, and what is of less importance among the commands of God? How can we get essentials and non-essentials, or by what standard shall we undertake to separate the one from the other?

The Apostle, in the scripture before us, says, "By a manifestation of the truth commending ourselves to every man's conscience." He was not preaching something arbitrary, and that was suited to the occasion, and would not be suitable on other occasions, but was preaching the truth. He was revealing facts, which were unknown to those he

was addressing until he told them, but were actual facts just as much before he revealed them as afterwards. Now, the question is just this, can the belief of any man, right or wrong, change the facts which God has fixed? and, if not, how are those to be saved who refuse to believe, and deny the truth as it was taught by the Apostle Paul? It is not a simple question of righteous intention, but there is something real to be done by man on his own behalf, and if this is never done by him, there is no plan revealed for his salvation. But, says one, if a man has exhausted all the means of information in his reach, and has then failed to secure the truth, what shall be done with him? Whenever we find any one who will say he has thus exhausted all means, it will be time to answer this question. But the truth is, there is much less controversy in regard to what the Bible really teaches than is generally supposed. The divisions in the religious world arise mainly, not in regard to what the Bible teaches, but in regard to what it does not teach. There is a very general agreement as to what it positively commands, and nearly the whole difficulty is in regard to the question, will not something do just as well, or better? The truth manifested by Paul, at Corinth, is not at all hard to understand, but when we seek to devise something else to answer the purpose just as well, we find difficulty.

There must be fact before there can be truth, but there can be no truth without fact. There were

many facts connected with the existence of God before the universe was formed, and when they were taught to man, they were truths. Man's ruin was so complete, and his fall so great that it required the creation of new facts that he might be saved. The Word became flesh, and dwelt among us; this is a fact, and the preaching of it is a truth. The Son of Mary is the Son of God. He died for our sins; he was buried; he rose again the third day; he ascended into heaven; the son of Mary is on the throne of God! Here is a new series of facts which had no existence two thousand years ago. They were created so that our salvation might be possible. Paul went forth preaching this good news, and announcing that where Jesus is we may be also. He created nothing. He simply told what was true, and demonstrated the truth of what he preached. If we say to one of sound mind, one and one are two, he perceives at once that we have stated a fact, and his mind cannot reject it, if he would. But if we say to one of equally sound mind, who is uninstructed in mathematics, that "the square of the hypotenuse of a right-angled triangle is equal to the sum of the squares of the other two sides," though we state a fact as certainly as in the other case, it will not at first strike the mind as the other did. It is not axiomatic. It requires proof. But the proof being given, it becomes as plain to the mind as the first, and we cannot refuse to believe it if we would. So when Paul went preaching to sinners, and

told them they must die, they needed no proof; but when he told them of the resurrection of one from the dead, and of his ascension into heaven, it was necessary to offer proof of the facts alleged, and the offering of this proof was the manifestation of the truth.

The things to be done by a man that he may be saved from sin and have eternal life, are founded upon these facts, and are inseparably connected with them. There is no attempt in the gospel to show us the philosophy of obedience, and the exact adaptation of means to ends, but proof being offered that Jesus is the Son of God, we are bound to obey him as we would obey God, and if the facts of the gospel are unchangeable and eternal, so all the sequences are unchangeable and eternal also.

There are two salvations. The first is from sin, and is enjoyed when one complies with the terms on which remission of sins is promised in the Scriptures. These terms we are all very ready to insist upon, and often appeal to our friends who are without to accept them and be saved from sin. But the very same principles apply when we are in a condition to work out our own salvation, and that man, pardoned from his past sins, has a work to do as long as he lives in order that he may secure eternal salvation. And while we insist upon the strictness of the law of pardon, inasmuch as it is founded upon immutable facts and truths, let us be careful that we do not make in the Church of Christ the same mistake so many make

who are outside of it. It is not every one that says Lord, Lord, that is acceptable. There are many duties enjoined upon the disciples of Christ, and we must be diligent to make our calling and election sure. If we deny the right for any man to question the importance of anything God has commanded as a condition of pardon from past sins, we must be careful that we are not found guilty of the same fault in regard to what is required of us as members of the church. When we are commanded to exhort one another, let us not be asking ourselves the question, what good can exhortation do? And so testing the matter by a standard of our own, conclude to dispense with it. When we are commanded to pray without ceasing, let us not be guilty of the fault of reasoning ourselves into the idea that it makes no difference whether we pray or not, if we behave ourselves well. When we are commanded to forsake not the assembling of ourselves together, let us not be making every kind of trivial excuse to help us in disobedience. And so in regard to all that the Holy Spirit has directed us to do as members of the Church of Christ.

We are spiritual as well as physical beings. We are members of the great spiritual family to which God belongs. We cannot of ourselves understand what our spiritual necessities are. We are in the straight and narrow way, and a false step to the right or the left may be fatal. We have an infallible guide if we will follow. We lean on God's

Almighty arm if we will hold fast our integrity, and confidently do what he tells us is necessary. Let us press forward with all confidence, relying fully upon the blessed promise that if we do these things we shall never fail, and so an entrance shall be ministered unto us abundantly into the kingdom of our Lord and Savior, Jesus Christ.

*"It is more Blessed to Give
* than to Receive."-Jesus.*

SYCAMORE, DEKALB CO., ILL.,
July 9th, 1870.

Dear Brethren in Christ:

It is well known that our beloved brother, W. S. Marsh, has been suddenly called out of the Evangelical field, which is ripe for the harvest, away from our pilgrim associations, where we have enjoyed many a happy foretaste of heavenly bliss—away from the wearisome toils, the corroding cares and anxieties, the pressing duties and pains of life, and away from his surviving and almost destitute and heart-broken family, to that bourne from which no traveler returns.

The 16th day of May, 1870, was a glad morning to his happy family, but a terrible cloud gathered before noon and the night set in darkness and painful wailings. To save his darling, promising and drowning boys was his last duty and he was prompt and eager in its discharge; but a watery grave soon closed over the lifeless forms of the affectionate father and the older and most promising son.

The confiding boy, true to nature and domestic love, with his arm clasping his father's neck like the trusting vine around the sturdy oak, accompanied his father into the pleasant regions of the heavenly Paradise. 'Tis well for the father and son for they were ready, but oh! the grief, the pain of heart, too deep for tears or utterance; who can describe it? or who but those who have experienced the like, can realize it, as experienced by the fragments of the broken family. The father does not come now to gladden the hearts and provide for the wants of wife and children. The wife stands alone and weeps in solitude and sorrow. She calls her boy but he comes not—she listens for his gifted voice in music, but she hears it not.

His remaining garments, his empty chair and his study-room books, are there, but these only proclaim to bleeding hearts the long-to-be-continued absence of a most dearly loved one of whom so many fond hopes were indulged.

The house is dismal and painfully quiet. The family is broken and desolate, and a widow who nearly worshiped that husband and son, weeps with her two orphan children in destitution, close by the dark river that separates the two parts of the once happy family.

Oh! what a happy thought that there is a place on the other side, where the blood-washed friends may meet in rest to never part again!

Bro. Marsh labored hard and steady in preaching the pure gospel over seven years, and did much

good. Several hundred were converted to Christ and are on their way to glory, and many weary pilgrims have been strengthened in their journeyings, through his instrumentality.

Like the most of our preachers, he labored for a small compensation, and still, with the most prudent economy, he secured for his family a comfortable little home in McHenry, Illinois, in the shape of a house and lot, and this is all—and even this is now in the most imminent peril.

A mortgage of \$330, due July 27, 1870, rests upon it, and the widow and children have not a dollar to pay it with. Sister Marsh thinks she can, with her feeble hands, support herself and family, but her home she cannot save without help.

Are there not friends enough of the gospel, whose hearts are not too hard to be touched with the feeling of other's infirmities, to come now to the rescue, and save that home to this unfortunate family, or shall we say to our preachers, who labor hard and constant in the gospel for the salvation of our race, for a small salary, barely sufficient to support them from day to day, that they must labor on and on, until they die in the harness, and then their families shall be forgotten, and left homeless and penniless in a cold world. We are greatly in need of more preachers, but such a course is a bad reward to offer by way of inducing young men or middle-aged men to enter the evangelical field. In fact, such a course is one great cause of our present scarcity of

preachers. If that mortgage was liquidated our lamented Bro. Marsh's family would have a home worth twelve hundred dollars, and even then it would be bad enough for the poor and lonely widow to support herself and two helpless children with her own hands, but this she has undertaken to do with the courage and patience of a true Christian mother. But that little home must be lost unless those who have hearts to feel for the wants and sorrows of the needy will take hold of the matter and lift the mortgage. Ten dollars each from thirty-three persons would pay the debt and save the home. I am poor in the things of this world, have a large family and am in debt, but I will be one of the thirty-three to save a home for the weeping family, and every one who reads this is earnestly invited to become one of the number—to put their hands directly into their pockets and bring out ten dollars of the Lord's, and send it as soon as they can for the object in view, and if they have not the money, to send me their pledge to pay it at whatever time they please to designate, so the money may be borrowed on the strength of it. If any brother or sister, or friend of humanity, cannot afford to pay ten dollars, they are invited to give what they can, more or less, and when they can.

The object is a good one, and will be endorsed by our Lord, who is pledged to reward those who administer to the wants of his people, and the family is worthy, and I am not ashamed to make this earnest call in behalf of the needy.

The brethren at Center, Rock Co., Wis., have already given \$98.40, and the Missionary Co-operation, lately convened in Rockford, Illinois, raised, in money and pledges, \$81, which makes \$107.40, which leaves about \$293 still to be raised, and, as yet, I know not where this is to come from.

Twenty-two more ten-dollar men and one three-dollar man will raise the balance. Several persons, not able to do more, have given five dollars each, and some have given smaller sums, and any sums will be thankfully received, and carefully and faithfully applied to the mortgage.

I have already written and obtained the promise of the mortgagee to throw off five dollars and wait for part of his money till the friends of the family can try to raise the balance.

Whatever money is sent to me to Sycamore, De Kalb county, Illinois, will be faithfully acknowledged and appropriated to the payment of the mortgage.

Now, brethren, in the name of the Lord, and of humanity, we ask you to not throw this down carelessly, but to do something, and do what you can, and do it promptly, by way of securing this little home for the needy family of one of our preachers, who has fallen on Zion's battlefield, and gone over the river of death.

Your brother in Christ,

O. W. SHERWOOD.

Prayer Meetings.

"Forsake not the assembling of yourselves together."—*Paul.*

It is a fact, not to be successfully controverted at the present time, that on our prayer meeting evenings, we, as a people, do not pay sufficient heed to this injunction of the apostle. At our social meetings, when no preaching is expected, the brethren and sisters seem to find excuse very readily to stay at home, or stay without excuse.

Yet many of them can go to exhibitions and popular lectures on week day evenings.

Ask, why go to them, and not come to prayer meetings? Reply: "O, Christmas comes but once a year; we do not have these things every week, and we must go when they come, or not at all."

Very true, but please to remember that this life comes but once in an eternity, and if we do not employ the time given us so as to secure an entrance into the eternal city, we can never enter there; and what idea does that word *never* convey to our minds? Can we grasp it? No, it reaches out into the eternal future, farther than finite mind can penetrate.

But objection is sometimes made that prayer meeting *here* is so prosy. True, and why?

Frequently because those who thus object to them on that account, never try to make them otherwise. Because many go there without any idea that there is anything for them to do; not seeming to apprehend that they had any purpose in view

in coming there. Let them conduct themselves in business in the same manner they do in prayer meeting and they would soon find it to be a prosy affair too.

If all would go, and when they get there, work, we would soon hear the last of its prosiness. There does not seem to be any adequate conception in the minds of some brethren as to the importance of these prayer meetings.

A church whose members are "lively stones" in the building of God, ought to grow as much in the prayer meeting, if not more, than at any other time.

There restraints are all removed, and any one may engage in any exercise with perfect freedom. There any one is at liberty to bow before the God of heaven and earth, and as it were, face to face, with him, offer up the petition of faith to a prayer-hearing and a prayer-answering God. It is a fact worth our attention, that when we engage in devotional exercises ourselves, that is make the petition ourselves, we enter more fully into a proper devotional spirit, than when we worship by proxy, that is, listen to some one else making a prayer; our feelings are more fully engaged, our spiritual nature more deeply stirred and our attention better called away from things of time and sense, to the contemplation of Him who is our living head.

Again, the apostle says: "Be strong in the Lord, and in the power of his might." Now where can a better place be found, in which to carry out this injunction of the

apostle, than in the prayer meeting.

All our physical and mental faculties are developed and strengthened by exercise.

The same thing will also develop and strengthen our spiritual nature.

It is as much our duty to strengthen our spiritual nature as it is to strengthen our physical or mental; and the prayer meeting is one of the best places earth affords for us thus to strengthen ourselves and so fulfill the exhortation.

To recapitulate: Time, attention and labor will make prayer meetings interesting to all who attend. When it interests it is doing good—a good prayer meeting will build up a church, and will strengthen every individual member of the body of Christ, who goes there in a right spirit, and who works when he is there.

Then let us remember the social meetings, take an interest in them, and they will be interesting.

Let us "pray without ceasing," and "in every thing give thanks," remembering that "whatsoever ye ask, in faith, believing, ye shall receive." G. D.

ARMODON, June 15th, 1870.

Look Heavenward.

"Sleep, little baby, sleep," while free from the cares of life, while thy soul knows naught of sorrow. The sunny days of youth will soon arrive, and the angelic smile which now plays so sweetly upon thy dimpled cheek will gradually vanish

away as the dew of evening at the opening day. Then may the guardian angel, thy keeper, thy protector, gently whisper to thee in early life, ere sorrow fills thy bosom—look heavenward.

Sweet little girl, in the simplicity of innocence, while gladness and joy run through every avenue of thy beautiful form, and thy warm heart swells with buoyancy of spirit—with happiness unalloyed, take heed to the teachings of him who gave thee birth—and look heavenward.

Dear little boy, skipping o'er the green earth, chasing the butterflies, gathering the wild-flowers or reclining beneath the shade of the wild-wood, thy happiest days will soon be o'er, and childhood will be ended. Remember that childhood is vanity, and as thy cares and sorrows increase—look heavenward.

Young maiden, in the bloom of health, thou hast just entered upon the stage in the grand drama of life. The sorrows incident thereto are increasing, notwithstanding the Syren song of pleasure is continually beckoning thee onward. But pause in the midst of all enjoyment, remember that life is transitory, and look beyond this world—look heavenward.

Young man, with rosy cheeks, strong and athletic in the vigor of manhood. The rainbow of hope now spans the entire arch of your future destiny. The recurrence of happy scenes cheer thee onward—a fortune dazzles thine eye, which elates thee with strong hopes and prospects of success. But fail not to

remember that it is all vanity, and the time will soon arrive when thou shalt find it necessary to be prepared for eternity. We therefore exhort thee in the morning of thy pilgrimage—look heavenward.

Aged woman in the journey of life. Thy days are nearly numbered. Thy race is nearly run. The flush has vanished from thy cheek, sorrow has filled thy breast, and the cares of this world, oft has caused the unbidden tear to flow. Long has been thy pilgrimage, and long too hast thou had thine eye fixed upon the Savior, and upon heaven's unfading crown. It was the joy of thy youth, and has been thy pleasure through the vicissitudes of a long and dreary life, and may you continue to the end to look heavenward.

Old man, with palsied limbs and hoary locks, tottering on the brink of the grave. There is a crown laid up for thee above, which will endure forever. The world to thee has long since lost its charms, and the grave is yawning to receive the casket which contains the spirit, while the hungry worms are anxiously waiting to feed thereupon. How sweet then it is to thee to turn thine eye from the vain allurements of earth to a fairer clime, anticipating a grand inheritance—look heavenward.

W. K. BURR.

AMHERSTBURG, Ontario, Canada.

A Dialogue.

"If any man be in Christ he is a new creature; old things have passed away; behold, all things are new!"

A few years ago a Christian preacher attended a Saturday meeting at a Baptist church. It was their Covenant Monthly Meeting, as they called it, more properly, an "experience" meeting. All the members take a turn in telling their experiences. These generally embrace a brief history of the past, their feelings at the present, and their hopes for the future, all pledging themselves to greater vigilance in the future. On this occasion the minister read a part of the third chapter of John's testimony, commenting on the first clause of the 18th verse, from which he concluded that every one who believed was, from that moment, freed from condemnation, or pardoned. When he was through with his comments, he commenced calling on his brethren and sisters for a statement of their feelings, and when nearly all had spoken, the Christian preacher was called on, to which he responded with an appropriate exhortation, urging the necessity of union among the people of God, stating that a part of his experience was that while traveling over the country, witnessing the evil effects of division, he became more deeply impressed every day with the importance of Christian union. At the close of his remarks, quite a feeling of sympathy was manifested. The meeting was soon, however, brought to a close. The minister, stepping up

The dogma of papal infallibility was adopted at Rome on the 13th inst., in the Ecumenical Council, by a vote of 450 Aff. to 88 Neg.

to the last speaker, shaking him by the hand, remarked that he was glad to see him, and that he had a great mind to announce that on two weeks from the morrow he would deliver a discourse on the "new birth," and would be glad if he, the Christian preacher, could be there, and hear him, remarking that he would like to deliver a few discourses to him, for he seemed to be a frank, open-hearted kind of man, and he thought that in a few discourses he could show him some of his errors. Upon which the following conversation ensued:

C. P.—I am glad you did not announce your discourse on the "new birth" for two weeks from to-morrow, for it would be impossible for me to be present then, but if you will say four weeks, I will be in attendance, for, if I am in error, I want to know it. If I am in error there are a great many more in this country in error also. We have a good meeting house just up here; come up and preach to all of us as many discourses as you wish; we will all come to hear you, and if you can show us that we are in error, we will thank you, and abandon the error. But, sir, if you should fail to show us that we are in error, will you be willing for me to come to your house and preach as many discourses to you and your people, to show you and them your errors?

B. P.—Oh, we know that we are right.

C. P.—You need not talk to me that way, for you do not know more than other people. Come up and preach for us, and if you fail to show

us our error, then let me come down and preach as many discourses to you and your people.

B. P.—I will not do it; for I believe that you teach a dangerous doctrine, and I do not intend for my people to hear you if I can help it, and if I did not show you some of your errors to-day, I could not hope to do so by preaching a series of discourses.

C. P.—I did not know that you were trying to show me my errors to-day.

B. P.—You do not believe that the moment a man believes that he is pardoned, and yet the very scripture I commented on taught plainly that he that believes on Jesus is free from condemnation; you do not believe this, for your doctrine is that that they are not made free from condemnation until they are baptized, and we all know that there are many that believe who have never been baptized; you do not believe this passage of scripture at all, for there is but one kind of faith, and he that believes is not condemned.

C. P.—I believe that passage of scripture, and every other passage, and it is true, as you say, that there is but one kind of faith, but faith differs in degree in different persons. It may be weak or strong, perfect or imperfect, living or dead.

B. P.—Oh! you are going to have two or three kinds of faith!

C. P.—No, sir; only one, but do you believe that the moment any one believes that that moment he is pardoned without obedience?

B. P.—Yes, sir! that is what the Bible teaches.

C. P.—Do you think there is any body in this country who has not as much faith in Christ as the Devil has? If they have, then they are all free from condemnation, and whether they have or not, the Devil is free from condemnation, is pardoned, for he believes: and more, he trembles. Now, you had better go out and preach this doctrine, in order to console the people. Tell them the Devil is no longer a sinner; that he is pardoned; and if they, like him, believe on Jesus, they are pardoned also, for John says, "He that believes on him, (Jesus), is not condemned," and James, the apostle, says that the "Devil believes and trembles." Therefore, the Devil is not under condemnation, but, like all who believe on Jesus, he is free from condemnation, his sins are pardoned. But, sir, be careful not to read too much from James, for he, like myself, taught that "faith without works" (obedience) "is dead, being alone." Now, sir, let me say to you, that there is but one question to settle, and this whole question as to whether a man is pardoned before or after obedience is forever settled.

B. P.—What question is that?

C. P.—The Spirit teaches that if any man is in Christ that he is a new creature. Now, all admit that the new creature is the pardoned man, the Christian; that the old man is the sinner, the unpardoned man. In Christ, then, we are pardoned; out of Christ we are not pardoned. The only question in this controversy is, how do men get into Christ? This settled, this controversy is forever at an end.

B. P.—How then do men get into Christ?

C. P.—As the Saviour answered the lawyer, so I answer you: "How readeest thou? What says the word of the Lord?"

B. P.—What does the word of the Lord say?

C. P.—In Romans, vi, 3, Paul says, "Know ye not that so many of us as were baptized into Christ were baptized into his death?" He says in Gal. iii, 27, "For as many of you as have been baptized into Christ have put on Christ." Is not this what the Lord says?

B. P.—I believe he does say so, once or twice.

C. P.—Once or twice! How often do you want the Lord to say anything before you will believe it? If twice is not enough, how often, pray, tell me?

B. P.—I must be going; if we were to talk here until sundown, neither of us would be convinced.

C. P.—Will you come up and preach to us, and try to show us our errors, and then, if you fail, let me come down here, and let me preach as many discourses to you and your people?

B. P.—I will not do it; for I do not intend for my people to hear you, if I can help it. It is not a fair proposition, and you would not make it to any one that you thought taught a dangerous doctrine.

C. P.—Yes, I would, sir; for my confidence is in the truth, and I know if I have got the truth that I need not be afraid of any man's errors; and if I have not the truth, I want it; for I am interested in

knowing the truth. I would make this proposition to anybody that sustained a good moral character, and was endorsed by the people with whom he lives. If you are not willing to do this, you have not as much confidence in what you preach as I have in what I preach.

B. P.—I do not see that we are likely to convince each other, and I must be going. Good-by.

C. P.—Good-by. Will you accept my proposition?

B. P.—No, sir.

C. P.—Then you do not have as much confidence in what you preach as I have in what I preach.

W. T. MAUPIN.

Evening.

After the toil and care of the day is past, how soothing and refreshing it is to avail ourselves of the evening shade. The sun is now setting behind the western hills, and the beautiful clouds are tinged and illumined with his glory. How pleasant it is to spend a short time in retirement and solitude, and commune with our heavenly Father! The time passes away so pleasantly, gliding along so gently, while the zephyrs blow so lovingly, and all seems as quiet as death. But the stillness is broken occasionally by the warbling notes of the whippowil, and we are reminded of that music that fills the concave of heaven, and makes its very arches ring with sounding praise.

We are reminded, too, of the fact that we are mortal, and the time is

continually bearing us onward, and will soon bring on us the evening of life. Solemn thought! But the question arises, is it not for our good that we may partake of that rest that awaits us beyond the rolling river?

It is good in the evening to review our conduct through the day; see wherein we have erred, and strive to do better on the morrow. By so doing, we can go on to perfection, and ultimately receive the welcome approbation of our blessed Saviour. This is certainly worthy of our highest aim, and oft should engage our thoughts in prayerful meditation.

We are only pilgrims here, and it is, indeed, sweet to send our reflections thitherward. Borne aloft, on faith's aerial wing, and our humble prayers are even now knocking at the gate of the Eternal City, and receive audience at the court. How the thought fills our soul with holy rapture! Our bosom swells with inexpressible joy as Earth impels us onward, and Heaven invites us home. With an eye of faith, we behold the promised land, with its extra-mundane capitol, whose magnificent walls and beaming towers and eternal palaces allure us onward. Yes, and those unfading diadems of glory are promised to the faithful! All these enjoyments pass in panoramic view before our wondering vision, while engaged in the solitude and quiet meditation of evening.

W. K. BURR.

Ameliasburg, Ontario.

Mistaken Courtesy.

Under this curious caption I wish to present a few thoughts for the consideration of the readers of the *Echo*.

It is a custom almost universal among the brethren and sisters, and also among the churches, through their representatives, to beseege every preacher they meet to give or send them an appointment, and come and preach for them, some remarking, "we are very poor, but we need preaching badly." Others saying nothing about poverty, but press the invitation for a visit.

The first, thus giving notice that they are paupers, and expect us to bestow upon them the amount of time, money and labor spent in making one visit as a charity.

The second, leaving us to find this out, when we have deprived ourselves and families of the necessaries of life—such as food and raiment—in making them the visit; when the invitation is sure to be pressed again, usually coupled with the remark, "we would like to do something for you, but we are very poor."

This custom arises from at least two mistakes: 1—A mistaken courtesy. It is thought to be an exhibition of kindness and Christian courtesy toward the preacher, to thus pressingly invite him to rob his family. 2—A mistaken idea in regard to preachers and their families. It is thought that they can and ought to live on the air, and keep a free boarding-house, always set a good table, go respectably dressed, and

be foremost in every charitable enterprise, all of which, I need not say, is a sad mistake.

Illustrative of the first: Would it be thought courteous to ask a brother to give you his overcoat on a cold winter's day when you had on a better one than his? or to ask him to give you his umbrella when it was raining, you, at the same time, possessed of two, and he owning but one? or to ask him to supply your family with the necessaries of life—such as food and raiment—while you were able to; and he were actually suffering better, and going better dressed every day than he was possibly able to do, even on the Lord's day or special occasions?

I hardly think a mistake possible here; but this is precisely the mistake the brethren make when they press the preachers to give them their time, labor and money.

JUSTICE.

Evidences of Christianity.

ERRORS GOSPEL. *Echo*: There are times when Christians of all denominations should forget denominational differences, and unite against their common foe. It is this feeling that prompts me to write you a few lines with regard to a course of lectures on the "Evidences of Christianity," by W. T. Horner, A. M., of Buffalo, N. Y. I listened to these lectures first at An Dover, Ohio, delivered in the presence of one thousand people, in a place where infidelity, in its modern guises, had

been making sad havoc with the churches, and I immediately invited Mr. Horner to repeat his lectures before my congregation here, and therefore I know whereof I affirm, when I say that these lectures should be patronized by all denominations, to aid in resisting the tide of infidelity coming in upon us, especially from Germany. Strauss, Raman, Colenso, of Germany, France, England, have had the ear of the civilized world, and have, by their subtle sophisms, convinced many thousands of the rising generation that Jesus is a myth; that the miraculous is an impossible chimera, and that "Moses and the Prophets" were only the dupes of a warm eastern fancy. Theodore Parker has reiterated these infidel dogmas in America. Spiritualism, then, like a blighting sirocco, swept over the land, and left only blank infidelity behind it. Our public schools, the Sabbath, the legal oath, legal marriage, and, indeed, our civil liberty is threatened. Shall we become a nation of infidels? Shall history repeat itself? Shall we re-enact the history of France?

Leaving these questions, which every true Christian will answer, I wish to refer to these lectures.

The first lecture, "The Bible and its Mysteries," is preparatory to the course. He first speaks of the Bible as a book of learning, politics and religion; learning being subdivided into history, poetry and philosophy. After following out these heads, he starts out with the bold proposition that if the Bible is the word of God it may contradict human reason. As

the reason of the child does not agree with the mature judgment of the father, so the reason of man may disagree with the revelation of God. He demonstrated the insufficiency of human reason, by reviewing the morals and the moral philosophy of ancient Greece and Rome. He referred to the two hundred and seventy-seven answers to the question—"Which is the greatest good?" and presented the startling contrast between the teachings of the best philosophers of antiquity and the teachings of Jesus. Hence, any certain rule of religion must be purely a matter of revelation.

The second lecture is, "Objections Answered." The argument of Hume was first analyzed, when its fallacy was made transparent to the most unthinking. He proved Hume's logic to be false, even if the apostles had never told but one truth in their lives; that truth might have been, as far as Hume's argument is concerned, when they testified to the miracles and resurrection of Jesus. The most specious objections of modern infidels passed a searching review in the second lecture.

The third and fourth lectures comprehended the genuineness and authenticity of the Scriptures. After defining a miracle, he said that Christianity was established by three classes of miracles: First—external events, as the raising of the dead; second—prophetic enunciations, or super-natural intellectual power; third—Christianity itself, an effect for which some adequate cause must be assigned. He then reviewed the nature and bearing of these events,

supposing that they did occur. Next, he presented the evidences that they did occur. First, the existence of one thousand MSS., fifty of which are 1000 years old, and some of which were written within 200 years of the Apostle John. This space of 200 years he bridged over by the united testimony of apostates, infidels and Jews, of the first and second centuries, all of whom admit the miracles of Jesus, and testify to the existence of MSS. of the Bible by their voluminous references to them. These references, by the enemies of Jesus, he presented. Next, he referred to the testimony of the Apostolic Fathers, and their successors. He then presented the Latin Vulgate, by Jerome, and the Syriac version of the last of the first century.

The fifth lecture is an independent argument concerning the "Resurrection of Jesus," treated under the following heads: 1. The circumstantial evidence. 2. The collateral testimony. 3. The facts. Under the latter head he presented eight elements, in which he applied all possible legal tests to the resurrection of Jesus.

The sixth lecture was "Prophecy." He presented the prophecies of the inspired writers concerning Babylon, Nineveh, Damascus, Tyre, the Jews and Jerusalem, concerning Christ and the seven churches of Asia, and pointed out their fulfillment as history has recorded it, often bringing to his aid the reluctant pen of Gibbon, Voltaire and Volney.

The minds of the young are drinking in the poison of infidelity

through the literature of these modern times, and this poison needs an antidote; the older Christian should be "able to give a reason for the faith that is in him," and hence the necessity of these lectures.

Mr. Horner is an able and forcible speaker, and the cause of our common Christianity has in him an able champion for the truth.

Truly yours,

A. N. CROFT,

Pastor of Simpson M. E. Church,
Erie, Pa., July 1870.

Writing for the Press.

No one familiar with the current religious literature, who has the capacity to judge, will deny that a very large per cent. of it is destitute of nutriment for either the head or the heart. To deny the fact, is useless; to ignore it, folly. To inquire into the cause or causes of this evil and seek a remedy therefor, is the only wise and rational course to pursue in reference to the subject.

The following appear to me to be some of the causes of the above-mentioned evil:

1. A great many good people undertake to write for our religious papers who are incapable of producing an article that will instruct or edify the readers.

This incapability may result either from a want of knowing *what* to say, or from not knowing *how* to say it. The very act of putting a pen in ink to write for the people is equivalent to saying "I have, in my

possession some information that the *mass* of the people, at least, have not. This information will profit them. I *can* and therefore *ought* to convey said information to them." If a man has nothing to say, then, for truth's sake, let him say nothing. Better by far to die unknown to the world, than to have written with no other effect than to notify the world that we *did* live. Nor can we ignore the *manner* of expressing our ideas. Thoughts ride in words; and the right thought will not ride in a wrong word. Hence, the importance of possessing an accurate knowledge of the meaning of words.

Just as the right word is necessary to express the right thought, so the right letters are necessary to the formation of the right word. Hence, a knowledge of orthography is requisite to writing for the press. But again, words are gregarious in their habits. They go in herds, called sentences. The proper arrangement of words into sentences requires a knowledge of grammar.

It would surprise many of our readers to see some of the manuscripts we receive for publication. There is not the least attention paid to chirography, orthography, punctuation, capitalization, grammar or composition.

I do not know but that it would be right to publish some of these articles *verbatim et literatim et punctuatim*, as a punishment to those who send them. Some persons seem to have the idea that a printing office is a kind of a mill into which any old dirty manuscript,

written without regard to orthography, grammar or logic, may be thrown and come out a first class article.

Some of these manuscripts are accompanied with an explanatory note, saying that they wrote in a hurry and would like us to correct all errors. I beg leave to say here that so far as I am concerned, if I have to write an article, I prefer to select my own subject and receive credit for it.

2 Many who have the ability to write good articles, fail to take proper pains to do it. They seem to forget that long after they sleep beneath the sodded mold, and their spoken words shall have been forgotten, what they have *written* will be read, and will wield its influence, whether for good or evil, on generations yet unborn. This thought should incite to an earnest, painstaking effort, those who write for the press, and especially those who write for magazines that are to be bound and preserved.

3. The theme chosen is very frequently unfortunate.

There is a constant tendency among all religionists to run into the discussion of subjects that are not profitable, but that gender strife and ill-feeling. We are not content with what God has revealed to us, but desire to become "wise above what is written." Hence, we launch out on the turbulent sea of Opinionism.

The religious world has always been fighting about opinions, and the people of God are to-day *divided* about opinions. If our

writings abounded *more* in lessons of practical piety, comments on portions of the Scriptures containing the result of careful study and patient research, portrayals of the lovely character of Christ, and the divine beauty and glory of Christianity, and exhortations to love and good works, and *less* hair-splitting definitions and metaphysical distinctions, our readers would be more edified and the cause of Christ thereby advanced.

4. Many articles are rendered unreadable by being too long and tedious. Some writers have a peculiar tact in spinning out their thoughts so as to occupy a long space in telling a short story. Continued articles, I have observed, must be written in a very fascinating style, or on a theme of absorbing interest, to secure a reading. People like something new. Our readers can call to mind, now, some continued articles in nearly all our papers, that they are tired of seeing, and have long since ceased to read.

It would be a good practice for all of us, if, when we have written an article, we would read it over carefully, get all the essential thoughts, and then rewrite them with a view of expressing them in one half the space. It will surprise us to see how many unnecessary words we have used. If you can not write legibly or spell correctly, have your articles copied by one who can, before sending to the office.

5. Last, but *not* least, brethren, if you want our papers to be what they ought to be, full of nourishment for the soul, and valuable assistants

in living Christian lives, and developing Christian characters, then subscribe for them and pay for them promptly. The patrons of a paper have it in their power to contribute much to the real worth of a paper by promptly remitting all dues, and inducing others to subscribe and pay for it, thus relieving the minds of its editors from the harrassing cares of debt, and enabling them to appropriate all their time and talent to their editorial duties.

These lines have not been penned for the purpose of deterring brethren from writing for the Echo, but rather to encourage all who do write or may hereafter write for it, to carefully prepare their articles, that both the writer and reader may be profited. Such articles will always be welcomed to our columns and such writers to our corps of contributors.

J. H. G.

HARRISTOWN, July 1, 1870.

Brother Reynolds:

Lord's day evening I preached in Decatur, two made the good confession. On Wednesday evening I returned, preached to a good audience, and immersed them. A little faithful, earnest work in that city, just now, would result in great good to the Master's cause, in my judgment.

Yours truly,

W. T. MAUPIN.

P. S. We received seven into the fellowship of the congregation at this place the Sunday after you were here, six by letter and one who was immersed the Lord's day before.

W. T. M.

STATE MEETING.

The time for our annual convocation is drawing nigh. The State Meeting commences at the First Church of Christ, Chicago, Illinois, on Wednesday before the first Lord's day in September, which will be the last day in August. It is expected that the meeting will be largely attended. It is greatly desired that every congregation in the State should be represented in this meeting. Will the preachers in the State not make every effort in their power, to have the churches with whom they labor, to send up correct statistics, together with a liberal contribution.

The plan under the present organization is for the churches in each district to send their reports and contributions to the district meetings, which will be held in time for the district boards to report to the State Meeting. Let each congregation resolve to do something. Let all who can do so, attend the meeting at Chicago.

The following resolution was adopted at our last State Meeting in this city:

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.

Let it also be remembered that the Illinois S. S. Convention convenes at the same place, on Monday evening preceding the State Meeting. Let all the Sunday Schools in the state be represented in this meeting, if possible. Bro. J. L. Parsons will deliver a Sunday School address on Monday evening, and Bro. J. H. Garrison on Tuesday evening. A programme for the day's exercises will be made out in due time. Let S. S. workers be on hand. J. C. R.

REMEMBER.—We have no time to re-write articles intended for the press.

For the Gospel Echo.

To Sister Lida.

BY THOMAS TOOF.

A tribute of verse to a sister I bring,
Whose spirit has wended its way
Through systems of suns, sweet praises to
sing
Forever to God, in His City of Day.

That sister I loved, and her future was
hope,
As grain freshly gathered in shock;
But Death cut her down, and Jesus did
ope
The gates of the city to the loved of
our flock.

What comfort to know when our loved
ones depart,
Whose hearts to their Saviour were
given,
Though tears fill our eyes and pangs seize
our hearts,
They're passing the portals of Heaven

While we gather round the spiritless clay
And weep o'er the body alone,
All Heaven is filled with the joyous ac-
claim:
"Another dear child of our God has come
home."

Then sleep, sister, sleep—no more will I
weep,
The Way is both open and plain—
Christ Jesus has said His commandments
to keep,
I'll keep them, and keeping, I'll meet
you again.

Yes, meet you again in the City of Light,
The home of the good and the best,
Where crowns press the brow, unfading-
ly bright,
And the people of God shall eternally
rest.

Fort Madison, Iowa, July 10, 1870.

The Discussion.

The joint discussion between Mr. O. A. Burgess and Mr. B. F. Underwood, as announced last week, began on Monday evening, and has progressed every evening, and on Wednesday afternoon this week, closing Friday evening. As we are obliged to go to press on Friday noon, we shall get the decision of the Moderators, if they make any decision, for next week's issue. While we cannot be expected to give even an abstract of all the points made in this discussion, all we propose to do this week is to give a few of our personal observations, for what they are worth concerning the debate as it has progressed.

Mr. Burgess started out with the affirmation that the Bible contains revelations from God to man, and he quoted freely from the Bible itself to substantiate that proposition, and we think that notwithstanding he indulged in several eloquent and rhetorical flourishes, he made his point. Mr. Underwood took exceptions to his arguments because he did not prove them by history contemporaneous with that of the Bible. He denied Mr. Burgess' statements, but did not show why they were not true. He contended that his business was to deny, and make his opponent prove—while Mr. Burgess contended that his opponent's simple denial of his arguments was not sufficient—but that he must show why he denied them. This point of dispute gave Mr. Underwood a source of interminable fault-finding throughout the debate. The only valid point that he made, as we saw it, was that some portions of the Bible were possibly compilations of several authors who had written anterior to Bible history; but he did not, as we saw, prove that proposition. Mr. Underwood "regretted that the discussion had taken" when he found, on Monday evening, that Mr. Burgess was more than a match for him on every point that was advanced. He seemed to us like a little dwarf by the side and in the hands of a good-humored giant, who could play with him as a cat would play with a mouse. Mr. Underwood contended that man sprang originally from a low order of beings, and had risen by gradual steps of development to his present high state of cultivation. Mr. Burgess contended that man was created, as revealed in the Bible, a being in the image of God himself, superior to the brute and reptile creation. He dared Mr. Underwood to take issue with him on that question, and advocate the "Darwinian theory"—that mankind sprang from the tadpole, and so on up through the frog, the monkey, the ape, the baboon, the chimpanzee, the gorilla, the orang-

outang, to their present state of development. He said if he believed that kind of doctrine he wouldn't like anybody to question him too closely as to who his grandfather was! Mr. Underwood declined to take that ground, yet, in our judgment, he garbled that theory—and made no point. He also maintained that there was nothing of mankind after death, and asserted his disbelief in the existence of a God-creator, contending that matter is self-existent and indestructible. Mr. Burgess, in taking up that point, inquired if that was all there is of man—a being endued with intelligence, capable of apprehending and appreciating the wondrous works of his Creator—a being possessed of affections and antipathies, capable of loving right and hating wrong, with aspirations to grasp the perfections of God himself, and enjoy a never-ending immortality—that he should die, and turning into the parent dust, form a clod of earth, and that miserable clod should *live forever*, while the immortal part of him would sleep forever in the grave of his rotted body! But he contended that there is a future state, and quoted passages from both the Old and New Testaments to prove his affirmation.

Mr. Underwood said the word firmament in the Bible means a solid framework, and that the ancient Israelites believed that the stars were set in that framework permanently. Mr. Burgess said it clearly meant space, and a proper understanding of the Hebrew would make it that, and nothing else. Mr. Underwood contended that the destruction of the Amorites by command of God to Joshua was an act of the gods as injustice, inasmuch as they were made to suffer for the wrongs committed by their ancestors many generations before, and he brought a God who could wreak such vengeance upon an innocent people was not a God of mercy. Mr. Burgess said the arguments of Mr. Underwood reminded him of certain birds of flight that were always hunting up dead carcasses. He contended that the same retributive justice was measured out by God's wrath in our day that signified the destruction of the "poor Amorites," by Joshua and his army, in the valley of Ajalon. When African slavery was introduced in this country our forefathers knew it was a sin, and it required a terrible civil war, during which four hundred thousand human lives were sacrificed, incurring an expenditure on both sides of about four thousand million dollars, to wipe out that national sin, and rid the country of that accursed institution, and all this was entailed upon a generation of men who had no part whatever in the introduction of slavery on this continent. As the Amorites were made to suf-

for for the use of their ancestors, so the American people of to-day have been made to suffer for the crimes of their ancestors. God's vengeance is sometimes delayed; his retributions come slowly, but they come surely. We think Mr. Burgess answered him squarely, and made his point unobscured. At the present writing though Mr. Usherwood has spoken for two hours on the affirmative of the question that "the Bible is of human origin and pernicious in its influences on man," he has mainly directed his arguments to the consideration of the former question, and has, as yet, attempted to make but one or two distinctive points on the latter issue. Next week we shall notice a few other points, pro and con, as their merits and demerits have appeared to us in the progress of the debate. Our opinion is, and we give it gratuitously, that if we were in Mr. Usherwood's place we should feel exceedingly small, in view of what he promised to do, and what he has performed. That he is a man of extensive reading is very evident. We judge him not to have some acidity, an unwearied persistency and a little nerve—the whole being apt to be regarded as an act of self-conceit; but that he possesses the ability to handle his subjects with precision, and reason most effectively against such an opponent as Mr. Burgess, we failed to perceive. — [Fairbury Journal.

For the Echo.

Day by Day.

BY MISS E. C. BURGESS.

Day by day the meal fell,
 Israel's hungry walls to bless,
 And every day they looked to God
 For food while in the wild-erness.

Unto the sea of ancient times
 Wild ravens duly brought supplies,
 And in man and love by God's rich hand
 His bread and meat came from the skies.

Day by day the meal increased,
 And oil grew in the widow's cruse;
 And richly paid for trusting faith,
 She duly found enough to use.

So we no great supplies of grace
 Can carry with us on our way;
 We get them only as we need
 And ask for them from day to day.

Last week we felt the love of God
 Warm up our hearts and heal its sore,

But last week's grace will not suffice—
 We need it now just as before.

Once openly we pledged our faith,
 We once confessed the Saviour's name,
 And felt that joy which none can feel
 Who has not humbly done the same.

But cold and dark our hearts will be,
 And faith's rich flower will fade and die,

Unless it may be cared for well
 And gently watered from on high.

The soul that might be starving now
 Last year was thriving very well;
 Then boast not too much of the past,
 Nor much of past awakenings tell.

The steady rays from day to day
 Will bring the buds and flowers along,

But the leaf ere all will down
 In sudden sunlight hot and strong.

So our spirits were not made
 Of great exciting things to feel;
 But steady love and kindly deeds
 Of every day, are what we need.

CENTER, ROCK CO., WIS.,
 June 3, 1870.

Dear Brethren of the Gospel Echo:

I am engaged for a few days in a meeting at this place. Two penitent believers have just been buried with our Lord in baptism, and others are expected.

On my way up here I preached in Batavia, where one more was baptized into the likeness of our Saviour's death.

I think I wrote a short time since that four promising young people hearing, believed, and I were baptized at Rapids City, Rock Island county, Illinois, during a brief visit made to that place.

Your brother in Christ,
 C. W. SHERWOOD.

Sad Accident--A Warning!

SALEM, ILL., July 27, 1870.

BROTHER REYNOLDS: I take my pen to record a very sad accident which occurred a short time ago. In Piatt county, Illinois, there is a little band of disciples, some fourteen in all, who receive the ministerial labors of Brother Branch (the old brother we met at Mattoon, in March). His son, Henry Branch, was the only son of the old Brother's family who was not a member of the Church. He, and his wife, who was connected with the Baptist Church, had made up their minds to join the Church of Christ, and wrote me to come and hold them a protracted meeting, commencing on Saturday before the second Lord's day in July. On Friday, July 8, he (Henry) hitched his team to his wagon for the purpose of hauling lumber, when the horses taking fright, threw him from the wagon, one wheel passing over his head, killing him instantly.

Oh! how sad, and so sudden! The old father and mother almost heart-broken; the poor wife, in all the bitterness of grief that cannot be healed, with a little babe in her arms—she a widow—her child an orphan.

The occurrence, so sudden and unexpected, and altogether so distressing, threw the entire family in the deepest mourning. But we must submit to the dispensations of God's providence. The deceased was a young man of good moral character, and had, for some time, given evidence of a change of heart, but was

hurried away without an opportunity to carry out good resolutions. May the good Lord bless his parents and friends, and put it in their hearts to watch over the widow and orphan child; and may we all take warning and be ready, for we know not the day nor hour when we will be called away.

Yours truly,

J. A. WILLIAMS.

For the Gospel Echo.

Resolves Commendatory.

Whereas, Elder C. W. Sherwood has been elected Corresponding Secretary of the Northern Christian Missionary Cooperation, and has been induced to engage to labor in that capacity for the ensuing year; therefore, be it

Resolved, That the Church in Batavia, Illinois, for which Brother Sherwood has labored most efficiently and faithfully for the past two years, deeply regret the discontinuance of his labors at this place.

Resolved, That the Church has enjoyed prosperity, and many have been added to the army of the faithful since he began his labors for us as a preacher of the ancient gospel.

Resolved, That we have full confidence in his christian character and evangelical ability.

Resolved, That we would be glad, if possible, to retain his services for time to come.

Resolved, That our most devout prayers and good wishes shall go with him into his new field of labor.

Resolved, That our all-wise and merciful Father will abundantly bless him in all his works of faith, and labor of love, and festival of hope.

Resolved, That a copy of these resolutions be presented to Brother Sherwood. The foregoing preamble and resolu-

tions were passed by the unanimous vote of the Church and people assembled, at the close of Elder Sherwood's farewell discourse in the Christian chapel, in Batavia, on June 23, 1870.

A. A. SMITH,
B. STEBBINS,

Elders.

The above is clipped from the *Batavia News* of June 24. May our Brother receive strength from above, that he may be successful in the cause of our Redeemer in his new field of labor, is the prayer of

Your Brother in Christ,

W. G. MORRIS.

P. S. The address of C. W. Sherwood will remain Sycamore, De Kalb county, Illinois.

W. G. M.

State Meeting for the Christian Church in Nebraska.

Will convene in Lincoln, the capital, Tuesday, 2 o'clock, P. M., September 13, 1870. Prominent speakers are expected to be in attendance from Kansas, Missouri, Iowa, Illinois and Ohio. Ample provisions for the entertainment of strangers will evidently be made, and also reduction of fare on all the railroads leading to the city, will be obtained and published as soon as possible. Those attending from a distance will find a committee constantly waiting to receive them at the Christian Church, near the centre of the city, just north of the Court House square.

We hope to have a report from each of the Churches in the State in the following particulars:

- 1st. The present number of members.
- 2d. Elders, Deacons—their names and addresses.
- 3d. Spiritual and financial condition of the Church.
- 4th. Are you supplied with regular

preaching? How often, and by whom?

5th. Have you a Lordsday School? and is it prosperous, &c.

Let these Churches be represented by written reports, presented to the meeting by delegates or messengers chosen by the Churches. Or, if it should be impossible to send one or more messengers, let the report be mailed to the Secretary of State meeting of Christian Church, care of Dr. G. W. French, Lincoln, Nebraska, in time for it to be there by September 10. We hope, however, that all the Churches will be represented by delegates.

Public respectfully invited to attend at the hours for addresses.

D. R. DUNGAN,
State Evangelist.

Programme of the Illinois Preachers' Institute.

To be held at Abingdon, Commencing August 13, 1870, and Closing on the 22d of the same month.

A course of six lectures will be delivered on the following subjects by the brethren named:

POLEMICS.—[9 to 10 each day]—Prof. W. K. Pendleton.

DUTIES OF ELDERS, PASTORS AND DEACONS.—[10 to 10:30]—Isaac Errett.

HOMILETICS.—[11 to 11:30]—President Clark Braden.

BIBLICAL INTERPRETATION.—[2 to 2:30]—Prof. H. W. Everest.

PULPIT ELOCUTION.—[3 to 3:20]—T. Munsell.

MISSIONARY WORK.—[3:40 to 4:10]—J. C. Reynolds.

CANON AND INTEGRITY OF NEW TESTAMENT.—[4:30 to 4:50]—President J. W. Butler.

General discussion to follow each lecture. A sermon each evening by leading brethren.

J. W. BUTLER,
P. M. BRUNER,
W. T. MAUPIN,
H. W. EVEREST,
Committee.

May 13, 1870.

Editor's Table.

AN EXPLANATION.

We sincerely regret the occurrence of some unfortunate circumstances in reference to the Echo, for the last two or three issues.

1. We have been unusually late. This was the result of changing the place of publication from one office to another and getting things in order.

2. The style of the work has not been what it ought to be and what it *must* be. This resulted from doing the work on a new press, by new hands, etc.

3. The July issue, by some inexplicable mistake, fell short, so that a few of our subscribers failed to get that number. To say that we are sorry for this, is to tamely express our feelings.

If any who failed to get the July number desire to have the volume bound, they perhaps can procure that number from some one who would *not* have them bound. *We will send you twelve numbers for your year's subscription.*

We ask the patience and forbearance of all and assure you that such mistakes shall not happen again.

We are sorry to be informed by Bro. Reynolds, who is now in the field, that many of our subscribers in the Southern part of the state, failed to receive the June number. This we *must* lay to the post-masters or mail-carriers, or some body else. They were *certainly* mailed. Post masters usually throw packages five or six feet from the distributing ta-

ble into their respective places, and this is liable to burst open the paper wrappings and leave the packages without name or destination, to be thrown in with waste paper and sold. This we will try to guard against by doing up our packages more securely.

We propose to issue the Echo in *good style* and *on time* or not at all, and we do not *think* of stopping its publication. J. H. G.

BRADEN AND HUGHEY DEBATE.

A copy of this book has been laid on our table per politeness of Bro. Braden. It contains a debate between Bro. Clark Braden, formerly president of Southern Illinois College, and one Mr. G. W. Hughey, presiding elder in the Methodist Episcopal church.

The following propositions were affirmed by Bro. Braden:

1. *Christian Baptism is in order to the remission of the past sins of the penitent believer.*

2. *The Discipline of the Methodist Episcopal church contains statements of doctrine and enjoins church usages that are contrary to the word of God.*

3. *The use of human creeds as bonds of union and communion among Christians and as guides in the administration of church discipline, is unscriptural and anti-christian.*

Mr Hughey affirmed the following:

1. *Pouring or sprinkling water on a proper person in the name of*

the Father, Son and Holy Spirit is scriptural Christian baptism.

2. *Infants are scriptural subjects of Christian baptism.*

3. *In the work of conversion and regeneration the Holy Spirit operates immediately or directly on the heart.*

Of debates at present there seems to be no end. The gates of Janus' temple are wide open, in the religious world, and are not likely to be closed soon. Nor shall we join in the delusive cry of "peace, peace," when there is no peace. While truth and error live, the conflict will rage, unless the advocates of truth are recreant to their high and holy trust. The flag of peace must never be raised save over the grave of buried Error. Let religious controversy go on, then, only let it be religious. Let it be conducted with candor, fairness and in a Christian spirit. And when discussions are conducted by representative men, and are thorough, it is well to have them published in books that all may enjoy the privilege of weighing, calmly and deliberately, the arguments *pro* and *con*. Such is the character of the debate now before us. The disputants are representative men, the propositions discussed embrace the vital points of difference between the Christians and Methodists, and, in fact, between Christians and all the sects of the day, and the discussion lasted nine days, making a large book of 637 pages. Bro. Braden is master of his situation as a debater. I regard his defence of the proposition on the *design* of baptism as superior to

any I ever read or heard. The book merits an extensive sale, and I sincerely desire it may have it, although I understand the Methodists in the Southern part of the state are trying to prevent its circulation.

One generous brother, J. C. Clymore, assumed the financial responsibility of publishing the book, and a generous brotherhood ought to cooperate with him in the circulation of the work. Besides the book, although a \$1.00 book in size, is offered at the low rates of \$3.75.

The book can be bought of Franklin & Rice, Cincinnati, Ohio.

Agents are wanted to canvass for the work. Those desiring an agency will address,

CLARK BRADEN,
Carbondale, Ill.

The July number of the Echo, from some cause, fell short in count. The same number of bundles of paper was worked as in former numbers, yet we are informed by the publishers that they had not sufficient to supply all their subscribers. We have had considerable trouble with our new press and the work on the Echo is not so well done as we desire, this we hope to be able to remedy in the future.

PRINTERS.

MARRIED.

On Thursday, June 24, 1870, at the residence of the bride's mother, near Keithsburg, Mercer county, Illinois, by Elder Jos. B. Royal, SETH K. GATTS to Miss MARY OGLE, both of Mercer county Illinois.

Receipts.

Receipts since February 10th 1876.

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THE GOSPEL ECHO.

VOL. VIII.

SEPTEMBER, 1870.

NO. 9.

Church Discipline.

A discourse delivered by Geo. P. Slade, before the Preachers' Institute, at Duquoin, Ill.

Discipline means, 1. The treatment suited to a disciple or learner; education; development of the faculties by instruction and exercise; teaching.

2. It means training to act in accordance with established rules; accustoming to systematic and regular action; the reception of and acting upon a system of drill.

3. It means subjection to rule; submissiveness to order and control; the state of discipline.

Synonyms: Education, instruction, culture, correction, chastisement.

The word occurs in Job, thirty-sixth chapter and tenth verse. "He openeth also their ear to discipline, and commandeth that they return from iniquity."

The synonyms occur in II Timothy, third chapter and tenth verse: "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."

The Bible use, and the common use of the word seem to be the same; we will therefore have to do with the word in its common acceptation.

Several definitions have been given, but they are mostly included in other topics, and we will only have occasion to discuss the subject in the sense of correction of faults.

I assume that every fault or trespass done to a member of the body is against every member in the body. That whatever will cause one member to suffer will occasion pain in every member. "That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." I Cor. vii, 25-26.

This unity of the body must be enforced by instruction, as preparatory to the correction of faults. Every member should be taught before reception into the body, to know the Lord. "For they shall know me from the least of them, unto the greatest of them saith the Lord." Jer. xxxi, 34. "Go ye therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." Matt. xxviii, 19.

What a man must do in order to

be a disciple, certainly must be understood before he can do it, and he must do it or he never becomes a disciple. We teach that a man must believe, repent, confess and be baptized before he is a Christian. The Lord teaches that, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Luke xiv, 37.

Self denial is a necessity for a disciple, and we must be disciples before we can be Christians. "And the disciples were called Christians first in Antioch." Acts xi, 26.

In the Church of Christ all should be Christians, and should walk in the new life. Walking thus, no man will allow his individuality to assume an importance that will bring him in conflict with the harmony and peace of the body. If in the grasping of business, the haste of speech, or the heat of passion a brother becomes an offender, he should be approached by the one offended, not as an individual wronged, but as a member of the body of Christ and show the offender that he is persecuting Christ. Whenever he pleads injury of self, Christ is denied and self exalted. Individuality must be denied and Christ shown as the injured one. This knowledge thoroughly imparted, will enable the one receiving it to work in the correction of faults with the spirit of the Master.

The Savior prepared his disciples for the correction of faults by teaching humility. They came to him, saying, "who is greatest in the kingdom of heaven? And Jesus called a little child unto him and set him in the midst of them, and said,

Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Matt. xviii, 2-3.

Your notice of greatness must undergo a change. True greatness consists in a willingness to learn as children. "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." Matt. xviii, 4. No self-will taught here. Self denial and humble submission to superior authority with a child-like confidence and trust in the teacher, is the lesson taught.

The bishops or elders must be selected from those who have learned this lesson. "For a bishop must be blameless as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre." Titus i, 7.

Thus will all be enabled to learn the same lesson and be prepared to seek and save the lost. "Brethren, if any of you do err from the truth, and one convert him, let him know, that he who converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James v, 8-10.

The Savior tells us his mission was to seek and to save the lost; if the church is truly his body it will be engaged in the same work; and each member will with child like humility follow the lesson taught by the Savior.

"Moreover if thy brother trespass against thee, go and tell him his fault between thee and him alone; if he hears thee thou hast gained thy brother." Matt. xviii, 15.

Trespass here is an action, and is to go beyond the limit or boundary line of the brotherhood. It will not do therefore to say that it refers to individual or private matters only. If it refers not to the brotherhood why should the Savior say "thy brother." He is a brother then and became one by adoption into the family.

Trespass, says Webster, "is to go beyond the limit or boundary line of another's land. To commit any offense or to do any act that injures or annoys another, to violate any rule of rectitude to the injury of another."

This idea is the one taught by the Savior. "How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine and goeth into the mountains, and seeketh that which is gone astray. And if so be that he find it, verily I say unto you, he rejoiceth more over that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven that one of these little ones should perish." Matt. xviii, 12-14.

The Savior immediately proceeds to instruct his disciples how to seek for one who has gone astray.

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone."

Don't frighten him away by telling him that he must come out and make a public confession; if he hears you and agrees with you, and you two ask of my Father which is in heaven he will forgive thee.

"Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask it shall be done for them of my Father which is in heaven." Matt. xviii, 19.

"And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us. And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desire of him. If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death." I John v, 14-16.

No wounding of tender sensibility in the Lord's plan. You say "he would indeed be a weak brother, if he would not come out and make a confession." Jesus teaches that "if he shall hear thee, thou hast gained thy brother." James says, "that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

It is evident that if the first step succeeds in gaining the brother, and the one who went to reclaim him joins with him in prayer for pardon that "it shall be done for them of the Father of the Lord Jesus which is in heaven." Here it ends, and if he who went to reclaim the brother takes even one into the matter, he enters upon the second step without authority, and should therefore be told of his fault by the brother whom he undertakes to bring to the knowledge of the matter. He would be going beyond the bounds of the brotherhood and would himself be-

come a transgressor. Thus has God provided for the feelings of the most sensitive, making the yoke easy and the burthen light. Again, this prevents tattling. The sin is not to be remembered and hence not to be told. The Lord's promise concerning the New Covenant was:

"For I will forgive their iniquity, and I will remember their sin no more." Jeremiah xxxi, 34.

We consider all error as coming under this discipline. This is the first step with all trespassers against the brotherhood. In fact from the word I deduce the idea that offenders against the rule of rectitude should be approached by a single individual and reasoned with. God said to the children of Israel, "Ye shall have one manner of law, as well for the stranger as for one of your own country." Leviticus xxiv, 22.

But I must not digress from the subject which is

CHURCH DISCIPLINE.

This much is sure however, that this is the first step God has revealed for the correction of all trespasses in the brotherhood. As God has not made a distinction in trespasses calling some personal, some private and some public, neither should we. When we do so we do it by inference, and one has as much right to infer as another. Therefore the only safe discipline is the eighteenth chapter of Matthew. The Savior tells his disciples to "Take heed that ye dispose not one of these little ones." Again he says, "Whosoever shall offend one of these little ones which believe in me, it were better

for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Matt. xviii, 6. It is the little one that receives the offense. How careful we should be to approach him in such a way as not to offend. We cannot do this if we make his fault or faults a matter of conversation with others. We must go to him alone and if possible induce him to join in asking God's forgiveness and if he will do this let the matter never be mentioned again.

Prayer for pardon is the conclusion of the first step. If it is possible to secure this it must be done. If the offender agrees with the one who tells him his fault, it is a sin not unto death; because provision is made for pardon, the brother telling him his fault knows this, because God has said by the mouth of his apostle John, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." John i, 9.

The Lord teaches us by his apostle James how to confess. "Confess your faults one to another, and pray one for another, that ye may be healed." James v, 16.

The brother must pray for the other if he hears him concerning the fault, "If any man see his brother sin a sin which is not unto death, he shall ask and he shall give him life for them that sin not unto death." I John i, 16.

If the brother telling the other his fault secures an acknowledgement that it is a fault, he must not come away until he induces the brother to join with him in asking God to

"forgive us our (trespasses) debts as we forgive our debtors." We cannot pray for a brother and not from our hearts forgive. He too is assured that God pardons him because he has asked according to his will. Thus has God made provision for healing disease in the body, by local treatment.

If the brother visiting the offender cannot succeed in finding the stray sheep, or of getting him to confess the fault and ask God's forgiveness, he cannot decide as yet that the sin is unto death. He must still seek his brother. He must, however, do it by the authority of Christ.

"But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." Matt. xviii, 16.

The first visit was to tell him his fault between thee and him alone. There was but one witness then. If the brother takes one there will be two, if he takes two there will be three. What was the first visit for? To tell him his fault. He did not give ear to the testimony. Now every word is to be established in the mouth of two or three witnesses. Will he hear his fault from them? He is to hear them or it will be told to the church. Now only three at most have any thing to do with it. The question remains with them if he hears. No report need be made. If the three make report to the church after he hears them, it is without authority. God has well governed the sensitive nature of the little one from exposure to the storms of prying curiosity. No food is to

be furnished the scandal monger. If these two or three witnesses gain his ear, and they come to an agreement, Jesus being with them, (in their midst,) that will end the whole matter. That Jesus is in the midst of the three going on the mission, no man who believes the words of Jesus can doubt.

"For where two or three are gathered together in my name, there am I in the midst of them." Matt. xviii, 20.

If in the name of, signifies by the authority of, I hold that it can only be connected with this work; because there is no other work upon which explicit directions are given for two or three to gather together.

It is uttered in connection with the subject we have before us, and unless we are willing to charge the Savior with gross rambling and his disciples with poor comprehension, we must connect it with the two or three assembled to testify to the trespasser concerning his fault and consider it as a promise of the Savior that he would be with them in their work. Do not the two or three assemble by the direction of the Savior? Is it out of place to say that it is by the command of the Savior? Can you call to mind any other work upon which Jesus commanded a brother disciple to take with him one or two more? When the brother so commanded, takes with him one or two more, is it not in obedience to the command of the Lord Jesus? Is it not by his authority? Is it not in his name that they are gathered together? Should not these brethren feel strong? This is indeed the Son

of man come to save that which was lost.

Let us no longer misapply this promise and the one in nineteenth verse. Jesus is speaking of offenses and their remedy and has connected these promises with the subject, and so clearly interwoven them therewith that I fear we do wrong in disjoining them from the connection in which Jesus has placed them. There is no guess-work about reclaiming a brother. The directions are explicit. We are warned to take heed that we offend not one of these little ones. What excuse will elders offer in the great day who follow not Christ's command? Will they plead ignorance? What excuse then will the evangelist who ordained them offer? Will he plead want of time? There is responsibility resting somewhere for the present divided state of congregations. Let us examine the subject of Church Discipline and put in order the things that are wanting.

Churches are voting members out. Where did they learn this? Certainly not from the Bible. Yet they are loud in their protestations of taking the Bible, the whole Bible, and nothing but the Bible. Evangelists should see that the Lord opened their ear to learn discipline. I must not digress, however.

And if he shall neglect to hear them, tell it unto the church." Matt. xviii, 17.

What is to be told unto the church? What was first commanded to be told? Was it not the fault? Does it become something else? Not if the witnesses are true. It will be

the fault still. This conclusively shows that the fault is kept with those laboring to correct it, until it is time to tell it to the brotherhood. It is then time for action. He is now admonished for his fault by the church. The elder is designated as the ruler. He tells him of his fault. Rebukes him before all. If he hears and promises reformation, prayer is offered in his behalf. "But if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Not that the church decides what kind of confession he shall make. But if he neglect to hear, (continues in the fault or justifies his course,) then must he be looked upon as an heathen man and a publican. He has denied Christ, he is anti-christ and has gone out from us.

All has been done that has been written to reclaim the brother. He came into the brotherhood by obedience to the written word, he has gone out by disobedience to the written word.

The question may now arise, how shall it be made manifest that he is not one of us? John answers the question thus: "But they went out that they might be made manifest that they were not all of us." John i, 19.

No voting here. They simply go out and become as an heathen man and a publican to the brotherhood. The disorderly walk must manifest his non-fellowship. The Thessalonians were commanded to withdraw from every brother that walked disorderly. But here the question arises: "What is it to withdraw?"

There certainly is some act called withdraw. What is it? The Savior says: "If he neglect to hear the church, Let him be unto thee as an heathen man and a publican." You now have done every thing that wisdom can devise, and he will not hear, withdraw your visits from him, don't enter his house, don't eat or visit with him, don't buy or sell or trade with him. In fact let him be unto thee as your commission places the heathen. I gave you explicit direction "Go not unto the way of the Gentiles, and into the city of the Samaritans enter ye not." Matt. x, 5. You will understand therefore, that under your present commission, the heathen is to be divided. You do not labor with them, you do not visit them. So let this trespasser be unto thee if he will not hear the church! This seems to me to be the withdrawal taught and authorized by the Savior. It is not what the man says so much as what he does that makes his walk disorderly.

"For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you." II Thes. iii, 7.

It is the behavior then that constitutes the disorderly walk. The brother that will not behave as the word directs is to be withdrawn from.

"Now we command you brethren in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." II Thes. iii, 6.

Certainly if they commanded in the name (by the authority,) of the

Lord Jesus Christ, the Lord Jesus Christ commanded the withdrawal; if he commanded the withdrawal he also directed them how to withdraw; if he directed them how to withdraw, then is the eighteenth chapter of Matthew the place where that direction is found.

If the direction is not to be found in the eighteenth chapter of Matthew, then it has not been recorded, for no where else do we read of the Savior treating of the subject of offences.

If the direction for withdrawal is recorded, we must follow that direction or we do not withdraw by the authority of the Lord Jesus Christ, and if we do not withdraw by the authority of the Lord Jesus Christ, we might just as well withdraw by the authority of the Pope. Paul says concerning the incestuous person:

"In the name of our Lord Jesus Christ, when ye are gathered together, and my Spirit, with the power of our Lord Jesus Christ, to deliver such a one unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." I Cor. v, 4-5.

"Therefore put away from among yourselves that wicked person." I Cor. v, 13.

I understand from the reading of the chapter from which I have made this quotation, that the person had been visited by a brother, he had failed to secure reformation, he had taken with him one or two more, they had failed, and he had been rebuked and still he neglected to reform; yet the church members fail-

ed to obey the command of the Savior, "let him be unto thee as an heathen and a publican."

Hence Paul says: "But I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one no not to eat." I Cor. v. 2.

Many persons suppose that this eating refers to the Lord's supper; but that this is a mistaken supposition, is evident from the fact that in the verse preceding, he contrasts the fornicator, covetous, extortioners and idolaters of this world with those of the church, "yet not altogether with them," thus signifying that they were not prohibited their company or to eat with them. Then would they be permitted to eat the Lord's supper and company with the church because they were fornicators, covetous, extortioners and idolaters of this world!!!

No, the man called a brother who bears this character, is worse than the man of the world, and must be made to feel this by the brotherhood. A brother is to have nothing to do with him. Let him feel that he is out of the brotherhood, and perhaps he, like the prodigal, may return. There is no punishment in voting or reading a man out of the church fellowship, and then treating him just as you would any man of the world. Men of the world regard it in its true light—a farce and a falsehood.

For a congregation to say by their votes or by the elder, on Lord's day, "we withdraw fellowship from broth-

er fornicator, and on Monday to be found in his store or shop transacting business, is little better than lying."

We are to have no company with him. He should be watched however, and when he removed to another neighborhood, the elders of the congregation worshipping in the place to which he removed, should be notified of his character in order that the brethren there might let him be as a heathen and a publican.

He should be made to see and feel that there was no fellowship with Christ while he continued a transgressor.

This is the discipline I learn from the Bible. It will be effective. There is punishment in it. Cure will result from it.

"Jesus answered them, and said, My doctrine is not mine, but His that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John vii. 16-17.

So we say concerning the eighteenth chapter of Matthew, any congregation that will follow its direction in Church Discipline will know of the discipline. They will know it is from heaven, and a united, peaceful and happy band of brothers and sisters will joy and rejoice in the Holy Spirit.

The moral cement of society is virtue; it unites and preserves, while vice separates and destroys. The good may well be termed salt of the earth; for where there is no integrity there can be no confidence; and where there is no confidence there can be no unanimity.

The Beautiful City.

BY AARON PRINCE ATEN.

Down through the gloom of the mid-
night,

Cometh a glorious vision,
Breaking like beauteous sunlight
Out from Celestial Elysian.
Cometh to him upon Patmos,
Whose ear the deep thunders heard,
When through the tremblings of ether
The fathomless ocean was stirr'd.

Grander than brightening Aurora,
Removing the curtains of Night,
Unpinning the diamonds of glory
That pale in her radiant light,
Cometh the beautiful city,
The city of gems and of gold,
Flashing with sapphire and ruby,
With beauty and grandeur untold.

Upward the heavenly mausions;
In towering majesty rise,
Speaking their Architect's wisdom,
Great Former of earth and of skies;
Reared for the saints of all ages,
Immortalized, glorified souls
Ready for infinite pleasure,
As onward eternity rolls.

Brighter than orient splendor,
Than lost by the Edenic fall,
Gates by the Seraphim turning,
The flash of the jasper-laid wall,
Pavements transparently golden,
Where walk the beautiful throng,
Spanned by the arches triumphal
That echo the heavenly song.

Not by the dimness of sunlight
The eyes of the glorified see,
Purer and holier beamings
Commandeth the darkness to flee.
Lamb of the blessed evangel!
Thy glory the city shall light,
Over the sanctified spirits
Shall pour thy rich shimmerings
bright!

Systematic Contribution.

NUMBER 5

In these articles I have made no attempt to construct a system of any kind. This has already been done and done perfectly, by that Spirit which searcheth all things. My purpose has been to call attention to that system, and to show the beauty and perfectness of its parts. Christianity is a glorious system, complete within itself, and every part of it has a mutual dependence on each other. The whole system depends in a great measure upon the workings of its contribution. God has so devised that it shall be sustained by efforts upon the part of its members.

There is not one single part of the system of Christianity that exists in a perfectly isolated state. Hence none of it can be fully and perfectly comprehended without some knowledge of the whole. Every element must be viewed with its relation to some other part, and to the whole scheme of which it is a constituent.

Now we speak of the contribution as a system, but not as such in a purely isolated state; not as a scheme independent of Christianity, but as a part of it. As the solar system is made up of numerous other systems, acting with perfect regularity, and harmony with each other; being controlled by the omnipotent laws; so Christianity is a system within itself, made up by numerous agencies and instrumentalities,—all the parts of which have their relations to every other part.

A neglect or failure to comprehend the system of Christianity in all its parts, has ever been the source of error and confusion in the religious world. Men are so apt to take a part for the whole. They gather up a single truth, and without viewing it with its relation to other parts, they, Archimedes-like, rush into the temple of truth, crying, Eureka!—I have found it, and thus taking a part for the whole and laying all stress upon that single part, much confusion has been the result. This is so in the sectarian world with respect to the system of Christianity, and it is so with us, as a people, with respect to the contribution, in consequence of which we have failed in a great measure, in carrying out the glorious purposes of the Author and Finisher of our faith.

Before the physical law of gravitation was discovered by Sir Isaac Newton, the universe was a system of mysteries; the planets rolling in their orbits with their ponderous weights of matter; the flow and ebb of the tides of the seas, and a thousand other phenomena were wholly inexplicable. But no sooner had this law been discovered until a flood of light burst upon the intellectual world. So with Christianity, and the laws that govern it, which when made known to us opens up a flood of spiritual truth which tends to solve many of the great problems of life.

The poor we have with us always. The Savior stated this fact and stated it for a purpose. It is good for all coming time. Jesus knew this and therefore gave his disciples certain

rules to govern them in their relations to the poor. These regulations are given with profound exactness and with the most perfect regularity.

The poor have a right to live, they have a right to our charities, and consequently we are not absolute owners of what we possess. Beneficence is therefore a duty. Duty implies law, for there can be no duty where there is no obligation. Beneficence is of God. It is governed by law, and God's laws are all uniform. Hence, the contribution is systematic.

Each is to give. Each is to give according to his ability. Each is to give by an equality.

The next element to which I must refer is:

Each is to give willingly.

Now, to understand perfectly any one element of the contribution, it is necessary to have a comprehensive knowledge of the whole. This is quite essential in the contemplation of this subject, as well as in all others. We must view its several parts with their relation to each other.

We are to give willingly, with a view to our ability and equality. Willingness is therefore the crowning excellence of Christian contribution. But it is not all of it. It is merely the gorgeous drapery that hangs over the picture. It is the silver frame-work that contains the golden apples. Dropped from heaven, it has become the golden crown dipped in radiant glory. It takes the place of selfishness. The spirit of selfishness and that of willingness cannot exist in the human heart at

the same time. To be selfish is to be of this world—to be willing in proportion to your ability is to be God-like in Christianity. Hence, to purge the heart of selfishness and to implant in its stead the principle of willingness, is the noblest mission that can engage the attention of mortals.

Paul said to Timothy, "Charge them that are rich in this world * * * that they be rich in good works, ready to distribute, willing to communicate."

The apostle knew the necessity of this charge. He knew that some who were rich were quite liable to become selfish. Selfishness is continually at war with the contribution. It is an evil. The love of money is the root of all evil. Hence the apostle knew that if money was loved more than Christ, they who were rich in this world would become selfish and would not be willing to communicate. But to give willingly without a view to ability and equality, will not fill the divine injunction. This is taking a part for the whole. Here is the fatal mistake with many brethren. And this too is the legitimate result of that common manner of contributing seen so often in the churches.

I read in my Bible that "if there be first a willing mind, it is accepted." Reading thus far, I conclude that if there be first an unwilling mind it is *not* accepted. But it is also "accepted according to what a man hath." By this I conclude that should a man presume to give only "ten cents," when his ability and equality indicates ten dollars, it is

not accepted—not pleasing to God. I fear this is but little understood, and yet it is one of the most essential elements in the great cause of Christianity.

As a man "purposeth" in his heart, so let him give. But what shall govern this purpose? Evidently his ability and equality. He must purpose in proportion to the amount "as the Lord has prospered him." But why shall he purpose? Not that his volition should be made the standard. Not that he has the power to decide how much he must give without a view to the whole, but that he may not give "grudgingly," nor as it of "necessity," but willingly, "for God loves a cheerful giver." II Cor. ix 7.

Hence, ability, equality, and willingness, must all go hand in hand to the altar of contribution. Brethren, examine yourselves upon this point, see if you do not take one element only in the contribution. I have, within my acquaintance, some brethren that isolate willingness, who suppose that to be about all there is in the contribution. Hence, they are frequently found hunting the very smallest pieces of money from their pocket-books, when the time comes to contribute. There is no use to hide this matter, it is so. I do not say that they are unwilling, they give their five or ten cents with willingness; but not having the proper estimate before them, they commit the fatal error.

In view of this I am decidedly in favor of a system that will show each one their duty, so that when they sin, they do it knowingly and not ignor-

antly. Many noble-hearted Christians are to be found all over our country, asking to know their duty. If the churches would lay the Scriptural plan of giving, fairly before them, this difficulty would be obviated. These men never can know their duty from the broken-down, unscriptural plan so common among the churches. The legs of the lame are very unequal. Why not do away with this yoke of burden that oppresses one and eases another. The Lord can not be the author of it, for he means not that some should be eased and others burdened.

Let some scribe come out and give us a thus saith the Lord for it, or let the practice of it forever cease.

But some men will adhere to it. They seem to be so much opposed to a systematic form of contribution that when they hear a plea for system, they are ready to cry out, innovation! innovation!! You are making a creed! you are disturbing our peace! etc. But do not get nervous at this point. We shall plead for the Bible and that alone. Creeds and innovations do not arise unintentionally. These men, for the most part, have concluded that Christianity is a system with no form, nor order. If not, then why your cry, innovation?

God never accomplishes his works without law and order, and we shall not contend for anything except that which is expressed or directly implied in the Scriptures.

The most formidable of all the arguments of which I have had to contend with, thus far, has been, to

admit the ground and then reply that it cannot be introduced—the thing is impracticable. This is but begging the question. So say our religious neighbors with respect to our plea upon the means of salvation. They admit the ground but tell us we cannot introduce it—it is impracticable, uncharitable, etc.

What an argument! How people quail under the power of such logic.

I shall crouch to no milk-and-water position. I glory in the spirit that will say the right and contend for it. Though darkness may be before us, it is enough to know that our Lord has taught it.

The time has fully come when we must awake upon the money question. Any narrowly-pinched, and niggardly financial church policy will inevitably dwarf us, so long as we adopt it. We are dwarfs to what we should be. The gospel is the power of God unto salvation, but we are to let it run—have free course—and not throw around it, the chains of selfishness. A systematic contribution is calculated to give it access to the hearts of the people, in a way, too, that it cannot become a burden upon either the poor or the rich.

It is said that John Wesley gave during his life, more than one hundred and forty-four thousand dollars. This was accomplished by so systematizing his contributions as to give of his income when need was required. When his annual income was only one hundred and fifty dollars, he gave away ten dollars, and lived on one hundred and forty

dollars. The next year he received an income of three hundred dollars; he still lived on one hundred and fifty dollars, and gave away one hundred and sixty dollars. The next year his income increased to four hundred and fifty dollars and the fourth year to six hundred dollars. He still adhered to his old plan of living, and devoted the remainder to charitable purposes.

Upon one occasion he was suspected of having a large quantity of silver plate, and he was called by the authorities to make a report of the same, to which he replied:

"Sirs:—I have two silver teaspoons at London and two at Bristol; this is all the silver plate which I have at present; and I shall not buy any more while so many around me want bread.

I am, sirs, your most obedient servant,
JOHN WESLEY.

The Macedonian Christians are said to have given "first their own selves to the Lord." Hence they were willing to give even beyond their own ability.

Nathaniel Cobb once said, "I will never be worth more than fifty thousand dollars. I will give one-fourth of the net proceeds of my business to charitable and religious uses. If I ever become worth \$20,000, I will give one-half of my profits; if I ever become worth \$30,000, I will give three-fourths, and the whole after I become worth \$50,000; so help me God, or give to a more faithful steward and set me aside."

It is said that Mr. Cobb was faithful to this plan, and with all his giving, he arose in financial ability to

fifty thousand dollars, and then gave away all his profits. Upon his death bed he remarked that by the grace of God he had been enabled to give away more than forty thousand dollars.

How different such examples as these compared with the frequent excuses of many professors of christianity! They now say, "I can't give," or, "I suppose I *must* give something," and then hunt for the smallest pieces. If christians would learn to send their fortunes on before them, and drop them into the eternal treasury, where no moth nor rust doth corrupt and where thieves do not break through and steal, then when death with his chilling blast stands before them, like an iron-clad warrior, they would fear no evil, nor feel its poisonous breath. They would but feel that they had laid up their treasures in heaven, and were now going home to enjoy them.

"Nothing truly can be termed mine own,
But what I make mine own by using well.

Those deeds of charity which we have done,

Shall stay forever with us; and that wealth

Which we have so bestowed, we only keep;

The other is not ours."

E. YOUNKIN.

Remember now thy Creator in the days of thy youth; while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.

Our New Minister,

AND WHAT HE ACCOMPLISHED

BY S. J. CLARKE.

CHAPTER VI.

As we have learned, the principal cause of the decline of the church in Melville, was the want of an efficient eldership. The elders, though good men, without reproach in the world, could not realize the responsibilities resting upon them; felt themselves powerless to perform the work. No plan of action had ever been agreed upon by them for the prosecution of the work, nor was one thought by them to be necessary. Meeting together now and then, more by chance than design, they would converse in reference to the affairs of the congregation, and greatly lament the existing state of things.

The deacons, also, were without organization, and, though it was said they were the financial officers of the congregation, they knew nothing about its finances. Whether the members were doing their duty in giving of their means for the promotion of the Lord's cause, they could not say; in fact, it would be hard to say they thought anything was positively required of them. All matters pertaining to the finances was attended to by the elders, if attended to at all, the deacons satisfying their consciences with having discharged their whole duty in passing the emblems to the congregation.

Mr. Sinclair soon saw the diffi-

culty the congregation was laboring under, and immediately set about the work of reformation. Inviting the officers to meet with him for consultation, he freely canvassed with them their respective duties, and urged upon them the necessity of thorough organization, in order that they might discharge such duties in a faithful manner. It was decided that all matters pertaining to the spiritual welfare of the congregation was to be attended to by the elders, while matters pertaining to its temporal welfare was to be left solely to the deacons. This by all was agreed to be the Scriptural plan. Agreeable to the advice of Mr. S., the officers immediately set about the work of organization. The elders organized by selecting one of their number as moderator, and another as clerk of their meetings. They then agreed that the one selected as moderator, should act as such at all business meetings of the congregation. For the present the town was divided into four districts, corresponding to the number of elders in the congregation, and each district was placed in charge of an elder, who was especially to attend to all matters within his district relating to the work, although he was not to be limited as to territory, but was allowed and urged to work wherever he thought good might be accomplished. This division of territory was thought best in order that they might know none were neglected.

The deacons organized in the same manner as the elders, with the addition of electing one of their

number as treasurer, and adopted the plan of dividing the town into districts, with one of their number over each district to look well to the temporal wants of all members residing within his district.

"To set in order the things that are wanting in every city," is the duty of an evangelist, and requires great care and good judgment. To keep things in order ever afterwards requires that the evangelist and officers selected and ordained should ever be watchful, looking well to the interests of their congregation. Many congregations after being organized upon a Scriptural plan, neglect to so continue. Now that the work of organization is complete in the town of Melville, we trust all will go well with them in the future.

CHAPTER VII.

Mr. Sinclair, in engaging his services to the congregation in Melville, did not necessarily conclude that his whole attention was to be given to the affairs of that congregation, although that was to be his first care. As opportunity afforded, he proposed to work in the surrounding country, organizing new congregations wherever practicable; strengthening those already in existence. And right here he proposed to make use of whatever available talent the congregation at Melville possessed. He was determined that no excuse should be offered by a single member for neglecting his duty in using whatever talent may have been committed to his care by the great I Am. Too often the ex-

cuse is offered by the members of Christ's body that there is nothing they can do, because, forsooth, they may not be possessed of the talents of a Luther, Calvin, Wesley, or Campbell. "If I could be instrumental in the conversion of great numbers of my fellow-men," says some would-be reformer, "gladly would I work in the Lord's cause. I would then be willing to devote my whole life to the work, but what can I do now? I cannot proclaim the unsearchable riches of Christ from the pulpit—in prayer I am not gifted, and my conversational powers are poor indeed." Ah, my brother, do you not underrate yourself? Think you in order to save a soul from death it is necessary for you to publicly proclaim Christ and him crucified from the pulpit, or be "gifted in prayer" as was the Boston preacher, who, on one occasion, had said of him that he "made the finest prayer ever delivered to a Boston audience?" No, you can proclaim a "risen Savior" to a sin-famishing world in a spotless life, and a life of love and good works as well as from the pulpit. And a prayer offered from the heart of one who puts his trust in God and Him alone, is always accepted, though the words may be few and poorly expressed. The man praying in the Temple, "God be merciful to me a sinner," went down to his house justified, rather than the wealthy Pharisee, who, probably, prided himself upon being "gifted in prayer."

About four miles from Melville, in a district known as Elmwood, dwelt two widowed sisters who were

members of the congregation in Melville, and who had long been trying to obtain religious services in their immediate neighborhood, but without success. The neighborhood did not have a very enviable reputation, and for that reason had been neglected by those engaged in sowing the good seed of the word. To Mr. Sinclair they made an appeal, and he, perceiving that here was a good opening for the payment of some of the talent of the congregation, immediately took steps for the organization of a Sunday School.— Stating his desires to the congregation, he asked if there was not some present who would volunteer for the work. Some three or four signified their willingness to engage in the work and without delay the school was organized.

The school, at first, did not promise success, as but few attended and these not from a desire to learn the right, but in order that they might, as it was said, have a good time. Mr. Sinclair would not allow his volunteers to become discouraged at their present want of success, but by his presence, when possible, and by his well-timed words of advice, he encouraged them to persevere.

Soon it became apparent that the heaven was working, as, one by one the parents of the children came to the school and seemed to take an interest in its success. Now it was thought best that short religious exercises should be held for the benefit of the older persons in attendance. At the suggestion of Mr. S., those having charge of the school made an appointment for social worship on

each Lord's day, one hour before the commencement of the school exercises. An invitation was extended to all to attend these meetings. On the first Lord's day, many came out of curiosity to see what was to be done. Mr. Sinclair did not think it best for him to attend, desiring that his volunteers should rely upon their own individual efforts to interest those in attendance. The young brethren imploring the assistance of the great Ruler of the universe, went duly to the work. The exercises consisted in reading a portion of the Scriptures, singing, prayer, and short addresses. The exercises doubtless were interesting, as the following Lord's day a still larger crowd was in attendance, and all, without exception, conducted themselves in a becoming manner. And so, week by week, meetings were held, conducted wholly by the young members of the Melville congregation, until it became apparent that the field was ready for the harvest, and then Mr. S. consented to deliver a series of discourses, giving all a chance to obey the word. The meeting was held, continuing some ten or twelve days, resulting in the gathering into the fold of some thirty or forty souls. A congregation was formed, which, in due time, was duly officered, and from that time the character of the neighborhood was changed. All this the result of the the employment of talent that probably would have lain dormant but for having been controlled and directed by one who could realize the work that could be accomplished by even those of a limited capacity.

(To be continued.)

Annual Missionary Meeting of First District, held at Du Quoin, Illinois.

TUESDAY MORNING.

July 26, 1870.

Met at the Christian Church at nine and a half o'clock, was called to order by Bro. Clark Braden, and after singing and prayer, the following organization was effected:

President, G. P. Slade, of Centralia; Secretary, R. J. McElvain, and Assistant Secretary, G. L. Wharton, of Carbondale.

On motion Bros. Braden, Wheatley, and Howard were appointed a committee to supply all deficiencies that might occur in the programme during the meeting.

Discussion of the "Evangelist," was engaged in by Bros. Braden, Howard, Thornberry, Leonard, Cox, La Grange and Slade.

Adjourned until 2 o'clock, P. M.

TUESDAY AFTERNOON.

Met pursuant to adjournment.

Bro. S. W. Leonard opened the discussion of "Church Music," with an able discourse, and was followed by Bros. Braden, Wheatley, Wharton, Thornberry, Slade and Cox. Bro. Wm. Rhodes being absent, the committee selected Bro. Slade to preach Tuesday night, which he did on "Church Discipline."

Adjourned.

WEDNESDAY FORENOON.

Met at 9 o'clock, A. M., Bro. Slade in the chair.

First hour spent in social meeting. The discussion of "Church Discipline" was then introduced by Bro.

Braden, who was followed by Bro. Slade, Thornberry, La Grange, and Cox, but time expiring, adjourned to 2 o'clock P. M.

WEDNESDAY AFTERNOON.

Discussion of "Church Discipline" was again introduced by Bro. Slade, and was participated in by Bros. La Grange, Braden and Thornberry, after which Bro. Thornberry delivered an able discourse on the "Deaconate," then adjourned until evening meeting, which consisted in a discourse on "Church Finances" by Bro. Thornberry.

THURSDAY MORNING.

Met at 9 o'clock A. M., Bro. Slade presiding.

After reading forty-fifth Psalm, and prayer, the members engaged in social meeting for half an hour.

Bro. Newton Mulkey then opened the discussion of "Preaching and Teaching," in a discourse; and was followed by Bros. Braden, Thornberry, Slade and Cox.

Bro. J. C. Reynolds offered the following resolution which was unanimously adopted:

RESOLVED, That a committee of three be appointed to report to this meeting:

1. A list of all the congregations in the First Missionary District.
2. A list of all the preachers and their post office addresses.
3. A list of suitable places in the District for holding protracted meetings during the coming autumn and winter.

Committee: Braden, Thornberry and Isaac Mulkey.

THURSDAY AFTERNOON.

Met at 2 o'clock P. M.

Bro. Isaac Mulkey then opened the discussion of "Prayer Meetings" and was followed by Bros. La Grange,

Braden, Thornberry, Newton Mulkey, Walker, Cox and Reynolds.

Meeting then adjourned until evening meeting, which consisted in a discourse on "Woman's Work in the Church," by Bro. Braden.

FRIDAY MORNING.

Met pursuant to adjournment. Bro. Braden in the chair.

The delegates present, and those having attended the meeting, and the churches represented by them, were then enrolled.

By motion then appointed Bros. Isaac and Newton Mulkey and Wheatley, a committee to nominate an executive Missionary Board for this district and report afternoon.

Bro. Braden then read a very lengthy discourse on "Co-operation," after which adjourned.

FRIDAY AFTERNOON.

Met at 2 P. M. The committee appointed for the purpose of nominating an "Executive Missionary Board," reported as follows:

For Board, Wm. Rhodes, L. H. Caldwell, John Ford.

For Cor. Sec'y., G. P. Slade.

By motion, Board was accepted.

Bro. Thornberry then arose and offered the following resolution concerning Bro. Braden's departure from Southern Ill.:

WHEREAS, Bro. Clark Braden, having labored in the cause of the Master in Southern Ill. for six years, as Teacher, Preacher, Debater and Printer, and as he is now about to leave us.

Resolved, That we present our thanks to Bro. Braden for his faithful labors and sacrifices in the Master's cause and for the grand impulse given by him to the cause of general education. And that we sincerely sympathize with him in the

afflictions of his family and the loss of a dear wife, and promise that our prayers and sympathies shall go with him whithersoever he may go.

Resolution unanimously passed.

Bro. Braden then offered his letter of commendation from Carbondale church, and asked the meeting to endorse it, which was done. Motion then passed to appoint 3 or 5 delegates to the State Missionary meeting at Chicago, commencing Aug. 29th, and the following brethren were selected: Slade, La Grange, Thornberry, Braden and Isaac Mulkey.

The committee appointed to report the Preachers, congregations and suitable places for holding meetings in the district, then made a partial report, after which adjourned till evening meeting, which was conducted by Bro. La Grange in a discourse on the "Use of the Old Testament."

SATURDAY MORNING.

Met at 9 A. M. List of churches completed, and names of Preachers were given.

Bro. Cox gave a report of his work since May 22nd, as follows:

Received at McElvain School H.,	\$	0.25
" " Linn, "		8.25
" " Horse Prairie, "		10.50
" " Richview, "		1.00
" " Old Union, "		7.25
" " Dry Arm, "		0.25
" " Howard, "		1.00
" " Liberty Hill, "		7.50
" " Little Grove, "		5.65
" " Eight Mile Prairie, "		0.85
" " Cairo, "		1.70
" " Du Quoin, "		2.00

		\$46.00
Received from Carbondale S. S.,		\$5.00
" " " Church,		5.00

Total receipts of Bro. Cox, \$56.00

The following is the result of Bro.

Young's work as reported by Bro. Cox:

Received from Cairo Church.	\$6.30
" " Elkville "	15.00
Total receipts of Bro. Young.	\$21.30
" " " Cox.	56.00
Whole amount.	\$77.30

Bro. Young being absent, he was unable to give a report of his expenses, but Bro. Cox reported his as follows:

For Traveling Expenses.	\$5.00
" Postage.	2.35
" Printing.	10.00
" Laboring.	13.20
Paid Bro. Braden for previous ex.	13.45
Total Expenses.	\$47.00

Adjourned.

SATURDAY AFTERNOON.

Met at 2 P. M., and concluded to have four quarterly meetings in the district; first one at "Mill Creek," Randolph Co., commencing the second Thursday in Sept.; second one at New Columbia, Johnson Co., commencing Tuesday before the second Lord's day in Oct.; third at Herrin's Prairie, Williamson Co., commencing first Lord's day in Nov.; fourth at Enfield, White Co., commencing first Lord's day in Dec.

It was agreed that the next annual meeting should be held at De Soto, Jackson Co., commencing on the last Tuesday in July, 1871.

It was moved that a synopsis of the minutes be published in the "Gospel Echo," after which adjourned.

LORD'S DAY.

In the morning Bro. Reynolds preached in the Christian Church, and Bro. La Grange in the Metho-

dist Church. At night Bro. Thornberry preached in the Baptist Church Bro. La Grange in the Christian Church and Bro. Reynolds in the Methodist Church.

G. P. SLADE, President.

R. J. McELVAIN, Secretary.

Debate between Pres. J. W. Butler and Wm. Underwood.

The following is a synopsis of the Debate between Pres. J. W. Butler and Wm. Underwood, P. E. of the M. E. Church, held on March 6th, 1870, at Elmore, Peoria Co., Ill.:

Do the scriptures teach that christian baptism is for (that is, in order to) the remission of sins?

BUTLER'S OPENING ADDRESS.

The object of the remedial system is to glorify God in the salvation of man. God's plan of redemption is a perfect system. A system always consists of parts, and union of those parts. If any part is taken out, as a system it is destroyed. There are three grand causes in man's redemption.

1. The moving cause, which is the love of God.
2. The meritorious cause, which is the blood of Christ.
3. Instrumental cause, which is made up of many items, one of which is christian baptism.

Argument 1st, founded on Acts IV, 12; "There is salvation alone in the name of Jesus Christ. Disciples were anciently baptized into the name of Jesus." Math. xxviii:19.

Argument 2nd, Acts II-38. Re-

pent and be baptized in the name of Jesus Christ *for the remission of sins*. The truth of our proposition is here asserted in the very words that we have used in stating the question.

Argument 3rd, John III: 3-5; except a man be born of water and of the Spirit he cannot enter into the kingdom of God. A man to enter into the kingdom of God must first receive *remission of sins*; hence, a man must be born of water in order to receive remission of sins.

UNDERWOOD'S FIRST REPLY.

Baptism, he tells us, is the instrumental cause of man's redemption. We can find other instrumental causes. To the apostles Christ said, "Whosoever sins ye remit they are remitted." An Apostle, or preacher, according to his theory, may send men to hell by refusing to baptize them. Baptism may be a *type of salvation*—*ceremonially* it may remit sins. Instrumentally never. Math. XVIII: 19 and Acts IV: 12.

If he shows that a man is baptized into the name of Christ, he does not prove that it is anything more than a type.

He that believeth and is, (has been) baptized shall be saved. We are baptized by the authority of Christ. John III: 3-5.

Justification, or pardon takes place in the mind of God, regeneration in the heart of the person regenerated. The turning out the strong man armed. How is a man born again? By water *even* the spirit. The spirit cleanses the heart and puts new things into it. Rom. VIII: 2. The

Law of life in Christ Jesus has made me free from the law of sin and death; neither of these laws are written. The law of life is the *power* of the spirit of God. Paul gives us the process of remission, or salvation. Who shall deliver me from the body of death? The life power of the Holy Ghost, hath made me free from sin. He *sees* Jesus, believes, springs to his feet saying "I thank God."

I John V: 1- Whosoever *believeth* that Jesus is Christ is born of God, (verse 4th) this is the victory,—even *our faith*.

BUTLER'S SECOND ADDRESS.

My brother speaks of *other* instrumental causes as though any one held that baptism was the only instrumental cause! Faith and repentance are also instrumental causes.

If his argument, in regard to the refusal of the ministers to baptize, be a good one, then faith is not an instrumental cause, for faith comes by the word preached. My friend asserts that, if baptism has any connection with remission of sins, it is typical. We answer that there is no proof of baptism being a typical institution.

John iii: 3-5. My brother says, "Born of water *even* the spirit."—How would it do to read, "repent *even* be baptized?"

Rom. viii: 2. The law of the spirit of life in Christ Jesus is the *gospel* indited by the spirit and through it we are made free. It is the "*power of God to salvation*."

My friend reads, I John v: 1, "Whosoever believeth that Jesus is

the Christ is born of God." We answer, if this passage proves that believing is the *only* act or condition of being born of God, then 1st Peter iii: 21 would prove that baptism is the only condition of salvation: but no one believes this.

UNDERWOOD'S SECOND REPLY.

Faith is a condition, but not an instrumental cause of remission.—Preaching is an instrumental cause, but the cases are not parallel. If I refuse to preach you can believe, and "whosoever believeth is not condemned."

Acts 2: 38 is an isolated passage: a similar or parallel passage cannot be produced. Peter was talking to Jews, who understood the nature of emblems. If he had told them to offer sacrifice for sin according to the law, they would have understood that it was typical, not instrumental. They would also understand that baptism was typical, not instrumental. It is an *assistance* to the sinner, as the offering was to the Jew toward remission.

John iii: 5. And, has not *always* the meaning of even—but has here; no where else is water mentioned in the connection. Whosoever believeth, whether he has been baptized or not, is born of God.

BUTLER'S THIRD ADDRESS.

My friend's assertion that Acts ii: 38 is an isolated passage, reminds us of the boy, who, having been knocked down by a companion, springs to his feet exclaiming, "you can't do it again." He admits that baptism, however, is an *assistance* to the sinner as the offering for sin

was an assistance to the Jew, toward remission.

Argument 4th. Acts xxii: 16. "Arise and be baptized and wash away thy sins, calling on the name of the Lord." My friend must take the ground that, 1st, the *water does really wash away* sins; or 2nd, that baptism is an instrumental cause, or 3rd, that the passage is *not true*.

Argument 5th. Rom. vi: 3, 4, "baptized into Jesus Christ." "baptized into his death." The blood of Christ flowed in his death. This blood is the *meritorious* cause of remission of sin.

Argument 6th. Gal. iii: 27. "For as many of you as have been baptized into Jesus Christ have put on Christ."

UNDERWOOD'S THIRD REPLY

Water did not remove the leprosy from Naaman as an instrument.—Math. xii: 3-7. David eat the shew bread, the priests profane the temple. I will have mercy and not sacrifice. Ceremonials, always gave way to moral commandments.—Where persons cannot be baptized, must give way.

Acts xxii: 16, "Arise and be baptized and wash away thy sins."—Typically, baptism may wash away sins, but not as an instrument.

Rom. vi: 4. It may be possible that water is alluded to in this baptism, in its typical form, but if the person is buried under the water, *he must be raised by the power of faith in God*.

BUTLER'S FOURTH ADDRESS.

I ask my friend, were the waters of Jordan an instrument or means in the hand of God in the cleansing

of Naaman? would he have been cleansed had he refused to dip?

My friend asserts that where baptism is impossible a man may be saved without it. But the question is, When baptism is administered, is it for remission of sins? In the case of Saul, let me ask *what was his baptism for?* It can only be answered, it was a means or instrument "*for the remission of sins.*"

Rom. vi: 4. If this language is typical let him prove it—not merely assert it.

In John xii: 42, 43. It is said that many of the chief rulers *believed* on him, but because of the pharisees they did not confess him; for they loved the praise of men more than the praise of God. I will ask my brother the question, were these men (who refused to *confess* their faith in Christ, and who, notwithstanding they *believed* on him, loved the praise of men more than the praise of God) born of God? Were they of the number of whom it could be said, "*whosoever believeth is not condemned?*" This passage forever settles the question as to faith alone.

Argument 7th. 1st Peter iii:21. The like figure whereunto baptism doth also now save us, &c. The sense in which baptism saves us is as a means of remission.

UNDERWOOD'S FOURTH REPLY.

The dipping of Naaman was not an instrument, but typical—a symbol—nothing more. Did the blood of animals instrumentally take away sin under the law? It may have done so typically. So may baptism typically wash away sins.

The Friends or Quakers do not believe in baptism, will they be lost? If baptism is at all a means or instrument is it a typical one?

Acts x:43. Peter at the house of Cornelius said, whosoever *believeth* on him shall receive remission of sins. There is here not a word about baptism.

I Peter, iii:21 does not say that baptism saves us as an instrument, but typically, figuratively. It could not wash away the filth of the flesh—that is, could not wash away sin.

BUTLER'S FIFTH ADDRESS.

Is the filth of the flesh sin? Peter here says that baptism is not for the purpose of washing the body and thus cleansing the flesh, but is the answer of a good conscience toward God.

The blood of animals was certainly used as an instrument or means of remission of sin. Remission of sin was promised, on condition that the offering should be made. Whosoever refuses to be baptized cannot be saved according to the *remedial system*. If my friend desires to vouch for the salvation of the Quakers, let him do so. God makes no provision (in the Gospel) for the salvation of men who conscientiously refuse to obey his commandments.

Argument 8th. Mark xvi:15, "He that believeth and is baptized shall be saved." The Savior here presents baptism as necessary to salvation.

Argument 9th. Acts x:43-48. Through His *name* whosoever believeth on Him might receive the remission of sin. 48th verse—and

he commanded them to be baptized in the *name* of the Lord Jesus.

Argument 10th. "God be thanked that (though) ye were the servants of sin, ye have obeyed from the heart that *form of doctrine* which was delivered you, being *then* made free from sin ye became the servants of righteousness. Rom. v:17-18. Obedience to the form of doctrine is here made necessary to remission of sins.

UNDERWOOD'S FIFTH REPLY.

Any man who refuses to obey commandments willfully cannot be saved. The baptism in Acts ii:38 is only used typically, or as a sign. There are many declarations such as "saved by *faith*" whosoever *believeth* is not condemned." Mark xvi:15. "He that believeth and is baptized." An infant who has been baptized may afterwards *believe*, and it may be said, believes and is (has been) baptized. If not, infants may be damned because they cannot believe.

Acts x:43-48. Cornelius was a devout man. The Holy Ghost fell on him and those present; were they baptized for remission of sins?

BUTLER'S SIXTH ADDRESS.

Acts x:43-48. Cornelius was a *devout* man, but not a *saved* man. Acts xi:14. They were previously baptized with the Holy Ghost, but this did not change the design of the water baptism. The Holy Ghost baptism was extraordinary. It is not received now. If you claim it, you ought to show the proof by speaking with tongues &c.

Argument 11. In the Apostolic age believing penitents were baptized straightway. Acts ii:41. They

that gladly received the word were baptized. Acts vii:12-13, when they believed Philip they were baptized, both men and women. Verse 38, the eunuch was baptized at once and went on his way rejoicing.

Argument 12th. Titus iii: 5, and Ephes. v: 26, saved by the *washing* of regeneration and renewing of the Holy Ghost. The church sanctified and cleansed with the washing of water by the word.

Admissions of opponents. Meth. E. discipline, page 107. The minister prays that the person coming to baptism may receive remission of sins.

Testimony of Wesley. Wesley's notes, page 340, in regard to the case of Paul, "Baptism administered to a real penitent is both a means and seal of pardon, nor did God ordinarily, in the primitive Church bestow this on any, unless through this means."

Watson's Theological Institutes, page 624. I Peter, iii: 21, speaking of baptism says it is an act "which is also obviously an act of faith, *in order to the remission of sins.*"

In regard to my friend's quotations intended to prove faith alone, I again call upon him to notice John xii: 42-43. These persons are said to have *believed*, but would not confess Him. Were they saved by *faith alone*?

UNDERWOOD'S SIXTH REPLY.

My friend and his brethren make sport of the mourner's bench.— I refer them to I Cor. xiv: 21 to 25. A person is there represented as coming into the assembly and being

convinced, *falling down*, and reporting that God is in them. Does he go and submit to immersion? Paul here tells us how they got religion at Corinth. Paul also says, 1st Cor. i: 14. I thank God that I baptized none of you but Crispus and Gaius, &c. He also says, Rom. iii 20, by the deeds of the law no flesh shall be justified. Baptism is a deed of the law.

Mark xvi:16. It is true that we baptize persons and even children in order to their salvation. They are in the covenant and therefore entitled to the seal.

I do not deny that persons were anciently baptized. The eunuch *believed*, and therefore was not condemned, before baptism. The "gospel is the power of God to salvation to every one that *believeth*." *I am willing to baptize any one immediately who will profess his faith in the Savior with all his heart.*

BUTLER'S SEVENTH AND CLOSING ADDRESS.

The quotation from 1 Cor. xiv: 22-25 is not a case of conversion but is intended to show the utility of teaching. [Bro. Butler did not notice the quotation from 1 Cor. i: 14. Had he done so, he would, of course, merely have referred the audience to Acts xviii: 1-8, to show that although Paul baptized but few, yet "many of the Corinthians hearing believed and *were* baptized," nevertheless, and this was the manner in which they "got religion" at Corinth.]

My friend says the eunuch *believed* and was therefore saved. I will ask him *what was he baptized for?* In reply to his repeated as-

sertions in regard to "faith alone," I again for the third time ask him to tell me if the persons mentioned in John xii: 42-8 who *believed* yet would not confess, and who "loved the praise of men more than the praise of God" were *saved* by their *belief* or "faith alone." He assures us he is ready to baptize any one who believes with all his heart. So am I. This is in accordance with our *teaching* and *practice*. Why does he not so teach and practice? [Bro Butler here recapitulated the 12 arguments already advanced by him, together with the admission of opponents, and closed.]

UNDERWOOD'S SEVENTH AND CLOSING REPLY.

The Methodist E. Discipline. The conditions of membership is in the articles of faith. Wesley does not believe in, but denounces the doctrine of baptismal regeneration. Watson does not say that baptism is in order to remission of sins. [Here Bro. Butler said very mildly, "He does."] Methodists are not required to indorse everything contained in the "doctrinal tracts" and "Watson's Institutes" though published by the authority of the general conference.

[Mr. U. next recapitulated his previous replies, not forgetting to reiterate, "He that *believeth* is not condemned," but entirely forgetting to notice the thrice-repeated reply contained in John xii: 42-3.]

Boast not thyself of to-morrow, for thou knowest not what a day may bring forth.

BLANDINVILLE, Ill, July 27, 1870.

Editor's Gospel Echo :

"On Wednesday before the fifth Lord's Day in May, I began my promised missionary meeting in a chapel belonging to the United Brethren, about seven miles northeast of Macomb. I say began for I did not close it in said chapel. Three of the trustees of the house had given their consent that I should use it, and everything went on swimmingly till a few days before my meeting was to begin, when their preacher, the Rev. (?) Mr. Coates, appeared in the neighborhood, warning his people against the heresy of Campbellism. On Lord's Day he refused to make known my appointment, and appointed a prayer meeting for Wednesday evening, so as to occupy the house themselves. How it stirs up the piety and zeal of the self-styled orthodox, when one of our brethren comes into their midst! That ancient personage, sometimes compared to a roaring lion, is not considered half so dangerous a foe of "orthodoxy." However, it was pretty generally understood in the neighborhood that I would be present, and in the evening a numerous congregation gathered in. On entering the house, I found the Rev. gentleman mentioned above occupying a front seat, not yet having begun their services. On introducing myself (he knew me very well in Blandinville) the following conversation, in substance, followed :

Hallam—"I believe it is expected that I will address the people here this evening."

Coates—"Well, no. We had a prayer meeting appointed for this evening."

H.—"I am surprised, sir. I was told that this house had been obtained for my use in conducting a meeting of several days, to begin this evening."

C.—"We understood—we did not know—are you orthodox! Only orthodox denominations can have the use of it."

H.—"Orthodox! Will you please explain yourself? We profess to be governed in all things by the Word of God, and define our position by its teachings. In all my reading of that sacred volume, I have never seen the word "orthodox." What does it mean?"

C.—"It means—it is—I can't exactly—it would take a long time to explain it."

H.—"If a man believes all the Bible teaches, and tries to obey all its commandments, that he may enjoy its promises, would he be orthodox? Would that constitute orthodoxy?"

C.—"I—I don't know, but—I—should think it ought to."

H.—"Well, then, if that will do, you need give yourself no farther trouble on my account; for that is exactly the position I and my brethren occupy. So, I suppose, I may preach here this evening?"

C.—"Y-e-s, I guess so."

I did not wait to be urged, but inviting him into the pulpit with me, I opened the exercises, and then read Acts XXVIII 22, "But we desire to hear of thee what thou thinkest; for as concerning this sect, we

know that everywhere it is spoken against."

You know, brethren, under the circumstances, about what I would say with such a text. I think that our "Benighted Brethren," as Bro. Dibble calls them, received some rays of truth and Gospel light. At the conclusion I asked my Rev. friend to lead the congregation in prayer, and in doing so he indorsed every thing I had said, from the text to the final amen.

I again appealed to the trustees for the use of the house, and the only two present gave their consent, one of them, of the German persuasion, with the proviso that "he would not be responsible for any after-claps what come afterwards." They had been threatened by the preacher with the terrors of the conference.

After the dismissal, in talking with one of our friends, he said, "I dosh like de sermon wery vell; but I cannot tell vhedder it be orthodox or not." Poor fellow! Like many others, he knows no more of the Bible or real orthodoxy than the man in the moon.

The next evening we were on hand at the appointed time, but during the day our Teutonic friend had discovered that the sermon was not orthodox, and we found the house locked against us. We stood knocking for admission, but no one opened. One of the trustees wanted to knock hard enough to effect an entrance anyhow, but I would not consent. About a hundred persons were gathered around the door, and while they made themselves as comforta-

ble as possible on the steps and platform, I discoursed to them on some of the precious truths of the ancient Gospel. At the conclusion I shook off the dust of my feet as a testimony against them, with the assurance that inasmuch as they have done it unto one of the least of Christ's Disciples they have done it unto Him.

We removed to a school house in the neighborhood, and continued over Lord's day. As the immediate result, one lady made the "good confession." Besides this, a triumph for the truth was gained in the hearts of the people that ought to be followed up. A great victory might be gained there now. Our persecutors, on the other hand, ruined their own influence in the community, so that outside of their own small clique they have no power whatever. Their preacher had stayed to defend them, and I gave him every opportunity, but he made no attempt. I challenged their denomination, but as yet have heard of no inclination to accept. I should be glad of the opportunity of exposing the hideousness of their benighted position in that community.

Yours for the truth,
S. K. HALLAM.

For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile; let him eschew evil and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous.

Home.

In early years of childhood we learn to look with love upon the spot which we call home. Around it our best earthly love lingers; with it are associated all the joys of life, and although sorrow may sometimes partially blight its pleasures, and misfortune and disappointment hover with dark wings around the fireside, it is still home to us—the one place on earth in which we may find peace and quiet, unmolested by the strife and unceasing cares of the world; where love is the law by which we rule and are ruled; where heart responds to heart, and where the golden rule is daily practiced.

Happier is he who has such a home than he who has accumulated gold. Wealth will not bring true happiness to the human heart. It leaves a void which all the wealth of ages cannot fill. We long for something better than the vain pomp and idle show of the world; we would build our earthly happiness upon a firmer foundation, upon a broader, nobler plan. A home founded upon the broad foundation of true and honest love, will firmly withstand the storms of life, and each disappointment that meets us in the outer world, will draw us nearer to the loved abode.

Beyond the home there is little in this life to be enjoyed; then let us put forth all our best energies in making home a pleasant place, in freeing it from the dross of the world, and in keeping it unsullied by vile words and impure thoughts. But even here where we seek solace

from all the trials of life—even this dear spot must be invaded by the enemy of all mankind. Death, with ruthless hand, will claim the loved ones of our homes; silently he steals into the sacred precinct, and with his cold and icy hand clips asunder the slight thread of life. Where now are the dear ones whom we loved so tenderly? The answer is softly whispered, "They have gone home." They have crossed over the river; they have reached the farther side, and have entered into the heavenly mansion prepared for the righteous; they have gone to join the family of God, to enjoy the everlasting joys of that home above, which is incorruptible, and which fadeth not away. Oh, blessed thought! When our earthly home will have faded, there will be a home above which remaineth forever and forever. In it we will form an unbroken family at God's right hand, and around His throne chant anthems of praise to His holy name. Let us, dear reader, strive earnestly to gain this heavenly home. Laying aside every weight, and our besetting sins, we will endeavor to run with patience the race that is before us, and He who has promised ever to be with us will guide us safely through our journey, and give us at last an admittance into His peaceful kingdom. JENNIE COOK.

Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.

GALESBURG, ILL., July 6th, 1870.
 Bro. Garrison :

I notice in the last *ECHO* that you and Bro. Coffey have a very knotty question on hands about infants and idiots. There are two kingdoms on earth—Christ's kingdom, and the devil's kingdom—and only these two spiritual kingdoms. Question—to which of these kingdoms do they belong? I answer they do not belong to either, but are infant heirs of Christ's kingdom by virtue of their birth of Christ, the King, and will remain infant heirs until they die, or become saints or sinners. If they die or become saints, they enter Christ's kingdom; if they become sinners, they enter the devil's kingdom. Christ's kingdom is composed of saints; the devil's kingdom of sinners. Infants and idiots are neither saints or sinners.

If Christ is the father of all the human family when born into the world, the foregoing must be true. For truth of the proposition that he is, I refer you to two articles I have written for the *ECHO* on the atonement. From my standpoint this is a very easy question to settle, as are many others in the Bible, that I could not settle from yours and Bro. Coffey's standpoint, which I suppose you occupy. All infants, idiots and all God's people, from Adam to the day of pentecost, occupied the same position; did not belong to either kingdom, but were heirs to Christ's kingdom—infants and idiots by natural birth, the balance of God's people by faith and obedience to God. Therefore, there

is not an indispensable necessity that the whole human family be in one or the other of these two kingdoms, as some seem to suppose, until they arrive to their majority, which is their ability to choose which kingdom they will serve in. This forces them into the one or the other kingdom.

I have suggested these thoughts because of your request for further light on the subject from the Bible.

Yours truly,
 JOHN B. VIVION.

Editorial Correspondence.

BROTHER GARRISON :

Dear Sir :—Since my last letter, I have visited the brethren of Twin Grove, Bloomington, Shirley, Atlanta, Sugar Creek, Lincoln, Elkhart, Williamsville, Du Quoin, Charleston, Mattoon, Antioch, Shelbyville, and Carrolton. I spent one Lord's Day with the brethren at Twin Grove. This is a country church in McLean Co. The brethren are nearly all farmers and many of them in very fine pecuniary circumstances. They have been greatly blessed by our God. Their industrious toil has been bountifully rewarded with abundant harvests. Consequently, many of these brethren are now the possessors of "much goods." They are a kind-hearted, hospitable band of brethren. They have a very interesting Sunday School. I found a larger per cent. of *men* and *women* in this School than any one I have visited. Brother W. C. Poynter and John W.

Owen are preaching for them.— These good brethren of Twin Grove are doing a noble work in their own vicinity, but they are abundantly able to do *much more* abroad for the cause of Christ than they are doing. May I not indulge the hope that they will, in the future, do more than they are now doing?

I also spent one Lord's Day at Bloomington; preached two discourses, attended their very orderly and well regulated Sunday School, immersed two persons, and received a liberal Missionary Contribution. The two persons baptized were a man and his wife. The man, without even waiting to complete his change of apparel, gave me a dollar for the cause of missions. That man began right and will get to Heaven if he will continue as he commenced. May the Lord bless him.

The Sunday School at Bloomington gave me five dollars for the missionary work. Will not other Sunday Schools do likewise?

At Shirley, I found some devoted brethren and sisters. The Church here is young, having been organized but a short time. These brethren have accomplished a large amount of work already. The following letter, clipped from the Review, gives their history:

SHIRLEY, ILL., April, 1870.

Brethren Franklin and Rice:

Shirley is a little village of about one hundred and fifty inhabitants, and situated six miles south-west of Bloomington, McLean county, Ill., on the Chicago, Alton & St. Louis Railroad. A Christian congregation was organized there during last summer, by the labors of Bro. A. M.

Hutchison, then of Mt. Sterling, Brown county, Illinois. He went immediately to work urging and encouraging the brethren to build a house, and but for his earnest efforts, we might not now have a building which we love and enjoy. The congregation now numbers near one hundred. Our greatest grief is that we are in debt \$1,000. Were it otherwise, we should feel rich and happy.

MRS. MARY BOULWARE.

I learned that some \$600 had been subscribed toward the debt on the house.

These brethren have a fine career of usefulness and happiness before them if they will only be faithful.

Brother Hutchison aided me much in my work, for which I take pleasure in thanking him.

I preached but one discourse at Atlanta. The brethren there are without any regular preacher, but are meeting regularly and promptly, keeping up the ordinances of the Lord's House.

I only preached one discourse at Sugar Creek, but it was on the Lord's Day. This is, also, a country church, made up largely of rich farmers. They were kind, hospitable and generous to me. They have a Sunday School, but failed to open it the day I was there, because there was not a large number present.— This was a mistaken stroke of policy. If the brethren of any congregation wish to keep up a Sunday School, they *must* have school at the proper hour if only two or three are present. Under this procedure the number will increase. But every time the School is adjourned for want of numbers, fewer will be in attendance next time.

These brethren at Sugar Creek are blessed with much of this world's goods and ought to do a great amount of good in sending the Gospel to "all the world." Will they do it? I am persuaded that many of them will.

I had sent an appointment to Lincoln. My letter was received, as I afterwards learned. When I arrived at the depot, not a soul could I find that was a member of the church. I inquired for the residence of the preacher. I found him at home. Upon inquiry, I found that my appointment had *not* been published. The excuse given was that the weather was too hot. *Perhaps* it *may* possibly be true, that I, as an individual brother was worthy of no better treatment, but I am the Corresponding Secretary of the State Missionary Co-operation, and cannot help feeling that the great brotherhood of the State are entitled to a little warmer reception. *Hot* as the weather was, my reception was decidedly *cool*.

Brother C. J. Berry, to the extent of his physical ability (his health was quite delicate), kindly went round with me and introduced me to as many of the brethren and sisters as we could find.

I had likewise sent an appointment to Elkhart. Upon stepping on the platform at the depot, I was warmly greeted by brother J. M. Allen, and conducted to his hospitable home. I spoke but once at Elkhart; but I must say that I never met a little band of Disciples of warmer hearts. Brother Allen is their preacher. He and his flock

will get to heaven if they continue as they now are. They took hold of the missionary work with a will that was commendable.

I next went to Williamsville. I had but a few hours to stay, still, I was generously received. Brother Samuel Lane met me at the depot, and entertained me at his house. I preached once to a fine congregation. Next morning at dawn of day, I took the cars for Du Quoin, in Southern Illinois, to attend the annual meeting of the first Missionary District. We had a good meeting at Du Quoin.

Brethren William Rhodes, J. H. Caldwell and Dr. John Ford were elected as District Board for the coming year. Brother George P. Slade was elected District Evangelist. I expect a big year's work in that District.

The congregation at Du Quoin is a good one. There are noble brethren there. They take hold of the Missionary work in good earnest.— They have not a regular preacher, but need one. There is some probability that they will employ our excellent brother, J. La Grange. I next went to Charleston to attend the annual meeting of the 2nd District. At this meeting brethren J. Curyea, Dr. V. R. Bridges and J. O. Henry were elected as District Board. Brother Haines, of Kansas, Ill., was elected District Evangelist. It is not certain that he can accept the position. He is well qualified for the work, if he can be released from present engagements. This is a strong district, and will, doubtless do a good work the coming

year. The congregation at Charleston is a strong one, and able to do a grand work. I think they will do it. They have a fine house of worship. They treated me very kindly.

From Charleston I went to Mattoon. There I spent one night, preaching one discourse. I found the Mattoon brethren the same genial, warm-hearted Christians that they proved themselves to be when I was there last spring.

From there I went to Shelby county, dividing the Lord's day between Antioch and Shelbyville, preaching twice at the former, and once at the latter place. At Antioch they made a liberal contribution to the Missionary work. At Shelbyville they are finishing a *very fine* house of worship.

From there I went to Carrollton, to attend the annual meeting of the 3rd District. Brethren J. W. Ballinger, L. J. Thompson and J. D. Metcalf were elected District Board, and brother E. L. Craig, District Evangelist. It is not certain that brother Craig can accept, though he is willing to do it, provided the congregation at Carrollton will consent. The Sunday School at Jacksonville sent a contribution of thirty dollars to this meeting. Let others imitate. I then went home and found all well, after nearly five week's absence.

J. C. REYNOLDS.

Elder J. B. McCorkle and J. T. Smith have been holding a series of evening meetings at the Bunch School House, in Roanoke township. They closed on Wednesday evening, with twenty-three additions to the little congregation in all.

Wilkes and Ditzler Debate, at Lexington, Mo.

Brethren Reynolds & Garrison :

It was my good fortune to attend this debate and meet many of our preaching brethren, whose names are familiar to a number of your readers.

The propositions discussed were :

1st. "Infant baptism is authorized by the Word of God."

2nd. "Baptism is for remission of sins."

3rd. "Sprinkling or pouring water upon a proper subject by a proper person is Christian baptism."

The debate commenced August 2nd, and continued nine days, allowing three days to each proposition. We met in a large, commodious house belonging to the M. E. Church, South (and bye the bye, I don't know what this M. E. Church South means, unless it is south of Christ), which was packed and jammed with anxious auditors, eager for the contest.

The first proposition was opened by Mr. Ditzler, who swept over the field of argument with ease, and some degree of comfort, at least to his own brethren. His line of argumentation was about the same as that presented by all our opponents on this subject, who understand the Methodist policy.

The argument that Abraham had a church, and infants were in it, and that the Abrahamic Church and the Church of God are identical, was the "*onus probandi*" of the affirmative.

I need not say this was a failure,

to those who are acquainted with the logical acumen of that master logician, L. B. Wilkes, who followed in one of those brilliant efforts which characterize him.

The second proposition was affirmed by brother Wilkes. In his opening speech, Bro. Wilkes rejected from his proposition infants, idiots, heathen and those incapable of being baptized. His arguments were drawn from the Bible, and were presented in a clear and forcible manner, and truly may it be said that they were not met by his antagonist.

The replies of the negative were what might be styled arguments "*ad captandum*." Mr. D. is skilled somewhat in appealing to the prejudices and passions of those who have not been baptized for remission of sins. He misrepresented Bro. Wilkes more than once on this proposition. He labored to convey the false idea that Bro. Wilkes teaches that all who are not immersed will go to hell, irrespective of classes or conditions.

I did not hear all the arguments on the last proposition, but heard enough to know the course pursued. I know Bro. Wilkes sustained himself, as he is amply able to do on all occasions. The debate was, upon the whole, conducted with more calmness and christian courtesy than any I ever attended prior to this.

Mr. Ditzler is a man of bold appearance, and I would take him to be a German by birth. He is somewhat bald, and appears to be about thirty-eight years old. He possesses

rather an aristocratic air while on the rostrum, and at times, in the heat of debate, grows eloquent and imaginative rather than argumentative.

Bro. Wilkes is tall and somewhat inclined to stooping in person. He has the appearance of a southern-born American, and shows signs of deep thought and study. He proves to the auditor that he loves Jesus and the Bible, that he has the heart of a child and the sagacity of a critic, the logic of an Aristotle and the humility of a Christian. When you hear him speak, you feel that you are in the presence of a great and good man. He is entirely given to the Master's work. May the Lord bless him and his efforts to defend the truth. I think such debates will do good.

J. H. SMART.

Holden, Mo., Aug. 15, 1870.

DRINKING HEALTHS.—How in the name of common sense and reason do I show an affection and regard for my friend by pouring into my own stomach that which oppresses and distresses nature, and which nature does not want? Or what sense is there in my drinking his health? Why the very words are silly upon the face of them, if a man will but stop to consider his meaning. How can I possibly drink another man's health? I may wish his health but that has no rational connection with my drinking. I might as well dance his health, or whistle his health, for any real connection between the means and the end.

Covetousness.

Covetousness is one of the leading sins of this age. It is to be found in all classes of society. It is in the world and in the church. There is an old proverb that says, "Show me the company a man keeps, and I will tell what kind of a man he is." So show me in what class a writer places my particular act or habit, and I will show you what he thinks of it. Now let us apply this to covetousness.

Paul says, *Eph. v: 3*, "But fornication, and all uncleanness, or covetousness, let it not be any named among you, as becometh saints." Again, same chapter, verse 5, "For this ye know, that no whoremonger, nor uncleanness person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." Again, *Col. iii: 5*, "mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry."

Paul here classes covetousness in the company of "fornication," "uncleanness," "inordinate affection," and "evil concupiscence." It is certainly found in very bad company, and is surely a very bad thing.

The apostle also associates the covetous man with whoremongers, and says that such a one is an idolater. He says that covetousness is idolatry. Any one of this category of sins is sufficient to exclude a man from the church in this world, and consequently will be enough to bar heaven's gate against him in the

eternal world. The man who worships an idol is an idolater, because in so doing he sets his affections "on things on the earth," and consequently does not set them "on things above."

The man, whether in the church or out of it, who sets his affections so much on lands, houses, cattle, stocks, bonds, greenbacks, silver, and gold that he will not use them for the Lord, is an idolater. No idolater will ever get to heaven. The man who is guilty of this sin must repent, and sacrifice his idol—wealth—to the Lord, or he will be forever lost. I clip the following from an exchange:

Covetous men must be the sport of Satan, for their grasping avarice neither lets them enjoy life nor escape from the second death. They are held by their own greed as surely as beasts with cords, or fish with nets, or men with chains. They may be likened to those foolish apes which in some countries are caught by narrow-necked vessels; into these corn is placed, the creatures thrust in their hands, and when they have filled them they cannot draw out their fists unless they let go the grain; sooner than do this they submit to be captured. Are covetous men then, so like the beast? Let them ponder and be ashamed.

The "foolish ape" cannot escape without letting go the corn; but he will not do that; hence he is subjected to the will of his captor.

As man baits the brutish ape with corn, so the devil baits the covetous man with this world's goods. The ape will not let go the corn and is dragged into slavery. The poor, shortsighted man will not relinquish his grip on the world and is led

captive by Satan at his will and dragged down to hell.

Beware! beware!! beware!!! gentle reader, of the devil's bait-
riches—lest you be caught in his
trap. J. C. B.

The Illinois Preachers' In- stitute.

The exercises proper of this In-
stitute began in the college chapel,
Abingdon, Ill., on Monday August
15th, at 9 o'clock, A. M. The Insti-
tute was organized by calling Bro.
C. Ades to preside, and Bro. S. K.
Hallam to act as Secretary. Quite
a number of preachers were present,
but not so general attendance from
all parts of the State as is desirable
at these meetings.

Of the lecturers announced in the
programme, Brethren Pendleton,
Everest and Munnell were absent.
This was regretted by all, but was,
we presume, unavoidable. Brother
Reynolds was present only long
enough to deliver two lectures on
the Missionary work, when he was
compelled to leave. Bro. Bruner
gave one lecture on the same theme,
when he also had to leave. In the
absence of Bro. Munnell the Insti-
tute selected Bro. S. P. Lucy to lec-
ture on pulpit elocution, which he
did very acceptably.

The regular lecturers present were
Bro. Isaac Errett, editor of the
Christian Standard, who lectured on
the duties of Elders and Deacons;
Bro. Clark Braden, late President of
Southern Illinois College, subject—
Homiletics; and Bro. J. W. Butler,

President of Abingdon College,
subject—the Canon and integrity of
the New Testament Scriptures.

The lecturers handled their sub-
jects in such a manner as to indicate
that they had given them no little
attention.

Our admiration for the Christian
system was increased, our ideal of
preachers and preaching elevated,
and our faith in the Bible made
stronger by these lectures. Each
lecture was followed by a general
discussion of the points introduced,
the speakers being limited to five
minutes. This gave every one an
opportunity to express his thoughts
upon the question in debate. There
was evinced by all, during the
progress of the Institute, an earnest
desire to know the truth on every
subject discussed. With testaments
open, they sought to know the mind
of the Spirit on the questions at
issue.

It is to be regretted that a larger
number of our preachers were not
present to hear the lectures and
participate in the discussions. I am
certain they would have been prof-
ited by them.

Towards the close of the Insti-
tute, a committee was appointed to
draft resolutions expressive of the
feelings of the Institute, on the
death of our young, talented and
devoted brother, Leroy Skelton, of
Bloomington, Ill., who was with us
at the last year's Institute, and took
an active part in its exercises. The
committee submitted the following,
which was unanimously adopted by
a silent, standing vote:

WHEREAS—Our young, talented and well

beloved brother, Leroy Skelton, has been called from his chosen work as a minister of the Gospel of Jesus Christ, to the upper fold, therefore.

Resolved, That we recognize in him a young man of pure and blameless life, and whose full consecration of body, soul and spirit to the work of the christian ministry, as worthy of the highest emulation, and affording an example of devotedness to the Master's cause, that cannot but impress the hearts of all with the necessity of renewed enthusiasm in the holiest work committed to the hands of men.

Resolved, That the sympathy of this Institute be extended to the bereaved family and friends.

Resolved, That a copy of these resolutions be sent to the afflicted family, also to the Gospel Echo and Christian Standard, for publication.

ELI FISHER,
A. P. ATEN, Com.
J. H. GARRISON, Secy.

A committee appointed to report as to whether we should hold an Institute next year, and if so, the time and place, submitted the following report:

The committee to whom was referred the question of holding another Institute, time, place, &c., would respectfully recommend:

- 1st. That the Institute be held.
- 2nd. That it begin on Monday evening next following the second Lord's day in August '71.
- 3d. That we gratefully accept the kind invitation sent by the brethren of Washington to hold the Institute at that place.

A. J. THOMSON,
CLARK BRADEN,
J. W. BUTLER, Com.
A. S. HAYDEN,
J. H. GARRISON, Secy.

Resolutions were passed expressing thanks to the good brethren and sisters at Abingdon for their hospitality—to the lecturers for the very satisfactory manner in which they

performed their duty, and one requesting Bro. Errett to give, through the Standard, a series of articles on the subject of his lectures.

There was preaching each evening, and sometimes during the day, by prominent brethren.

The sessions of the Institute were well attended by the community, while at night the chapel was crowded to its utmost capacity.

Each day's exercises were introduced by a half hour spent in social worship.

The last hour of the Institute was spent in singing, exhortation and prayer. Many brethren participated and we had a joyful time. These exercises were concluded by the whole audience singing

"Shall we know each other there?"

On the whole, the Institute was a grand success. May the good Lord grant us many more such.

J. H. G.

Beauty.

Beautiful faces, they that wear
The light of a pleasant spirit there,
It matters little if dark or fair.

Beautiful hands are they that do
The work of the noble, good and true,
Busy for them the long day through.

Beautiful feet are they that go
Swiftly, to lighten another's woe,
Thro' summer's heat or the winter's snow.

Beautiful children, if rich or poor,
Who walk the pathways sweet and pure,
That lead to the mansions strong and sure.

EMILY F. BUGBEE.

G. P. Slade Reviewed.

The first article in this number of the *Enquirer* is a well written discourse by our excellent Bro. Slade of Centralia, Ill. The style of the discourse is good and its spirit excellent. While there is much in it that I like, there are some things to which I object. Bro. S. ignores all distinctions between personal or individual offences and general ones. He would treat all offences exactly alike. To this I object. I have no fault to find with his method of treating private trespasses. Let us examine his proof-text. "Menace, if thy" (singular) "brother shall trespass against thee," (singular) "say and tell him his fault between thee" (singular) "and him alone." Here observe the offended party is singular, and satisfaction rendered to him and to God is sufficient.

Bro. Slade would have the matter stop right there, and so would I. The aggrieved must tell no one. But suppose the trespasser has profaned the name of God in the public streets. A thousand persons hear it. The whole church is scandalized. Suppose the congregation in that place contains four hundred members. Three hundred and ninety-nine are offended. Now let us proceed on Bro. Slade's plan for *all* offences. *One* brother goes to him and tells him his fault between them alone, and he hears him. It is all right now, according to Bro. S. But the brother must say nothing to any one. Three hundred and ninety-eight know nothing of it. In their eyes he remains an offender. But

suppose that every member goes to him alone, and he makes three hundred and ninety-nine private satisfactions, still no *one* knows that he has rendered satisfaction to any of the others, for none dare speak of it to another, without himself becoming an offender. Yet there are six hundred men and women of the world who were cognizant of his sin, and before whom the church and the Master have been scandalized. Are they never to know that the offender has given satisfaction? They never can, according to our good brother. There must be no public confession and no individual must say anything to anybody about it. It will not do, my dear brother. He who sins before all, must atone before all. Private confession and restitution will do for private faults, but public confession and restitution for public sins only can repair the mischief done.

But when every thing has failed the congregation must withdraw from the offender. I object to our good brother's position on the withdrawal. He would have no action so far as the congregation is concerned. He would have each of the members of the church withdraw all the common courtesies of life. He would not have a brother go into the house of an offender, speak to him or treat him with common politeness. He would not trade with him, not buy of him or sell to him. It seems to me that this course would for ever drive him away, and would effectually cut off all hope of his ever coming to repentance. Brother S.'s position

is impracticable. It often happens that a man and wife are members of the church. One party—the man for instance—apostatizes, while the wife remains faithful to her profession. Now, according to brother Slade, no member of the church must go into this man's house, nor allow him to come into theirs. They must have no intercourse with him of any kind whatever.

This course either compels the members to withdraw all friendly, social and religious association from the wife of the apostate or it compels her to separate from her husband. It forces the brethren to treat one of their members—the faithful wife—as a heathen or forces her to violate the law of the Lord in being separated from her husband.

It seems to me that brother Slade would be constrained to abandon his theory if he would only carefully examine Paul's directions concerning the incestuous man. He says, "When ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such a one unto Satan."

There is an act here commanded to be done. The how of any act must be observed if it—the how—is also commanded. In this instance both the act and the how are commanded. The act is "to deliver such a one unto Satan." The how is "In the name of our Lord Jesus Christ, *when ye are gathered together.*"

This is a congregational act executed when the brethren are together.

I have some other objections to the discourse, but I do not wish to take up too much space now. These are offered in love, both for the cause of truth and for Bro. Slade. I hope he will give them a candid consideration. J. C. R.

When is the sinner Pardoned, and how may he be assured of his Forgiveness?

The importance of the above question cannot well be over-estimated. To be free from condemnation in the sight of God, is to man a matter of infinite importance, as it involves his destiny through the ceaseless cycles of the eternal ages. To be divinely *assured* of the forgiveness of our sins, and our acceptance with God, is *not* in importance; as the *knowledge* of this fact is fraught with a peace and joy that no other consideration can possibly confer upon the soul. Hence we ask the reader's candid and careful attention to what we may here present: laying aside all prejudice, let us rationally and scripturally seek to solve these two important questions.

To what source shall we go in search of light in regard to the above questions? We need not appeal to philosophy. These questions come not within her limited domain. Philosophy can only throw the light of her dimly burning tapers on the things of this world. No Delphian oracle can satisfy the

inquiry of the soul, touching these spirit-stirring problems. No mere conjecture on these points will put the soul to rest. Too much at stake to accept any doubtful answer. The soul wants a solid rock on which to repose. To God's word alone, then, shall we make our appeal. And first, we shall attend to the question—the important question:

When is the Sinner Pardoned?

Now, as we have already said, the Scriptures only can be relied on to answer this question, and we shall consider their decision final and satisfactory to every one who regards them as a revelation from God to man, disclosing his will to sin-defiled and sorrowing humanity.

"Go ye into all the world," said Jesus, "and preach the gospel to every creature, he that believes and is baptized shall be saved; but he that believeth not shall be damned." Here, we must see, that the first grand design of our Lord in commanding the gospel to be preached, was to enable men to believe—to produce faith, without which it is impossible to please God, and without which man shall be condemned. To believe, then, is one of the conditions on which Christ said men should be saved, forgiven, pardoned, justified. But is it the only condition? Not according to the above quotation from the lips of the Lord Jesus. His language is, "he that believes and is baptized shall be saved." That these are the conditions in the great and last commission of the Savior, no one can deny. There stand his words, and there they will stand forever, when cavil-

ing and cavilers will sink down and be forgotten.

But says one, "God forgives the sins of the believer, the moment he believes, for all time is present to God, and he sees the changed condition of the heart and the spirit of obedience in it."

We readily admit the change wrought in the heart of the sinner by faith, and admit that in the mind of God, he may be pardoned before complying with the second condition set forth in the commission; but if so neither I nor the sinner can know it, as will appear in considering our second question. That God *nots*, in view of the spirit of obedience seen in the penitent believer, forgive him, in many cases, we shall not deny; but these special cases do not set aside the general law, nor free other cases about which no specialty hangs, from complying with the law of pardon, as set before us in the two conditions named in the commission under which the apostles acted, and to which we are to-day bound.

To base the conclusion that the sinner is pardoned the moment he believes, because God foresees his obedience, will involve us in difficulty. This any one can see. For there never was a time when God did not foresee that obedience, and if his foresight is the rule, condition or signal for pardoning the believer, then must he be pardoned before he is a believer, for God foresees his faith also. God said to Adam, "In the day you eat, you shall surely die." God foresaw Adam's disobedience, therefore, (if the position

here objected to be correct), Adam was a transgressor before he transgressed, and a dead man before he died. We can not, from the view we entertain of the subject, encourage the sinner to stop short of full, formal obedience if he would claim the promise. The order laid down in the commission is—first, *believe*; second, *baptism*; third, *salvation*; or *pardon*. This to my mind determines the time when absolution takes place, and the fact of all time and all events being present with God, determines nothing in the case. Pardonng the sinner is an act, and there is a time before it is done, a time when it is done, and a time after; but no time before or after God's knowledge.

In considering a second dispute, namely:

How can we be assured of his Forgiveness?

It may be remarked that the act of pardon is God's act, and there is not only a time *when* that act occurs, but a place *where* it occurs. It is an act of His mind. God is in heaven. "Heaven is my dwelling place," says the infinite One, and the act of pardon takes place in heaven, while the pardoned sinner is on earth. How, then, may the sinner be assured of the act by which he is pardoned, when that action is performed in heaven? This is the question now to be considered thoughtfully and honestly.

There are three ways, by either of which the intelligence of our being pardoned might be communicated to us. We are unable to conceive of a fourth method of in-

forming us of the fact of its being done. We will notice the three methods, and ascertain, if possible, which is the one God has adopted—the true one.

In the first place, we will say, God could send an angel down to tell us we were pardoned; or He could proclaim it in an audible voice, as He did in introducing His Son at the Jordan and on the mount of transfiguration. But while we say He *could* do so, we ask, *does* He do it? No one will so affirm now, though forty years ago we heard persons in "giving in their experiences," claim to have heard the Lord speak to them audibly. But no sane person will claim this now, and we shall, therefore, dismiss the further consideration of this method of communication.

The second method of communicating to us a knowledge of pardon, is by the direct power of the Holy Spirit, impressing us with the intelligence, by producing in us a class of feelings, so happy and peaceful, as to give to us a consciousness of pardon.

We are aware of the difficulty there is in fighting phantoms.—Those who hold, as true, the above theory, are so enveloped in the mists of a fanciful enthusiasm, as to be almost out of the range of sober, solid, scriptural argumentation. Dreams, visions, and blind impulses, are of more weight with them than scripture testimony, and in the light of these must the word of God be interpreted. This opens "fancy's wide domain," and leads to all manner of extravagance, and

a wilderness of opinion as absurd as ever haunted the distempered brain of the unfortunate subject of lunacy or *delirium tremens*. But we shall make the effort to dislodge the advocates of this notion, even at the risk of getting lost in our attempt to find them in their mystic hiding places.

That God could, if He chose so to do, communicate to us a knowledge of facts that occur in heaven, we do not doubt, but that He does so, remains to be proved. To believe this proposition, is to believe in continued inspiration. For it amounts to this in the case of each soul so communicated with.

But no one will assume the above ground when the consequences resulting are pointed out, but assume that we become conscious of being pardoned, in consequence of certain internal emotions in the soul, and that these emotions are the evidences of our forgiveness, and is the witness of the Spirit. And how the Spirit communicates this knowledge, and put in such a revelation, I have neither the means nor the capacity to understand. Impressions are no evidences of anything that occurs outside of us, and certainly no evidences of any act that occurs in heaven, in the mind of Deity. Pardon is executed by the God of mercy, on the conditions proposed by Himself, and it is impossible to decide when this is done, by any internal feeling. The feeling results from our belief that we are pardoned, but on what does the belief rest? Not on the knowledge of having complied with the terms of

parian, as set forth in the commission given by the apostles by the Lord, but upon a vague impression that conveys no intelligence to the mind or spirit. The Mohammedan and Brahmin have happy feelings growing out of their supposed acceptance with their deities.

In conclusion, we refer to the only remaining way in which we can be assured that our sins are forgiven: believing angels *do not*, and feelings *do not*, give such assurance. We do not, however, ignore feeling in religion, but simply say it results from what is in the mind, and not from what God may do in heaven until we know it: and can only prove that certain conclusions have been reached by the mind, but cannot prove anything in regard to our acceptance with God. This must be ascertained in a different way, or not at all.

We again call attention to the commission in which the terms of pardon to all nations, are clearly stated, which terms have never been changed or abrogated: "Go ye," said the Saviour, "into all the world, and preach the gospel to every creature: he that believeth and is baptized shall be saved." Now when a man believes in Christ, with all his heart, and yields obedience to him, from the heart, in being buried by baptism into death, and arises to walk in a new life, I ask whether he does not have all the assurance that Christ's promise can give?—The peace and joy of the soul, will be in the ratio of confidence in Christ's promise: but these do not prove to us, or any one else, that we

are pardoned, they only demonstrate our confidence in the promise, from which they spring. In this view of the case, we agree with the standard work which declares: "Baptism is, to the party baptized, a sign" (a token, or divine pledge,) "of pardon, of engrafting into Christ," etc., etc. Hence, Paul says, to the Roman Christians: "Ye have obeyed, from the heart, that form of doctrine which was delivered you, being then made free from sin, ye became the servants of righteousness." Enough, dear Lord, enough. I cannot ask for more.

E. J. C.

Protestant Girls in Romish Schools

It seems that American citizens and Protestants will never learn that Popish priests and Popish promises are not to be trusted. They seem slow indeed to recognize the truth that, with a Romanist "the end justifies the means." There are still those who are credulous enough to believe that a Catholic tells the truth when he or she assures the Protestant father that no bias of a religious character will be given to his daughter's mind if intrusted to Catholic teachers in a Popish School.

The Catholics in this country are very anxious to educate the young, particularly the girls. They make great claims to thoroughness, accomplishments and polish.

An example, of what they will covenant to do and not to do, and how they will shamelessly go back on a contract in order to make a

proselyte, is afforded us in the year 1870, in our own State, in the city of Bloomington. A wealthy citizen, of the town of Clinton, in this State, wishing to give his daughter an elegant and fashionable education, contracted with the "Sisters" of a Popish School in Bloomington, known as "St. Joseph's Academy," that his daughter's religious faith, then Protestant, should not be molested by means of Catholic instruction. She has been under their instruction, under this contract, for four years and they repeatedly assuring him that she was entirely free from Catholic bias. Notwithstanding all this, they have made a Catholic of his daughter, and concocted, as he thinks, a deep laid scheme, not only to steal the heart of his daughter, but also to direct a part of his estate to the Church of Rome. I clip the following account of the whole affair from the Bloomington *Pontograph*, a secular paper. It was taken by the *Pontograph* from the *Chicago Journal*:

Parsons's Press, Ill., July 29, 1870.
To the editor of the Chicago Evening Journal:

I am not fond of being a correspondent. I am not a sectarian. I believe there are Christians among all classes of people, but breadth of trust should be exposed, and the public cautioned.

On last Sunday the citizens of Clinton were thrown into a state of excitement by the Catholic priest of Bloomington receiving a severe kicking and pounding by Mr. Lintner, of Clinton, at whose house the priest had called.

Mr. Lintner declares that the Catholics have interfered with his rights, and, in a deep laid plan, undertaken to get a portion of his estate. The facts are these: Mr. Lintner is one of the leading citi-

zens of Clinton, worth considerable property, and highly respected. Four years ago he sent his daughter to the convent at Bloomington. He entered into contract with the Sisters, that his daughter's religious faith, then Protestant, should not be molested by means of Catholic instruction. Since then he has had repeated assurance from the Sisters that his daughter was free from Catholic instruction, and still a Protestant.—The time came for her to graduate—but the fourth year of her attendance at the convent closed and she was not graduated. Why was she not? A few weeks ago Mr. Lintner found that his daughter has been a member of the Catholic church nearly two years, and that she had been known, in Bloomington, for many months as one of the Sisters of Charity. He also learned that the teachers and mothers of the church were making every effort to get her back another year, they having out the indentment to the father to allow her so to do that she would then graduate with all the honors of the school. But the real plan was to make her a nun, and get her to take the veil, whereby, it is supposed, her mother's father's property would go to the church.

Such news was overwhelming to the family, and Mr. L. wrote to the Sisters and the officers that his daughter could never return, and begged of them never to cross his path, as he would be avenged for the trouble brought upon his family.

On Sunday last, the priest, Father Hickey on his way from church called at Mr. Lintner's house, and had commenced talking with the wife and daughter. The father immediately came from out of doors, went into the parlor and seized the priest, saying, "You scoundrel, get out of this," and, thereupon, kicked him all the way into the street.

He then abandoned him, and Mr. L.'s son chased him out of town, stoning him as he went. He left horse-headed, but, I understand, borrowed a boy's hat, so that he did not have to go all the way to Bloomington in that predicament. I was

a witness of the scene, and give you the facts as they were.

There may be more blame attached to the officers of the convent than they should receive. The fact is, it would hardly be possible for a young lady like Miss Lintner, religiously inclined, religiously obedient, modest, and every way a lady, to stay four years, in a convent where pupils are so thoroughly drilled in their studies, and where the teachers are so thoroughly accomplished, without falling in love with the prevailing religious notions. The fact is, all such schools are for the purpose of making good Catholic pupils and establishing the Catholic doctrine. Why is not this right? Who can blame them?

In conclusion, I have only to say that if Protestants do not want their children to become Catholics, they must not send them to Catholic schools, however good they may be, or, however strong may be their pledges. But I am not prepared to say that the Catholic schools are any better than the ordinary Protestant schools, or the public schools of our State, where all our children can meet on an equal footing. Let us all encourage our public schools, from the high to the primary, and there will then be no reason for crying "Down with the Catholics!"

Your truly,

DELO P. PARSONS.

Mr. Blotner made a great mistake when he entrusted his dear daughter to their care. A great many others commit exactly the same blunder. They learn, after it is too late, that Roman Catholic bargains and Romish promises are like waves of sand, easily broken.

I think, however, that Catholic priests will hereafter be cautious about getting into Mr. Lintner's clutches. I have nothing to say in justification of violence and lawlessness, but such a scene as above described is only a foretaste of what

will happen all over this country if the day ever comes when the Catholics feel strong enough to attempt to take the reins into their own hands.

Let Christian fathers and mothers keep their daughters clear of Papal schools, if they value the peace of their families, and the happiness of their children in time and in eternity.

The miserable priest makes a whining reply to the above in the *Pantagraph*, in which he tries to play martyr and make a display of humility.

Woe would be to the impulsive and plucky Lintner, if Papists had the power in this goodly land. He would be subjected to the rack, and left to rot in a loathsome dungeon, while his estate would be confiscated to the "Holy Mother Church."

As it is, I should not be surprised to hear that he had mysteriously disappeared. Mr. L., beware! That lamb-like priest can put an assassin on your track. J. C. R.

A Good Meeting.

Brethren Reynolds & Garrison:

I will endeavor to inform you of a glorious meeting just closed. Bro. John McClary commenced a meeting on Saturday evening before the fifth Lord's day in July, continuing for ten days, preaching day and night in this congregation—North Cedar. The result of the meeting is thirty-seven additions to this congregation; five from the Baptists, one from the United Brethren and

six by commendation, and the rest from the world. It is truly a time of rejoicing; our enemies have been silenced, the brethren much encouraged and built up in their most holy faith, and there has been much prejudice removed from the minds of the people.

S. MERRILL.

Holton, Kas., Aug. 12, '70.

...

Editor's Table.

APPOINTMENTS

There will be a protracted and mass meeting of the brethren of Randolph and adjoining counties, at Mill Creek, Randolph county, beginning on the evening of September 8th, 1870.

Also, a similar meeting of the brethren of Johnson and adjoining counties, at Columbia, Johnson Co., Ill., beginning on Friday evening before the first Lord's day in October, 1870. Bro. G. P. Slade, Cor. Sec'y of the First Missionary District, will attend both of these meetings. He will doubtless, be aided by other preachers. Let the brethren for twenty miles around attend these meetings. Brother Isaac Mulkey is expected at the Mill Creek Meeting. Come up to these meetings, brethren, and encourage and strengthen one another. These meetings will be for singing, prayer, exhortation and the preaching of the gospel to saint and sinner.

J. C. R.

set to the sweetest music, and adapted to the varied wants of congregational and family worship. It is a happy combination of the grand old airs of by-gone days with some of the best modern productions. A majority of the Hymns are from the "Christian Hymn Book," with small figures indicating their number in that work. Many of the tunes used are under copy right, and have been obtained by the author by special stipulation of the proprietors.

The book meets a want long felt among us, and its appearance will be hailed with delight by all lovers of music. We predict for it an extensive sale, and sincerely hope for the sake of our congregational singing that it will receive it.

The book is published by Root & Cady, Chicago, Ill. and, of course, is gotten up in good style.

Price, \$1.50 for single copy, \$10 per dozen.

CARROLLTON, Aug. 29, 1870.

Editors Gospel Echo:

DEAR SIRS—Will you please publish the following

The undersigned committee, appointed at a meeting of the church in Carrollton, Aug. 16th, 1870, to draft resolutions, commendatory of Elder E. L. Craig, and expressing the esteem and brotherly love of the congregation toward him would respectfully submit the following:

WHEREAS—Our esteemed and well-loved brother, E. L. Craig, has resigned his situation as pastor of this congregation, which he has so long filled to the satisfaction of the church, and has signified his intentions of entering on a new sphere of labor, and

WHEREAS—His resignation has been ac-

cepted by the congregation, and he has been released from his obligations to them, and

WHEREAS—We are unwilling to dismiss him to his new field of labor without some testimony of our regard, therefore,

Resolved, That while we accept Bro. Craig's resignation, at his earnest request, and because he thinks he can be more useful as a traveling Evangelist, we desire to bear witness to his zealous and persevering efforts—often under discouraging circumstances—to build up the cross of Christ among us.

Resolved, That we heartily commend him to all Brethren and Sisters in the Lord, wherever or in whatever fellowship, as one worthy of esteem and fellowship, and as an able and faithful advocate of the cause of our Lord and Master.

Resolved, That a copy of these resolutions be forwarded to the Georgia Echo with a request for publication.

J. H. ENDERWOOD,

W. S. WATKINS,

R. S. COLE, Jr.

Done by order of the Church.

R. S. COLE, Sec'y.

The Christian Standard and Apostolic Times please copy.

...

For the Echo

OBITUARY.

Departed this life, at Chapman's Point, Macoupin county Illinois, on the 8th day of July, 1870, after many weary months of suffering, Sister FRANCIS HENDERSON, wife of Brother D. M. Henderson, of the above place.

Sister Henderson was in her forty-third year, having confessed the Lord in 1845, and was immersed by brother George Owen, of Jacksonville. Having known sister H., intimately, for ten years, or more, I can truly say, I never knew a woman that, I thought, had a purer, truer, confiding heart than she. Her faith was

deep and strong; her hope in Jesus was high as heaven, entering within the veil, and her love was an all-subduing flame. One of her last requests was, that her children should be kept from the bewitching and dwarfing influences of sectarian teaching. Sister H. leaves a stricken husband, and eight children, to mourn their great loss, which is felt by her kindred in Christ, and many others who knew her, only to love her. But she has gone from the trials and sufferings of earth. Never again, on earth, shall we behold her smiling face, radiant, as we have often seen it, with heavenly joy and peace. No more shall we hear the notes of praise, swelling up from her raptured soul, till the day when the God promised "Spring, shall visit the moldering urn, And day shall dawn on the sight of the tomb."

Let men and angels praise the name of the Lord, for the hope of the gospel—Rest, dear sister, rest! E. L. C.

TRIBUTE OF RESPECT.

It having pleased our Heavenly Father to remove, by death, our aged co-worker in the cause of education, as a Trustee of Eureka College, C. O. Neville, we desire to testify to his devotion and fidelity in the discharge of his duties, and our appreciation of his moral worth. Be it therefore

Resolved, That while we deplore his departure from us, we bow with submission the Divine will, and unite our sympathies with his bereaved family in their irreparable loss, and as an evidence of his worth, we order that this preamble and resolution be placed upon our record, and that a copy be furnished his widow.

Done at the annual meeting of the Trustees of Eureka College, in Woodford County, Illinois, July 1870.

J. T. JONES, Chairman.

OBITUARY.

It becomes my painful duty to record the death of our aged and venerable Father in Israel, Elder Elijah Davidson, of Monmouth, Polk county, Oregon. After

a painful and protracted illness, which he bore with great patience and fortitude, this venerable man of God fell asleep in Jesus, on Lord's day, April 24 1870, at the advanced age of eighty-seven years, two months and one day. This good man has left as few enemies as usually fall to the lot of man in this life. He was not afraid of death; his unwavering faith in the truth of the Bible, and in him who had conquered death caused him to look forward to the glorious resurrection with joyous anticipations; he frequently exhorted his friends, who came around his bed, to prepare to meet him in heaven.

He was born in North Carolina. The family emigrated to the State of Kentucky, when he was quite young. He made profession of Christianity when about nineteen years of age—united with the Baptist denomination—entered the ministry soon afterwards; was shortly looked upon as an able minister; often preaching at associations to large multitudes, and was much admired for his warm and stirring exhortations. He emigrated to Illinois in the year 1830, settled in Warren county, and was on the frontier during the Blackhawk war; and in 1832, he, together with William Whitman, Alexander Davidson and the undersigned, organized the first Christian congregation in Warren county, Cold Brook.

Father Davidson continued a worthy and efficient member of the church until the day of his death. In 1850, he emigrated to this county, took membership with the Luckimute congregation, and was quite efficient as elder of the same. In 1855, he united in the organization of the Church at Monmouth, of which he was a member at his death. His first companion, Margaret, was the daughter of elder John Murphy. She died a few years ago, and he leaves his second wife, formerly Ann McBride, to mourn her loss. The funeral sermon was preached by the undersigned to a very large and solemn assembly, and while the bell was tolling its slow and solemn sounds, the procession moved off to follow one so

dear and fondly loved by all, to his resting place. "Blessed are the dead that die in the Lord." J. E. MURPHY
Monmouth, Oregon, June 30, 1879

DEED.

On the 9th day of August, 1879, in Carrollton, Ill., in the seventh year of her age, FANNIE, third daughter of H. V. and sister Louisa Jackson.

How hard, it seems, to give up a sweet and beautiful child to the grasp of death! How much harder if faith saw no morning beyond! When the smile of innocence and beauty fades from the faces of our loved ones, it is only to be renewed in the "better land," to fade no more.—May the hope of the Christian heal the wounded hearts of the parents, and may the Lord lead them, and those yet left them, to meet FANNIE amid the cherub throng, where death will no more invade the circle of peace and love. E. L. C.

Brothers Reynolds & Garrison:

It becomes my mournful duty to announce the sudden and, humanly speaking, untimely death of our beloved brother, Isaac Scott.

The sad event occurred on Wednesday, June 28, in the forty-second year of his age, and the tenth, I believe, of his membership with the family of God.

On the morning of the day above mentioned, he was in the pride of manhood and the vigor of health. With his loving companion and affectionate children he surrounded the board spread with the bounties of a gracious Providence. Flattering hope promised long years of delightful intercourse with family, brethren and friends, but alas! how soon were these bright anticipations cut off and we all reminded of the divine injunction, "Boast not thyself of to-morrow." Having gone with a little son a distance of three miles to the timber, and having partly loaded his wagon with cord wood,

while driving his team to a near rick, his wagon wheel struck a stump, the wood on which he was seated slipped forward, he fell among the horses' heels, and was so kicked and stamped that he died in about an hour from the injuries received.

Truly the children of men fare as a sleep; in the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down and withered.

Having been drawn out from his fatal position by a friend who chanced to be near, brother Scott attempted to talk, but could only be understood to say that he was killed, to ask that his wife be sent for, though he could not see her, and to exhort his little boy while he held his father's dying head, to be good to his widowed mother.

The wife and three sons mourn this unspeakable loss, but not as those who have no hope. They rest in the assurance that their loss is the husband and father's gain. May the Lord sustain them.

A. J. THOMSON

Amundson, Ill., July 14, 1879

Reports of Additions.

Christian Standard	July 9	24
"	" 25	46
"	Aug. 6	78
"	" 13	134
Apostolic Times	July 28	24
"	" 14	198
"	Aug. 4	28
"	" 17	24
Christian Pioneer	" 18	35
"	" 23	82
"	" 21	21
"	" 11	73
"	" 4	28
Evangelist	" 12	29
Christian Review	" 16	108
Gospel Advocate	" 14	16
Total		1012

Music.

Bro. G. H. Payne, of this city, has received a supply of Bro. A. S. Hayden's new "Christian Hymn and Tune Book," just out of press, and will promptly attend to all orders. He will also visit several congregations for the purpose of introducing the work. Persons desiring the work will do well to order of him and save freight, as he will sell them at Chicago prices.

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QUERY—If poison kills the well, how can it cure the sick?

FAIRBURY, ILL., 1870.

THE GOSPEL ECHO.

VOL. VIII.

OCTOBER, 1870.

NO. 10.

The One Hope.

We shall proceed to the examination of our subject in the following order:

- 1st. Nature of the hope.
- 2nd. Foundation of the hope.
- 3d. Limits of the hope.
- 4th. Defense of the hope.

Let us first inquire with regard to hope itself as a motive for action. Is it something that all men in any condition require? We affirm so. A hopeless man may be called a dead man. Certainly he would be dead so far as rendering any benefit to society. God has not so made man. The desires which prompt one; the flattering promises of future bliss which smile in his face; the expectations which allure us on to imaginary goals—these are the momentary inspirations of man.—We say momentary. “Distance lends enchantment to the view.” Your good gold when reached proves tawdry tinsel. After a few sanguine longings have been met by bitter disappointments; after a few straining overreaches; after having procured by vision what prove to be visionary objects—“a change comes o’er the spirit of man’s dream.” Brother in Adam, not long need we be deluded. We may admit the rectitude of nature; we may feel the need of temporal ben-

efits; we may thankfully praise God for seed-time and harvest; but in the pursuit of substantial good—of soul food, we are swiftly forced to the conclusion that we must walk by faith, not by sight!

In this dark world, this chasm of sin, Christ has cast up a highway of truth and balustered it with promise. Feel obediently along the line and walk in the light, as he is the light and there is neither darkness nor fear—for perfect love casts out fear—and you are saved by hope. Brother, I say *you*. Obedience must save the sinner.—The one hope is a thing not attainable, remaining a son of Adam. [Being attained, it still looks future with a son of God. There is a fact as pertains to all hope. It is not seen else it would not be hope. The one hope is “laid up for you in heaven.” True, we are “looking for” it, and yet “with patience we wait for it.” The enabling power is this: “through the spirit.” These phrases, as collated, should be their own interpreters. Paul’s words are—“The Lord Jesus is our hope.”—Being joint heirs with him we are “heirs according to the hope of eternal life.” To be more explicit, the apostle asks and answers the question—“What is our hope? Christians being in the presence of our Lord Jesus Christ at his coming—

he declares to be his hope, and that is ours. From the far-off future comes the hope realized. It comes woven into a triple and divine thought. This thought is a fact.—That fact a unit. The elements brought into that unity are, Christ's coming, the redemption of the body and eternal life. If it is followed back, its origin is in the resurrection of Christ. Every Christian should desire a part in the first resurrection. Some theorize differently.—Still, it is so precious a thing to be ranked with the "blessed and holy;" so glorious to be "priests of God and of Christ;" so fearful to think that the second death may have power over us, that the wish rises over the theory. We do not stop to inquire why we do not all see this passage alike. This would be foreign to our design. With ourselves there is a firm conviction that all the disciples of the Lord, except the changed at his coming, will be favored with this resurrection. We base our argument thus:

All faithful disciples who look for the hope of the glorious appearing of the Son of God, will have a part in the first resurrection. All who have a part will see him as he is. All who see him as he is will be like him. All who are like him will be counted in God's family as adopted and redeemed sons and daughters. Therefore let every man that hath this hope in him, purify himself, even as he is pure. Mark the reverse of this. "The end thereof is death." A state in which not even the worm dies. Sad and fearful thought!

II. *Foundation of the Hope.* In this we have purposely anticipated ourselves. We sacrifice method to perspicuity. However, there are a few thoughts to be offered under this head. You have seen a pyramid of stones, and remember that it was broader at the base than at the top. So it is in hope's foundation. We discover here two foundation stones. One is immense, even to universality. The other is very limited. Let us examine the underlying one first. We will suppose it square. On one corner we read—By the favor of God; on another—By the blood of Christ; on the next—By the resurrection of Christ; and on the last—By the gospel preached to every creature. This stone is broad enough for all to stand on. This is the kind of Universalism every one indorses. But unfortunately this *lower* stone is only a basis for the next, the top stone. Up above, *there* are we to go for the one hope. Let us see.—Step up. You will not find the surface to be extensive now. Carefully! By looking down you may see the sides and ends of the lower stone jutting out every where. Beneath is room enough for halt and maimed, blind and deaf, lost and found, characters of all sorts, and every one stands there. This is without remedy since God has thus been pleased to underpin mankind. You can take in the world at a glance. But is there room *here*, that is the question? We will see what the corners are made of. On one we read—Faith is the substance of things hoped for; on another—

Obedience to the faith; on a third "In Christ shall your seed be called;" on the last—"The Spirit beareth witness with our spirit that we are the children of God." Did we ask—Is there room enough? To be sure there is, but it is not occupied. "Many are called, but few chosen." A limited foundation is the basis of hope. Decidedly conditional, dependent upon the choice of man. I summon the infidel to the question, "Do you sir, with all your heart believe in Christ?" "No, sir," he replies there is no Christ. This man is a witness that one of the corners is limited. I summon the sinner to the question—"Have you obeyed from the heart the form of doctrine delivered unto you?" "No, sir, I know nothing about your forms." That man is my witness that the second corner is limited. I summon a Jew to the question—"Are you of the number that have your seed called in Christ?" He answers, "We have Abraham for our father." That man is my witness that the third corner is limited. I summon all three to the question—"Does the spirit of God bear witness with yours that you are the children of God?" The first says, "There is no God;" the second, "I am not his child;" the third, "Moses is my law-giver, and by the deeds of the law I look for justification." After such unimpeachable evidence as this, what is the use of maintaining universal hope? Men surely know where they stand; and they surely know by this time, with light and darkness before them, where they desire to stand. What a piti-

ful sight to behold men clinging to the edge of God's favor, Christ's blood and his resurrection, instead of voluntarily accepting the terms of salvation. Christ on the cross is well enough, but unless Christ be formed within one, there is no "hope of glory." He must be photographed upon our hearts.

III. *Limits of Hope.* Having the way well prepared now, we can get some valuable deductions from what is already penned. We proceed to answer the question, whose is the hope? First, negatively:

1st. It is not in the possession of bad angels for "truly he came not to succor angels." They are "reserved unto judgment."

2nd. It is not in the possession of good angels, for although "they desire to look into" the plan of redemption, they do not have any such expectations, from the fact that they need no Redeemer.

3d. It is not in the possession of bad men for they are "without God, and without hope in the world."

4th. It is not in the possession of mere advocates of opinion. God bases so precious a thing as the one hope on no such conjectural foundation as opinion. Opinion-holders verify this statement by falling into trembling and doubting moods.—There is no bright, undying hope to be found here. A poor flicker now and then—a feeble ray as of a farthing rush-light—that is all.

5th. It is not in the possession of the religious pedant. Loud-mouthedness will save no man. Wrangling on street corners, upon first principles will be of no avail unless

the fruits of the Spirit accompany your speech. Logic of the truth is grand—logic of the life is overwhelming. The Lord does not care how many wonderful works you do—how many devils you cast out of sectarians. This alone will not approve. "You that say men must not steal, do you steal?" "Bring forth fruits meet for repentance," oh, you fruitless pedants! Else in vain will you thunder and vociferate at the Lord's door.

6th. It is not in the possession of the baptized idler. Ring your changes as you will on "the like figure whereunto baptism doth also now save us." Your baptism into the lake of fire is simply a question of time. Would you escape it?

Well, you know your duty abundantly well, do it! "Work out your own salvation with fear and trembling!" God is working. Is he working in you? He is a terribly earnest worker. He works ceaselessly. And he calls upon you who put your hand to the plow, not to look back. If you now draw back what is it unto? PERDITION!

Affirmatively, whose is the hope? It belongs to those who have been "begotten unto it." They have been begotten "by the word of truth." Being "born of water and of the Spirit" they have entered into the kingdom. They have "purified their souls in obeying the truth," and as purified persons they are new creatures. The old man of sin has been destroyed. They are babes in Christ, and as babes they desire new things—not the vanities of life, but the sincere

milk of the word. They desire growth. They look with anxiety to the time when they shall be strong men. They acquit themselves. It is important with them to form character. They abhor the thought of stagnation. They do not intend that either neglect or wantonness shall deprive them of their inheritance. They look into the perfect law of liberty—continue therein—are not forgetful hearers, but *doers* of the work and hope to be blessed in the deed. These are the tried and true. They have hope as an anchor to the soul, both sure and steadfast. They have "come aboard and shipped for glory." They know what ship they are sailing in, therefore when the storms rage and the wind blows, they cast their anchor out upon the promises of God, who has said, "I will deliver," and so securely weather the gale. They are not easily surprised and unbalanced—they do not, as did a sea captain once, look for their sheet anchor and find it missing. They have not sailed half-way over the ocean of life to return in despair, or else be wrecked upon the reefs of doubt.—Nay, verily, their anchor is well cabled. The truth as it is in Jesus is their support—continual obedience to the truth, their watchword. Thus hope, as an anchor, is paid out, link by link, and finds bottom in the immutable word of God.—Their haven is ever in view, and the name is—Eternal Rest!

IV. *Defense of Hope.* Let it be courageous. Be Pauline! Let no Felix, Festus or Agrippa intimidate. Be ready, always, to give a

reason for the hope that is within you. Let there be meekness accompanying, but not cowardice. Let there be fear, only see that it is reverential. You are not enchained to your foe, as Paul was. But if even you were, the spirit is not bound. Be the Lord's freeman everywhere. Don't cringe! Do you need wisdom, "ask of him who giveth to all liberally and upbraideth not." Do you after all endeavor, need strength? Inner man strength? Might by his spirit? Still go to God. He alone knows how to bear with us in our weakness, confirm us in hope and perfect us in love.

J. W. MONSER.

Jesus Wept.

Yes, he who was with the Father long before the world was formed, and before all matter became obedient to his requirements; he who saw the earth as it came forth from chaos and assumed its place in the great immensity of space; he who beheld the sun as it rolled along the sky, flaming and shedding its golden blessings on every shore; and likewise saw the moon and stars as they were ushered from the hand of their Maker; he who was present when the Father said, "Let us make man in our own image," and saw him come forth a living soul—the beauty of the earth and the noblest work of God; he who listened with eagerness and heard with sympathy and joy the divine announcement that the "the seed of the woman should bruise the serpent's head;" he who

came from the fond embrace of the Father to save man, that he might live with him beyond the cares and sorrows of earth; he who went about doing good, healing the sick, raising the dead, casting out devils, doing everything necessary for our happiness here, and for our enjoyment beyond the fleeting things of time—

Yes, he wept at the grave of Lazarus.

"He wept that we might weep.
And shall our cheeks be dry?"

Oh, can you not see that face, beaming all over with loveliness, as his eyes are raised to heaven? Hark! Hear him gently whisper; hear him adoring speak to the Creator. Then hear him compassionately cry, "Lazarus, come forth!"

Oh, what heart could not be moved to tenderness, and what soul would not be moved with love for such a Savior, so compassionate, so divine? Such thoughts most certainly raise our aspirations beyond earth's vain allurements to that blissful country where the pure and holy shall dwell forever.

What a glorious Savior! He was not ashamed to weep over the grave of poor humanity, but was willing to rob the grave of its terror by bursting the bands of death. And notwithstanding the terrific king sits majestically upon his marble throne, the decree has gone forth that he himself must die. Then all weeping will be ended, and sorrow will forever be banished from the heart. What a happy thought! How it inspires us onward! How it blunts the thorns of sorrow and disappoint-

ment which environ our pathway. We are enabled to lean upon the kind arm of the blessed Savior, and when death stares us in the face and summons us to make our appearance before him, and take our final departure from earth, we can vauntingly exclaim, "O, death where is thy sting? O, grave, where is thy victory?"

W. K. BURR.

Ameliasburg, Ontario.

"Do this in Remembrance of Me."--Jesus.

We all desire to be remembered. When far from home, it gives us pleasure to know that our names are sacred words, and that there is a constant longing for our return. The grave of forgetfulness is deeper and darker than that which shall close over our mortal remains, and it is a thought inexpressibly sad, that the sea of life will *so soon* lose all trace of our voyaging, that thoughtless feet will *so soon* press the grass growing green by our decay. This strong desire was implanted by divine benevolence, and its object is accomplished when it prompts us to do something men will not willingly let die.

In one view, indeed, it seems strange that Christ should wish to be remembered of man. All things were made by Him and for Him. He is the Son of God. He is seated at the right hand of the Majesty on high. He is the center of celestial light, and love, and praise. And who am I, that he should ask *my*

poor remembrance? A creature, finite, sinful, guilty and condemned; inaccurate in thought, impure in heart, and worse in practice. Preposterous! He does not care for *me*, nor will he stoop to ask *my* love! But this is blind unbelief. God *has thought* of the grain of sand, and the snowflake so perfectly crystallized. He *has thought* of the flower, making it exquisite in perfume, form and color. He marks the sparrow in its fall, and commiserates the wounded and writhing insect. Is not a human soul of more value than many sparrows? Christ *is* human as well as divine. He is the same now as when he worked, and loved, and suffered on earth. His was a perfect human nature; purer and stronger, therefore was this natural desire to be loved and remembered. In his subdued complaining that the son of man had not where to lay his head, in his frequent journeyings to the cottage at Bethany, in the presence of a few friends when he drank Gethsemane's cup of sorrow, and, more than all, in the institution of the Lord's supper, do we see manifested the Savior's desire to be remembered to Christ's human nature.—Are the holiest affections of the human soul incompatible with the divine nature, with the composure and happiness of God? Is God an iceberg in the sky, cold and glittering? Or is he not rather all that Christ was, infinite not only in thought, but also in every pure and kindly emotion? If we may argue "He that giveth man knowledge, shall not he know?" may we not

also say, he that "giveth man feeling, shall not he feel?" Love is reciprocal. It demands requital in love, and is incomplete without it. Was the love of Christ divine, intense, unquenchable? Equally so is this desire that we shall return love, that we shall remember him.

Undoubtedly Christ desires that we shall remember him for our own good, for to remember him is to have the highest ideal of human character, the most perfect revelation of God, and the strongest assurances of Divine love and compassion. What truth is most valuable? What truth is most potent for the elevation of individuals and of nations? Is not Christ that truth?—Were you permitted to elect one truth and compelled to lose all others, would you not choose Christ?

"Possessing Christ, we all possess,
Wisdom, and strength and righteousness,
And holiness complete."

Oh, how much do we need to remember him; his commands, his example, his faith, his humility, his sufferings, and all his love! Well is it, therefore, that Christ, in the ordination of the Lord's Supper, made provision that we should not forget him.

But while this solemn institution expresses our need of Christ, does it not more impressively, though sadly and silently, declare Christ's deep yearning for human love and remembrance? Feel as feels the wife, unloved, and sitting in worse than widowed loneliness, her affections constant, warm and self-forgetting, scorned and basely refused.—

Feel as feels the mother, whose sufferings and boundless love, whose tearful forbearance and importunate prayers can awaken no response in the heart of her child—something akin to this, it seems to me, only holier and more intense are the feelings of Christ. He loved us, as we sat in the prison-house of sin and despair. He flew to our relief. He tasted death for every man. For us he triumphed over death and the grave. Before the mercy seat, and not without the blood of the atonement, does he ever intercede in our behalf. With a hand wounded upon the cross, he opens to every soul the gates of life and eternal joy. After all this is it any wonder that he is grieved when we reject him? Is it any wonder that he demands our confidence? Oh! the wonder is that he should need, with all the pathos of his lonely and unrequited love, to ask the poor return of human remembrance; to beseech by the memorials of his suffering, that we shall not quite forget the great love wherewith he hath loved us.

H. W. E.

Eureka, Sept. 2, 1870.

He who would feel his utter nothingness in the universe, let him read and ponder these truthful lines:

We all within our graves shall sleep,
A hundred years to come;
No living soul for us will weep,
A hundred years to come;
But other men our land will till,
And other men our streets will fill,
And other birds will sing as gay,
As bright the sunshine as to-day,
A hundred years to come.

Minutes of State Meeting.

The Illinois Christian Missionary Co-Operation convened in annual session at the First Church of Christ in Chicago, Illinois, on Wednesday, August, 31st, 1870, at 9 o'clock, A. M. After thirty minutes spent in social worship, the convention was called to order by the president, Bro. Enos Campbell. The roll of officers being called, the vice president and recording secretary were found to be absent, whereupon Bro. A. S. Hayden was appointed vice president, and J. H. Garrison recording secretary, *pro tem*. After a few appropriate remarks by the president, setting forth the importance of the present meeting, on motion a committee on programme was appointed, consisting of brethren Munnell, Butler and Carpenter, who in a few moments submitted the following report:

1. Social worship.
 2. Enrolling of delegates.
 3. Appointment of committees.
 4. Preaching at 11 A. M.
 5. Report of corresponding secretary.
- at 2 P. M.

The following committees were appointed:

1. Committee on nominations
2. Committee on the missionary plan recommended by the Louisville Meeting.
3. Auditing Committee.
4. Committee on time and place of next meeting.
5. Committee on R. R. passes.

On motion, brethren from other States present were invited to participate in the deliberations of the meeting.

At 11 o'clock, Bro. J. La Grange addressed the meeting.

Convened at 2 P. M.

Report of corresponding secretary deferred. A letter from the brethren at Dwight in Livingston county, was then read, expressing their willingness to co-operate with the brethren in the missionary work.

After the singing of a song, the committee on the plan for missionary work recommended by the Louisville meeting, submitted the following report, which was unanimously adopted:

WHEREAS—The Illinois State Convention of 1869, held in Macomb, Ill. in September last, sanctioned the anticipated plan of Missions to be presented in Louisville, in the following October convention; and

WHEREAS—Since that time all the district conventions in the State have formally adopted the plan, and organized accordingly, therefore,

Resolved, That the brethren of the State of Illinois have fully accepted said plan of missions, and do sincerely and prayerfully commit themselves to this work, in co-operation with all the churches of the other States.

J. S. SWERNEY,
J. T. JONES,
THOMAS MUNNELL.

The committee on nomination of officers for the ensuing year, offered the following report:

The committee on nominations beg leave to report the following list of names of officers for the ensuing year:

President—Enos Campbell, Jacksonville.
Vice-President—M. Swann, Bloomington.
Recording Secretary—J. H. Garrison, Macomb.

Corresponding Secretary—J. C. Reynolds, Macomb.

Treasurer—J. T. Jones, Jacksonville.
Members of the Board—E. G. Rice, G. T. Wilson, W. W. Foreman, Jacksonville.

Respectfully submitted by the committee,
D. R. VAN BUNKIRK,
J. W. BUTLER,
W. T. MAUPIN.

The following letter of Christian salutation, from the Ohio Christian Missionary Society, was then read and ordered to be spread upon the minutes of this meeting:

BOWERSVILLE, O., Aug 23d '70.
Brethren of the Illinois Christian Co-Operation:

Having been appointed, with J. W. Lamphear, bearer of christian salutations to your annual convention, and being unable to perform the pleasant service, I herewith send our letter of introduction and commendation, that you may know that your brethren of the Ohio Christian Missionary Society are not unmindful of your abundant labors in the common

with. As members of one great family we regard it as our best interest to sympathize with you in every well-meant endeavor to spread abroad the blessed gospel of Jesus Christ. Your success is our advancement—your triumph our glory. The work of saving souls is not bounded by State, or other geographical lines. "The field is the world," and all men are subjects of redeeming grace, through the Gospel. *Your work and ours* is to preach the gospel to every creature—to bear the good seed of the kingdom to every domicile of man—to offer them the bread of heaven and urge them to come to Jesus. Let us work on brethren, in the fear of God, and after our labor is ended we will enter into rest—will be permitted to meet in our Father's house to be companions of that glorified throng who delight perpetually to commingle their voices in songs of glory to our King who sits upon the throne. We will then be prepared to comprehend the sweetness of those blessed words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Till that glorious consummation let us work for Jesus.

Your fellow-laborer,

J. C. IRVIN.

On motion it was resolved that a committee of three be appointed to report at the next annual meeting on the basis of representation in our State meetings.

Brethren W. T. Maupin, G. W. Minier and J. C. Reynolds were appointed said committee.

Meeting adjourned for the day by singing and prayer.

Preaching at night by J. H. Garrison. After the discourse, Bro. O. A. Burgess made a short appeal to the brethren to sustain the missionary work, after which a contribution was taken up for missionary purposes.

THURSDAY, 9 o'clock, A. M.

Convention met and spent one half hour in singing, prayer and exhortation, after which the business of the meeting was resumed. The corresponding secretary submitted the following report which was received and referred to auditing committee:

To the Illinois Christian Missionary Co-Operation, assembled in the city of Chicago, Ill., Sept. 1st, 1879, the following report is respectfully submitted:

The present Corresponding Secretary of the Illinois Christian Missionary Co-operation was elected at the last annual meeting held at Macomb one year ago. The committee of twenty had been appointed at St. Louis, in the previous May, but did not make its report until in the following October. At the time the present Corresponding secretary was elected, it was expected that the brethren of the State would adopt and work under the plan to be reported and adopted at the Louisville General Missionary Meeting. But as no one then knew what that plan would be, and that it would *certainly* be adopted, the Corresponding secretary was left without any definite plan of work until after the Louisville meeting. The Corresponding secretary spent about one month in the field, preaching and taking such contributions as could be obtained without any definite plan to present to the brethren, previous to the Louisville meeting. Almost immediately after the return of the secretary from the Louisville meeting, he was entirely prostrated by sickness. Nothing at all was done by him under the Louisville plan until after the middle of March, 1879, except that he attended one preliminary meeting at Batavia, in the northern part of the State. The State Board had districted the State as follows:

All that part of the State lying south of the Ohio & Mississippi Railroad, including the churches situated immediately on the line of said road, to constitute the first district.

All that part of the State bounded on the north by the Toledo Wabash & Western railroad, on the east by the State line, on the south by the Ohio & Mississippi railroad, on the west by the Illinois Central railroad, including the churches situated immediately on the lines of the Toledo Wabash & Western and Illinois Central railroads, constitutes the second district.

All that part of the State bounded on the north by the Toledo, Wabash & Western railroad, on the east by the Illinois Central Railroad, on the south by the Ohio & Mississippi railroad, and on the west by the Mississippi river, including the churches situated immediately on the line of the Toledo, Wabash & Western railroad, constitutes the third district.

All that part of the State bounded on the north by the Chicago, Rock Island & Pacific railroad, on the east by the Illinois Central railroad on the south by the Toledo, Wabash and Western railroad, on the west by the Mississippi river, constitutes the fourth district.

All that part of the State bounded on the north by the Chicago, Rock Island & Pacific railroad, on the east by the State line, on

the south by the Toledo, Wabash and Western railroad, on the west by the Illinois Central railroad, including the churches situated immediately on the line of the Illinois Central railroad, constitutes the fifth district.

All that part of the State north of the Chicago, Rock Island & Pacific railroad, including the churches situated immediately on the line of said railroad, constitutes the sixth district.

The Corresponding secretary has attended two district meetings, one primary and one annual in each of the first, second, third, fourth and fifth districts, and one primary in the sixth. The districts are now all organized for work for the next missionary year, lacking a district Evangelist in the second and fifth districts.

Wm. Rhodes, of Makanda; J. H. Caldwell, of Carbondale, and John Ford, of Murphysboro, are the board for the first district; and George P. Slade, of Centralia, district Evangelist.

John Curyea and V. R. Bridges, of Mattoon, and J. O. Henry of Vandalia, are the board for the second district. No district Evangelist yet secured. Bro. N. S. Haynes was elected, but his congregation loves him too well to allow him to take the field.

J. W. Ballinger, L. J. Thompson and J. D. Metcalf, all of Girard, constitute the board for the third district, and E. L. Craig is District Evangelist.

A. S. Hayden, H. W. Everest and John Darst, of Eureka, J. W. Butler, of Abingdon, and J. H. Garrison, of Macomb, constitute the board for the fourth district, J. C. Reynolds is district Evangelist.

J. C. Tully and W. R. Carle, of Wapella, M. Swann and J. W. Maxwell, of Bloomington, and Abe Markle of Fairbury, constitute the board for the fifth district. No district Evangelist has yet been found for this district.

John Tait, Pres., M. S. Lord, Sec., Treas., and S. L. Wright, of Chicago, L. D. Waldo, of Rockford, and O. A. Burgess, of Chicago, constitute the Board for the sixth district.

When we shall have secured two faithful and competent men to fill the vacancies in the second and fifth districts, we shall be fully organized for a grand and glorious work the coming missionary year. We shall inaugurate an extensive series of protracted meetings throughout the State. Some appointments are already made, and the district boards are arranging for others.

The Corresponding secretary has been in the field but five months and a half. Three of those months were June, July and August, including the whole of harvest time.

His efforts have been, first, to impress upon the brethren *their* great duty to "go into all the world," to "preach the gospel to every creature." Second, to enforce the duty of every christian, whether male or female, whether rich or poor, whether high or low, whether old or young, to pay money into the Lord's treasury for the spread of the gospel. Third, to urge the necessity of co-operation of effort. Fourth, to encourage and strengthen the Sunday schools. Fifth, to induce every congregation and every Sunday school to make regular contributions to the missionary treasuries of their respective districts. Sixth, to do the general work of a preacher of the gospel.

While financial results have not been large, under the circumstances they are all that could reasonably have been expected. The brotherhood of our State are united in spirit and will work together for the glory of God and the salvation of their fellow men. Let us all, brethren, buckle on the armor of the Lord, go forth, every man to his post, in the strength of Israel's God, to do valiant service in the King's army.

I here present a report of all moneys collected in the different districts and an adjustment of the accounts of the State board with the respective district boards.

FIRST DISTRICT.		
Horse Prairie cong	\$19 20	¢
McElvain sh	" 25	
Lino	" 8 25	
Richview	" 1 00	
Old Union	" 7 25	
Dry Arm	" 25	
Howard	" 1 60	
Liberty Hill	" 7 50	
Little Grove	" 5 65	
Eight-Mile Prairie cong	95	
Cairo cong to Cox	1 70	
to Young	6 20	8 00
Du Quoin cong to Cox	2 00; to Reynolds	
	36 50	38 50
Carbondale cong to		
Cox	5 00; to Reynolds	
	12 00	17 00
Elkville cong	15 00	
Carbondale S S	5 00	125 00
One-half of this due S		
Board	62 50	
S B rec'd	48 50	
Yet due S B		14 40
SECOND DISTRICT.		
Mattoon cong	22 00	
Charleston cong to		
Mullins & S1; to Rey		
nolds	6 00	11 81
Tuscola cong	21 05	
Kansas cong	14 45	

MINUTES OF STATE MEETING.

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Paris	"	23 00	
Liberty	"	2 50	
Dudley by Yowe'l		1 00	
Vandalia	cong	16 55	
Xenia	"	10 00	
Cochran's grove	cong	5 00	
Windsor	"	5 00	
Louisville	"	5 00	
Antioch	"	15 40	152 42
One-half due S B	76 21		
State B rec'd	47 55		
Yet due State B			29 66

THIRD DISTRICT.

L. Bennett, Pittsfield	1 00	
C T Cole, Mt. Auburn	1 70	
E Campbell, Jackson-		
sonville	34 80	
Dorchester cong	5 00	
I O Bolin, Milton	50 00	
W T Maupin, Harris-		
town	29 70	
Girard cong	50 00	
J T Jones, Jackson'le	26 75	
Jacksonville S S	30 00	
E L Craig, Carrollton	25 00	
J C Reynolds, Niantic		
cong	7 75	
Bro Gordon, Lynn'le	15 00	
D M Solomon Palmy'a	5 00	
Litchfield cong	5 60	267 59
One-half due State B		
	133 65	
S B rec'd of tree	126 75	
Litchfield con	5 60	
	132 35	
Yet due S B		1 30

FOURTH DISTRICT.

Plymouth	cong	8 75	
Mt. Pleasant	"	22 60	
Table Grove	"	42 85	
New Salem	"	19 25	
Dr Nance, Vermont		5 00	
Vermont	cong	15 80	
Sumnum	"	25 00	
Astoria	"	15 00	
Mound	"	20 80	
Geo Haver, Knox co		1 00	
Macomb	cong	32 85	
Blandinville	"	2 50	
Grassy Ridge	"	20 00	
Shirley	"	1 20	
Sugar Creek	"	9 60	
Atlanta	"	5 00	
Twin Grove	"	8 00	
Elkhart	"	6 00	
Washburn	"	5 00	
"	S S	1 50	
Abingdon	"	31 00	
Bushbell	"	5 00	
Macomb S S	"	5 00	
A sister	"	85	300 53
One-half due S B			
	150 25 1/2		
S B rec'd	255 00 1/2		
Yet due Dis Board			104 74

FIFTH DISTRICT.

Farmer City	cong	48 00	
Bloomington	"	21 80	
"	S S	5 00	
H Smyzer	"	1 00	
Wapella	cong	5 00	
Clinton	"	5 00	
J G Campbell	"	1 00	
East Bend cong	"	4 50	
Camp creek	"	5 50	96 80
One-half due S B	48 40		
S B rec'd	68 30		

Yet due Dis B'd			
	SIXTH DISTRICT.		
Lanark	cong	4 40	
Batavia	"	11 64	

Reported by Bro M N

Lord, treas and sis-			
ter Holt		35 00	
J Farley		5 00	
Ohio Town		5 00	
J Yager (church at Co-			
leta)		4 00	
Sister S L Briggs		5 00	
" L Laus		1 00	
J Yager (ch at Coleta)		10 00	
J La Rue		2 00	
Con R I meeting		73 55	
E Storer, ch at Lanark		7 50	
Rapids City ch		2 00	
J Aylesworth, Barring-			
ton		1 00	
Sister S Mills		4 40	
Walnut Grove ch		1 64	
Ohio Town ch		10 00	
J Farley		5 00	
Rock Island ch		12 00	
Rockford ch		25 00	
R M A Hauke		2 00	
Lanark ch		9 00	
J H Hess ch at Milb'n		5 00	240 82
One-hf due SB	120 46 1/2		
S B rec'd	14 04		
Yet due S B			104 42
Col in all dist's		1,182 78	
State meet con	38 80	38 80	
Farmer City con for			
sister Marsh	8 00		
Sisters of Eureka for			
sister Marsh	10 00	16 00	

Total \$1,238 58
 Bro. J. T. Jones, treas., submitted the following report which was received and referred to auditing committee.
 Balance on hand \$212 85
 Rec'd from the Flora congregation, by hand of Edwin F. Earls 8 50
 Rec'd from Stout's Grove congregation by the hand of George W. Minier 5 50
 Rec'd from L. Coleman, Springfield 80 00
 Rec'd from sister Mary Morrison, Jacksonville 5 00
 Rec'd at annual meeting 59 52
 Rec'd of J. C. Reynolds, corresponding secretary 498 82
 Rec'd contribution by the convention 38 80
 Rec'd contributions from different churches—see exhibit A 39 85

Total \$896 47
 By amount paid W. T. Maupin to settle with D. Downs, late corresponding secretary \$225 00
 Amount paid J. T. Jones, expenses to Harristown on above account 6 00
 Amount paid for P. O. Stamps and stationery 1 80
 Amount paid Mrs. John Holt for the use of the church at Rock Island 50 00
 Amount paid J. C. Reynolds on account of salary 498 82
 Balance on hand 115 20

Total \$896 87
 All of which is respectfully submitted.
 JOHN T. JONES, Treas.
 Rec'd from finance committee \$25 25
 I have examined the above account and find it correct.
 O. A. BURGESS, Auditor.

Name of Church	Names of Preachers	Names of Elders	Numbers of Members	No of Additions	Value of church Property	Building and Repairing	Am't Paid for Home Preaching	Am't p'd for fuel Sexton &c.	Am't paid for Missions	Number in Sunday School	S S Collections	S S to Missions
Pleasant Hill	S. G. W. Miller	I. W. Stone	160	40	2500	2140	200	50		40		4
Palmyra	W C Clevinger G M Goode J Ballinger	J M Hubbard	75		2000	2000	150	10	15	35	10	
		J A Richardson J D Ridgway D N Solomon										
Montezuma		Geo Hoover G W Manley	50				32			56	16	
Mechanicsb'g	Theo Brooks	J Wilson	90				1000		50	70	30	
New Hartford	H R Walling	D Cluster F M Crews R A McClintock	70		1200			25		50	20	
Quincy	D R Howe	A O Leavell J Johnson T L Fox	150	25	3500		1200	150		125	50	
			21	1	300							
Auburn		L Bennett	100	10	3000	100		75		70	20	
Pittsfield		D D Hicks J L Sweet	87		1000		400			65	30	
Barry		W N Sandy										
Milton	H R Walling	J O Bolin C E Bolin A F White	290		2500	225	500	56		70	20	
		J H Dennis J S Chenoweth J S Pool	160	40	2000	25	400	25				
Chambersb'g	W H McGinnis	S Barming R Henry L Call	50	18		72	150		50	75		
		M H Gale M P Thompson	100	13	5000	4500		96	5	65		
Litchfield	J C Young	J C Young Wm P Mauzy	100		1000	18	400	50	20	40		
Union	A D Northcut	Sam'l Redding J B Gilmer	35	7	3500	20	250	15	30	40		
Fowler	A G Lucas	M B Chenoweth Jos Chenoweth	223	80	3500		850	85		115		
Perry		J M Browning S F Campbell H Todd	75	15	800		560	40	75	80	30	
Lynnville		Wm Markley James Masters	50	10		5	205	65	8	25	12	
Worcester	D B Davis	S Simmons S Riggs F D Palmer	40	7	2500	75	140	50	100	25		
Exeter		G W Camp J W Ballinger J B Metcalf L J Thomson	170	54	2000	35	300	125	125	60	20	
Girard		Isaac Moore Morton Hatch Cassell Hulett Campbell Jones	550		20000		2250	250	250	175	30	30
			181	13	4000		1100		30	84		
Harristown	W T Maupin	A Bowers J Pickerell J G Willard J M Evman	110	31	1500		125	60	70	50	7	
Scottville	E J Butcher	W C Thomson P W Clarke W A Westrope	78	21	4000	457	78	30		55		
Nokomis		A C VanHooser W VanHooser G W Rodecker Paul Smith Ira Ellis	25									
Mt. Auburn		C S Cole A Hinton S Luthy	123	42	4000	150	600	100	50	70	10	
Carrollton	E L Craig J H Underwood											
Total			2871	407	69800	9817	11090	1337	978	1500	305	30

The above exhibit was presented by Bro. J. C. Reynolds in behalf of the committee on statistics, being a report of twenty-six congregations in the third district. He expressed the hope that he would be able, at the next annual meeting, to present such a report from every congregation in the State.

Preaching at 11 o'clock by Bro. G. W. Minier, after which, and before adjournment, a committee of three was appointed to draft resolutions expressing the feelings of the meeting in reference to the death of Brethren Dudley Downs and Leroy Skelton.

Bro. O. A. Burgess, auditing committee, having examined the several reports referred to him, pronounced them correct, upon which they were adopted by the meeting. Adjournment.

Convened at 2 P. M. After prayer the meeting proceeded to business.

Bro John A. Owen, of Jacksonville, submitted the following preamble and resolutions:

WHEREAS—There is one gospel, one church, and one Lord, and

WHEREAS—There should be one uniform effort made for the proclamation of the one gospel, for the building up of the one church, and for the honoring of the one Lord, and

WHEREAS—In division there is weakness, and in union there is strength, and

WHEREAS—In divided efforts there is failure, and in united efforts there is success, therefore, be it

Resolved, That this convention ask the brotherhood of the State to instruct their messengers to the next yearly convention to form one State Sunday School Board, one State Educational Board, and one State Bible-Distributing Board.

Resolved, That these several Boards act in concert with the State Missionary Board in supervising the Sunday School educational and missionary interests of the brethren in the State, so that in truth we may be one body and so that great good may be done for the advancement of civilization and in the name of the Lord Jesus Christ.

The above resolutions were referred to a special committee consisting of brethren J. W. Butler, H. W. Everest and A. J. Thompson.

The committee to nominate delegates to the general convention to be held in Indianapolis, in October next, presented the following report:

The committee appointed to nominate delegates to attend the general convention to be held in Indianapolis next October, beg leave to report the following names:

For the State at large, John T. Jones, of Eureka, and J. W. Butler, of Abingdon; according to the number of members in the State: ten, as follows:

J. La Grange, of Rushville; Clark Braden, of Carbondale; A. S. Hayden, of Eureka; N. S. Hoynes; D. R. Van Buskirk, of Bloomington; Charles Rowe, of Minonk, C. W. Sherwood, of Sycamore; L. T. Major, of Chicago; John P. Mitchell, of Forrest, and G. W. Mapes, of Princeton.

Respectfully submitted,
O. A. BURGESS, }
J. S. SWEENEY, } Com.
W. T. MAUPIN, }

Bro J. Derham offered the the following resolution, which was adopted:

Resolved, That we fully appreciate the labors of our beloved brother A. S. Hayden, in compiling the "Christian Hymn and Tune Book," and that we cheerfully recommend it to the congregations throughout the State.

Bro. Van Buskirk, chairman of the committee on resolutions of condolence, submitted the following:

WHEREAS—Our dear brethren and co-laborers in the proclamation of the glorious gospel of the grace of God, Dudley Downs and Leroy Skelton, have, since our last annual convention, been removed from our midst by the hand of death, therefore,

Resolved, That while we deeply deplore the loss of these beloved brethren, we yet bow submissively to this dispensation of Providence, and say, "Thy will, O God, be done."

Resolved, That these noble men, tho' dead, yet speak to us in the heroic examples they have left us.

Resolved, That we will ever cherish loving memories of their faithful labors and strive to imitate their lives, that we may join them at last in the triumphant celebrations of the great day.

Resolved, That we deeply sympathize with the surviving wife and child of Bro. Downs, and the parents and relations of Bro. Skelton, in their sad bereavement.

Resolved, That a copy of these resolutions be sent to sister Downs, and the parents of Bro. Skelton, and also be spread upon the minutes of the convention.

The committee on time and place of next meeting, recommended that it be held with the church at Bloomington, commencing on Wednesday before the first Lord's day of September next. Report adopted.

The following resolution of thanks was passed:

Resolved, That the thanks of this convention are hereby tendered to the brethren and sisters of the churches in this city for their hospitable entertainment, and to the following hotels for generously opening their doors to us free of cost:—Sherman House, Briggs House, Tremont House and Matteson House; also, to the following railroads, for returning delegates at reduced rates:—C. B. & Q., Ill. Central, Chicago, Alton & St. Louis, Chicago & Northwestern and the Panhandle.

The president made a short speech in conclusion, in which he argued that this co-operation was an organism animated and moved by a life-power from within, and that each individual member should be permeated with the life of the organism of which he is a constituent part.

On motion he was requested to write his address for publication in the Echo. A song was then sung and the convention bowed before God in prayer, Bro. Bastion leading, who fervently commended us all to God, and to the word of his grace. After prayer we all sang, with full hearts and tearful eyes.

"In the sweet bye and bye,

We shall meet on that beautiful shore,"

giving each other the right hand of fellowship and Christian love. At night we came together again for preaching. Bro. D. R. Van Buskirk, of Bloomington, delivered an earnest and able discourse to a large and attentive audience, after which Bro. Reynolds stated that if there were those present who desired to contribute still to the missionary cause to come forward after the audience was dismissed and attend to it. Brethren Henry Onery and Dr. L. S. Majors, both of Chicago came forward and pledged one hundred dollars each, for the prosecution of the missionary work.

The delegates left for their respective fields of labor, imbued with the mission-

ary spirit, and resolved to labor on faithfully in the glorious work of winning souls to Christ.

ENOS CAMPBELL, Pres.

J. H. GARRISON, Rec. Sec'y.

Dear Brother Reynolds:

The June No. of the GOSPEL ECHO with "J. Perry Elliott Reviewed" is before me, and I must say that, it is by no means a sorry thing to be "reviewed" when one's reviewer manifests such a kind and christian-like spirit, and I shall endeavor to imitate your example in the few sentences which I shall now write; and were it not that you seem to have misunderstood me, it would hardly be necessary for me to write again on the same subject, for, after your present explanation of our Savior's overcoming temptation, I find there is very little difference between us, and if you had stated your view of the matter in the same way, in the first place, I never would have raised the slightest objection; but, you will remember that, in the former case you were showing—very properly, too—that Jesus was a peculiar and wonderful personage—eternity having revealed nothing like him, &c.—and, after stating some things in which his humanity was manifest, you used the language to which I objected, namely: "On the part of the Divine—though now clothed in human weakness—we discover the ability to resist all temptation;" which, as it seems to me, is quite different from your present statement that, "not that divine nature alone resisted tempta-

tion, but that both the divine and human blended into one blessed Lord and Savior overcame it."

I have no special ambition to be considered very logical, but am sure there was no such "logic" in my mind as you seem to find in my remarks, but, as the piece is published entire, I am willing to leave that matter for your intelligent readers to decide for themselves, and if they discover any such "logic," of course they will be "sufficiently acute to see the fallacy" of it.

I had not overlooked "the fact that all christians are, by virtue of their connection with Christ, partakers of the divine nature," but surely, you will not contend that "all christians" are divine *as* our blessed Savior was divine?

Now, if my good Bro. Reynolds will carefully re-read the article which he was reviewing, I am persuaded that he will acknowledge that he did me great injustice in stating my position to be that "humanity *alone*" is able to overcome all temptation. On the contrary, I stated that, in order to be able to do this, we must be "sanctified by the truth or word of God," that the word of Christ should dwell in us richly, &c., and I *meant* that we should use all the means which God had so graciously placed within our reach *for this very purpose*, as will appear from the following language of Paul to some of those who were "partakers of the divine nature:"

"Finally, my brethren, be strong in the Lord and in the power of his might.—Put on the whole armor of God *that ye*

may be able to resist the wiles of the Devil."—*Eph. vi :10 and 11.*

I have no idea that any one whose soul has not been purified by obeying the truth and who does not strive to put on the armor of God—so beautifully described by Brother Paul in the chapter referred to—can ever overcome the temptations to which—in this life—we are invariably subject.

But I have already written more than I intended to write, and, after thanking you for your kind and cordial welcome to your columns, I am pleased still to subscribe myself affectionately,

Your Brother in Christ,

J. PERRY ELLIOTT.

Indianapolis, Ind., July 1st, 1870.

The Creed Question by a Pedo Baptist.

[From the "*Evangelical Reformer*," by Joseph Barker, Vol. 1, No. 26, London, June 23d, 1838.]

TOLERATION, HUMAN CREEDS, &c.

There is hardly any thing could give me greater pleasure than to see all our churches freed from the spirit of intolerance.

I am as anxious to see them lay aside their particular errors, as I am to see them disposed to look charitably on those who differ from them. I have no desire to have them adopt my creed as their standard, but only to see them content to take the Bible as their only creed, and to allow each other to interpret and to teach the Bible as may seem right to them, without annoyance. And I

am persuaded that such a step would prove a great advantage to our churches, and contribute greatly to the spread of truth and piety. It would prove a blessing, both to preachers and people. Under the present system, the preachers are often under fears lest their inquiries after truth should lead them to conclusions at variance with the creed of the community. If the Bible was the only creed, a preacher could have no such fears. Believing the Bible to be true, and knowing that no truth can be at variance with any other truth, he would pursue his studies freely and without dread; and if in any case he was led to a conclusion opposite to the doctrine of the Bible, he would know his conclusion to be false, and reject it without delay.

But a student cannot be sure that any creed of human formation is true; so that when he comes to a conclusion different from its articles he is in doubt which he should reject, his own conclusion or the creed. And here begins the struggle. If he reject the creed, he is thought a heretic, and perhaps expelled; if he reject his own judgment out of deference to the creed, or out of fear of consequences, he sins against his God, he wounds his conscience, and becomes a miserable slave. There are no young preachers who give themselves diligently to study, who do not find creeds of men's formation a perpetual trouble. The creed does not take in everything, for then it would have to be larger than the Bible; and yet, if the student should ex-

press some sentiment which the creed does not contain, his reputation is in danger.

The creed will very probably contain something which is contrary to the Scriptures, and then the youth that searches out the truth on that point, and dares to publish it, is in danger of being cast aside as a heretic altogether. If the creed be all true, it is not in *Scripture language*, perhaps; and then the student doubts whether he believes the articles in the same sense in which they were intended by the authors of the creed. Thus was I perplexed and troubled and I continue to be troubled still. It is true I never make the Bible bend to our creed, and I never think of taking the creed for the rule of my judgment. I pay no respect to the authority of any book but the Bible, and believe nothing, and profess to believe nothing but what the Bible plainly teaches. Still, many of our members take the creed for their standard, and they try my doctrine by it; and when they think my doctrine does not agree with it, they think me wrong. And this is a perpetual disadvantage. If they had no creed but the Bible, they would try me by the right standard, and I should be glad of that. They might not only find that I was right, but by searching the Scriptures daily, they would greatly improve their minds in the knowledge of God's will, besides learning the doctrine of forbearance towards those who may differ from them in their belief.

Having a creed such as we have, both tends to hinder the improve-

ment of our people in knowledge, and to cherish the spirit of persecution. It tends to hinder their improvement in knowledge, by fixing their attention on *itself*, instead of fixing it on the Bible; by confining their minds to a *few* subjects, instead of leaving them free to ponder the whole revelation of Heaven; and by previously giving them bearings to certain views, which may prevent them from inquiring freely, and render the discovery of truth more difficult than it would be.

It cherishes the spirit of persecution. It stands there as a test by which they are to try their ministers, and as soon as they fancy they have discovered an error in a preacher's sermons, the many people think of a trial at a quarterly meeting, or at a conference. He is wrong; he must either change his views, or be expelled. And what is this but the spirit of those who put to death the saints of God? Many well-meaning persons, that would probably have been both liberal and well informed, if the Bible only had been the creed of their sect, have undesignedly and almost unconsciously slidden into intolerance, in consequence of having a creed of human composition.

Requiring young preachers to subscribe to a human creed is unreasonable on other grounds. Creeds are generally formed by elder persons, and contain an abstract of their views after a life of study; but the person who is called to subscribe them in *youth*, is only just entering upon his studies, perhaps, or is in the midst of his investi-

gations. *He who never doubted*, it is has been said, *never properly believed*; and there is much truth in the saying, yet at that very period when every one who employs the necessary means to be a right believer *must* be in doubt on some points; he is called to declare his faith in the most abstruse and difficult propositions. The plainest and easiest creed of man's devising that I ever saw, has some propositions which no man can properly understand with less than ten years study.

Supposing the creed to be throughout as true as the Bible, is it proper to expect a youth of eighteen or twenty to believe it at once? All that should be required of a young minister should be a sincere desire to know the truth.

If the creed be not true (and there is not a creed on earth except the Bible, that is wholly true, perhaps), supposing the creed to be partly erroneous, what cruelty to place a timid youth in such a situation that he must either subscribe a falsehood, or else expose himself to expulsion from the ministry. I say again, the kindest and wisest plan would be, to observe his spirit and behavior, and if he gives proof of piety and a love of truth, and of a disposition to do good to the souls of men, let him pass on, and serve his Maker and the church without restraint.—Judge the tree by its fruits; judge the prophet by his character and general doctrine, rather than by a few opinions on speculative points. I am persuaded that having other creeds than the Bible, tends to hin-

der the improvement of young ministers. It tends to render them indolent. If they had the whole Bible for their creed, they would have a task before them that might call forth all their energies, and find them employment for their whole life. But the creeds in common use are soon got off, and there is a disposition in ministers to relax their studies, and to stand still in the way of improvement, when they have gone through that which is considered the standard.

Some are deterred from inquiring far even into the articles of their own creed, when the creed is made a standard for fear their inquiries should make them heterodox.

The study of theology as it is taught in the Scriptures, is much more delightful than the study of theology as it is laid down in human creeds. Going through a creed is like walking, now upon rocks then upon thorns, and then through a desert of sand. Going through the Bible is like walking through a universe of light, and beauty, and felicity. You may have light in going through a creed, but it is the pale and thin, cold light of the moon and the stars; it does not warm and cheer you; but in going through the bible you are cheered and comforted, and quickened by the full, bright light of the sun. I never felt happy in groping my way through controverted creeds; but in walking along the path of revelation, and taking in the vast and glorious views of truth which open to the mind, there are perpetual pleasures, and unutterable ecstasies. It

is as if you were in a paradise wide as the universe, where richest fruits and loveliest flowers present themselves at every step, while God himself walks with you, holding your hand and making smooth your path. Let a youth once enter into this region, and he will learn forever, and he will also practice what he learns.

But how would it be, we are asked, if we had one doctrine in the pulpit in the morning, and another in the evening? We answer, many of the people are so little accustomed to attend to what the preacher says, that they would not discover the difference. Many others have been so long accustomed to take all on the preacher's authority, that they swallow everything, without asking whether it is right or wrong. Others, that are accustomed to think of what they hear, would mark the difference between the two preachers, and, very likely, go home and search the Scriptures to see which was in the right. They might speak with others on the subject, perhaps, and both they and their friends might be induced to think more closely, and search the Scriptures with still greater diligence. If there were no creed, they would never have a thought of persecution; instead of reporting the mistaken preacher to a quarterly meeting or conference, they would probably talk with him, and reason with him from the Scriptures. The preacher would be improved, and the people would grow wiser, and the churches which have for so many ages remained dwarfs in understand-

ing, would rise to intellectual manhood, instructed themselves and able to instruct their fellow men.

A diversity of sentiment from the same pulpit would do no harm, if there were charity sufficient in the members of the church, and if there were not charity sufficient, we should try to increase it, and not attempt to make up for its absence by a compulsory creed.

Besides having a creed does not secure uniformity of doctrine among preachers. We have different doctrines preached from our pulpits almost every sabbath. Our creed does not embrace above one point of doctrine in five hundred, so that we have plenty of room to differ. And, however large we might make our creed, we should differ still; and we should differ if it were made smaller. We differ on some of the articles which compose the creed, and that very materially. And, in fact, the stricter any sect is, the more anxiously they labor to effect a uniformity of doctrine, the greater generally is the diversity. Look at the religious world—take the sects as they lie before you, and see if it is not just so. And it will always be so. But if any sect should throw aside all creeds, and encourage each other to judge freely on all matters of revelation, only recommending and exhorting each other to do all in the fear of God, and with a view to the salvation of mankind, I have no doubt but that sect would become the most united and agreeable church in the world.

That creeds should increase diversity of opinion, and that the re-

jection of creeds should promote uniformity, may seem a mystery to some, but to me it seems quite natural. Where there is a creed, the *indolent*, the *weak-minded* and the *interested* will always keep within its bounds; but the active and strong minded, and the honest will outstrip all human creeds, however they may be formed, and committing their reputation and their all to God, will dare to explore the whole immensity of truth. The difference therefore will be as wide as is the vast and immeasurable interval between the farthest flights and the loftiest soarings of an angelic mind, and the narrow-limits in which the weak and reptile spirit is shut up.

If there had been no creed, the case would have been very different. The minds of the bold, inspired by their ardent love of truth, and supported by the spirit of God, would still have attempted their illimitable flights, and explored fresh worlds of light; and the feeble-minded, the indolent and the interested, having no creed to cling to, would have suffered themselves to be drawn along by their abler brethren, and those very dispositions which made them cling to the creed when there was one, would make them choose for their standard the opinions of the more intelligent of their brethren, if the creed was taken away, and this would cause a happy uniformity. Where there is a creed, the little-minded, the selfish and the idle are rulers; where there is *none* the power falls into the hands of those who are the wisest and the best. Where there is a creed, the

indolent and the tardy pull back the active and the strong; where there is *none*, the active and the strong bring forward the indolent and slow. Where there is a creed, the weak and evil-disposed harrass the wise and good; where there is *none*, the wise and good are free, and are able to improve the rest. Where there is a creed, the ignorant and the faulty will labor to make those who are wiser and better like themselves, and a creed will give them a mighty influence; where there is *none*, the wise and the godly flourish pleasantly, and the less generous spirits will emulate their virtues. A creed, therefore, restrains nothing but the heaven-inspired efforts of the noblest minds; it strengthens and establishes nothing but ignorance and intolerance and error. All that is true and plain and good, is established sufficiently by its own character and by the power of God, nothing requires establishing by human forms but that which would be better thrown down.

It seems to me, a reflection on the wisdom and goodness of God, to suppose that he has not spoken plainly enough to be understood by man; and it appears too much like pride for men to say to their brethren, *we* can understand God's word but you cannot, unless *we* put its meaning into our language for you. And yet, when men form creeds, they often act as if this were the language of their hearts. I do not think that this was the spirit of those who drew up our form of doctrine; they seem to have been influenced by more commendable feel-

ings; by a desire to protect themselves from the misrepresentations of their enemies, and to prove to the Christian public that they were not enemies to the gospel of Christ. But the danger of misrepresentation has now passed away. We therefore need no such defence of our reputation now. But if, by giving due honor to the word of God, we should incur reproach, it would do us no harm. We are not kept in being by the approbation of men, but by the approbation of God. It is right that we should pay some respect to the good opinion of our fellow Christians, but to prefer it to our duty would be our ruin. We should not be afraid of the wrath of the whole world when about our duty. Wesley went out of his way to conciliate his opponents, but he neither served the cause of God or his own reputation by so doing.— Truth should be respected above all things. Let us show that we have God above all, and that we can trust ourselves in his hands.— Let us honor his word, and he will honor us, and make us a praise and a blessing throughout the world.

"A soft answer turneth away wrath." If we could remember this, and always act upon it when tempted to give biting retorts and angry sarcasms, we should have fewer quarrels and more brotherly love, less wickedness and more piety, less hatred to man and more love of Christ, less selfishness and more of that charity which extends to the boundless realms of eternity.

A Song of Heaven.

BY MISS KATE E. P. HILL.

I would sing you a song of heaven,
If my soul could chant the hymn:
I would sing of its skies, whose gorgeous
dyes,
Would make our own grow dim.

I would sing of its mountains bathed in
light
That never will fade away—
Of the murmuring breeze thro' whisper-
ing trees,
That never will know decay.

Of beautiful birds that trill strange words
With a mystery in their flow,
Till the scented airs grow holy with pray-
ers
That only they can know.

I would sing of the lakes for the lilies'
sakes,
The purest that God has given,
Of all the flowers that we call ours,
How white they must be in heaven.

I would sing to you of the violet blue,
That watches the loving sky,
But droops its head when it hears the
tread
Of an angel passing by.

But my soul is mute like a tuneless lute,
That has been forsaken long;
Its pulses thrill, but its voice is still,
And I cannot sing the song.

Sweet land, I have dreamed of thee,
When the summer moonbeams fell,
In silvery showers on the nestling flow-
ers,
Asleep in the greenwood dell.

And I have awoke when the vision broke,
With a throb on breast and brain,
That I should stray from the shining
way,
Back to this world again.

But I shall see thee again, sweet land,
When life's fitful hours are fled—

When the flowers lie low where they used
to blow,
And the sky in the west grows red.

I shall steer my bark where the waves
roll dark,
I shall cross a stranger sea,
But I know I shall land on that bright
strand,
Where my loved ones wait for me.

There are faces there divinely fair,
That the earth lost long ago;
And foreheads white where the curls lay
bright,
Like sunbeams over snow.

And there are eyes like their own blue
skies,
Eyes I have seen before:
They will grow bright as the stars of
night,
When I near the welcome shore.

There are little feet that I loved to meet,
When the world was dear to me,
That I know will bound when the rip-
pling sound
Of my boat goes o'er the sea.

I can see them stand on the shining
strand,
Their white arms o'er the tide,
Waiting to twine their hands in mine,
When I reach the farther side.

Sweet Land! I have dreamed of thee,
When the summer moonlight fell
In silvery showers on the opening flow-
ers,
Asleep in the greenwood dell.

And I know I shall see thee again, sweet
land,
When life's fitful dreams are fled,
When the flowers lie low, where used to
bloom,
And the sky in the west grows red.

The words of wise men are heard
in quiet, more than the voice of him
that ruleth among fools.

Consistency.

We are creatures subject to various extremes, and it seems that one extreme begets an extreme. As Disciples of Christ, many of us, in avoiding the errors into which so many are fallen, are not content to stop at the right place, but rush onward into the opposite extreme. Now this has given rise to much division in our missionary societies—contention about words to no profit, &c., &c.

Some of our preachers, disgusted at those of our religious neighbors who depend wholly on prayer, teach that a person has no right to pray at all before being baptized. And again, that it is unnecessary to have prayer in the family, because there is no "thus saith the Lord" for it. In one instance, we even knew a minister refusing to pray in public assemblies, on account of not having for it a specific command, but certainly there are commands which cover the whole ground. Such as "Pray without ceasing," "I would that men pray everywhere," "Continue instant in prayer," "And it shall come to pass that whosoever shall call upon the name of the Lord shall be saved," "Pray with all prayer," "Arise and be baptized and wash away thy sins, calling on the name of the Lord." Jesus prayed often.

These same preachers too frequently say they don't want any excitement and would rather see those that have just become obedient laugh than weep. But what is the

effect of this kind of preaching? Why individuals are brought into the church that are nearly destitute of piety and devotion, and who give rise to the frequent remark that "*all the Disciples believe in, in baptism.*"

We will now refer you to another kind of preaching, where the individual goes on to discuss, on the Lord's day, the impropriety of using the title Rev., and wearing white neck-handkerchiefs, and gowns, &c., &c. These men want a "thus saith the Lord" for everything, but where is the consistency? We have often listened to such preaching, and many in the congregation would frequently laugh about to hear the minister speak so wittily.

But how different was the preaching of the apostle that is recorded in the bible. Observe Peter's style on the day of Pentecost, and notice the effect it produced. Paul could go weeping, preaching from house to house the unspeakable riches of Christ. These are examples worthy of imitation, and if they were often followed we would hear more exclaim, "*What must I do to be saved?*"

It is very evident that there is a time, and a place to battle against error; yet some are never satisfied, for they can speak six times a week, and rather speak against other denominations, than exhort the brethren to be more faithful, and sinners to yield to the requirements of him who is "the way, the truth and the life. Oh, how lamentable it is to see so much time wasted preaching to no profit, while thousands are

perishing not knowing the way of salvation.

W. K. BURR.

Ameliaburg, Ont.

Extract from a Funeral Address.

The following is clipped from a funeral address, on the demise of Sister Sarah M. Braden, delivered in Christian Chapel, Pawnee City, Neb., Aug. 7, 1870.

TEXT—1 Cor. 7: 29-31. "Now this I say, brethren, the time is fraught with trials. It remains that those that have wives be as though they had them not; and those that weep as though they wept not; and those that rejoice as though they rejoiced not; and those that buy as though they possessed not; and those that use this world as not abusing it; for the outward show of this world passes away."—Anderson's Translation.

Brethren and sisters in Christ, frequently have we paid the mournful tribute here before. The young and old alike have been called away. We have wept at the parting, have followed the earthly remains in silent sadness to the chambers of death, and delivered over to the monster his temporary victim. But under very peculiar circumstances, to day we have gathered to sympathize with bereaved ones, and draw lessons of wisdom from the life and faith of our lamented sister, and receive the comfort of the Scriptures.

Sister Braden was the daughter of Orange and Maria Northway. She was born in Lafayette township, Onondaga county, N. Y., Feb. 23d, A. D. 1835, and died in Pawnee

City, Neb., 10 o'clock A. M., July 26, A. D. 1870, being at the time of her death, 35 years, 5 months, and 3 days old.

When she was but a small girl, her parents removed to Orwell, Ash-tabula county, Ohio, where she was educated. She embraced Christianity when about 17 years of age, under the teaching and influence of the United Brethren Church, and by the hands of one of its ministers, she was buried with Christ in baptism, from which she arose again to walk in newness of life, typical of her future death, burial and resurrection to eternal life. When she was about 19 years old, she united with the church of Christ, under the labors of Bro. Andrew Burns.

She was married to Clark Braden Nov. 2, 1856, and has given the strength of her life in assisting her husband in the school room, first, near Columbus, Ohio; second, at Hiram, Ohio; afterward, they removed to Illinois, and engaged in a school at Elgin, then at Centralia, and then at Carbondale. Altogether, before and after her marriage, she has devoted about seventeen years to teaching. She has ever been regarded, wherever she has taught, as a very superior teacher. There are now many scientific men and women who owe their attainments to the untiring efforts of sister Braden. Many hundreds of children has she guided into positions of usefulness. It has ever been the ambition of her heart, and hence the work of her life, to train young feet to walk in wisdom's ways. And for her devotion to the

wants of humanity around her, many will yet rise up to call her blessed.

For several years past her health has been on the decline. It was only her energy and determination that kept her in the school-room.— Indeed, long after almost any one else would have retired from such cares and toils, she kept her place in the class-room. In this, her life work, she persisted, though so reduced in strength that she was scarcely able to get from her own room to the class room, till friends, physicians, and all became seriously alarmed with respect to her situation.

It was thought then, that by her coming to this country she might be restored to health again. Her children, however, being severely afflicted with agues, all their constitutions seemed much impaired. It was thought best that she should at once pass her winter with her mother and sister in New-England, and try and recover their health, while Bro. Braden should continue the school to be dissolved when followed by family from this Southern climate.— Hence she left Carbondale about the middle of April of this year, and arrived at her mother's on the 24th. In respect to the children, the climate has been a perfect success. Their children died with their parents, and now they are all the enjoyment of good health, but it was not so with Sister Braden. Too long had she suffered from that most obdurate and flattering of all diseases—pulmonary consumption—to be restored by even the pure air of this country.

After she had been here a few weeks, she was found to be gradually wearing away, and that no climate or human skill would be adequate to her restoration. So fast was she declining, that when she had been here about two months, Bro. Braden was called from his school duties to her side; but when he had been here a few days, she seemed to rally again, so it was thought that he could be spared for a short time to arrange matters in Carbondale, that he might return again and nurse his wife while she should be permitted to remain with him; and when he had been gone about three weeks, and was almost ready to return again, he received the unwelcome dispatch, telling of the death of his beloved companion.

A few days before her departure, her mother came to see her. After her arrival, sister Braden rallied once more, and there were faint hopes that she might be enabled to visit her mother's residence in Kansas before her change would come. But it was found only to be the mind for the time being, resulting its superiority over nature. She soon began again to fail, and in a short time her spirit had fled.

Her mother and her four little boys were all the relatives that witnessed her last struggles, heard her parting words, and followed her remains to their resting place; but though she could not be surrounded by relatives, she was not wanting in friends, for she was with the friends of her master, the children of God. And Bro. Braden takes this opportunity of returning his

thanks to the brethren and sisters in Christ in this place, and some who were not connected even with any church, who showed offices of kindness to his beloved wife.

Bro. Braden is here, but not to look upon the face of her that was his joy and comfort in life. Her form has found a stranger's grave in a strange land. He is here to take care of his children, to conduct them to homes where they will be educated for that home prepared for the finally faithful, to which their mother has preceded them.

Sister Braden was naturally possessed of a strong will. Perhaps none of her sex has ever shown greater steadfastness of purpose, and indefatigable study and toil in her life-work. A spirit bold and free; a mind restive at times, and a heart full of love for humanity; she strewed her blessings with haste and without stint. But her labor is over, her work is done. She has retired from life's battle, to "where the wicked cease from troubling and the weary are at rest." Her trials and sorrows and griefs and tears are past. Her spirit has been freed from the weary watchfulness of mental life, and has gone with the angels to "the Christian's home in glory."

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The warm sunshine, and the gentle zephyr may melt the glacier which has bid defiance to the howling tempest, so the voice of kindness will touch the heart which no severity could subdue.

The Bow of Promise.

BY AARON PRINCE ATEN.

The glories of the setting sun,
In orient splendor falling,
As o'er the earth his race begun,
To rest the West was calling,
Though hid so long from mortal sight,
By clouds their fullness pouring,
Are shed on earth in golden light,
To mortals there adoring.

While o'er the hills in splendor grand,
In beauteous order ending,
As in the might of God's own hand,
The bow of promise bending,
Encircles now the new-born earth,
With beauty all enchanting,
As if to man a wondrous birth
To glory, God was granting.

All day the voice of mortal praise
Through earth and air was ringing;
For upward earth-born creatures raise
Their grateful voices singing,
While incense-breathing altars stand,
With odors pure ascending
To Him upon whose outstretched hand
Was mortal life depending.

And now upon the balmy breath
Of day so brightly falling,
Dispelling gloomy fears of death
From floods of ire appalling,
Are wafted down to mortal ear
The soothing words of gladness,
That quell with hope the rising fear,
And take away all sadness.

"Till earth itself, and time shall fail,
And heaven's blue dome be perished,
Shall spring-time freshness, winter
pale,
All seasons bright be cherished:
The seed-time labors come and go,
The harvest moon shall brighten,
The perfume-laden breezes blow,
Toil's heavy load to lighten."

— — — — —

Would you live a happy life?—
Then practice charity and deal honestly with thy fellow man.

The Common Basis.

If the religious movement known as the "reformation of the nineteenth century" had produced no other desirable effect than to infuse the desire for union among the religious parties of the day, it would have been worth infinitely more than all the prayers, tears, toils, sacrifices and precious lives it has cost.

In the memory of those now living, and who are not very old, how common a thing was it for preachers to ridicule the idea of Christian union, and advocate the superior advantages of divisions among Christians! They allowed every one to be suited in his manner of worshipping God, etc., etc. Now from the religious press, from the pulpit, from honest and loving hearts, everywhere is coming up the cry, *Union, Union, UNION!*

While we rejoice at this indication of a more fraternal feeling among Christians, and of a more rational view of the relation that exists between the followers of Christ, we regret that so few seem to have clear and definite conceptions as to what is the *basis* of a real, tangible and practical union.

In fact, that there *is* a basis for such a union among Christians, is stoutly denied by many. We are glad to see that Mr. Beecher recognizes the existence of such a basis. In a recent number of his *Christian Union* while censuring the associated editors of the *Central Baptist* for glorying in party success, he says:

"We do not believe that any of the sects

can justly claim to be more unsectarian and liberal than the others. There is a common basis of union among them all, for other foundation can no man lay than is laid; and there is also, almost everywhere, a local rivalry between them which sometimes arrays them against each other as if they were hostile instead of cooperating armies."

Leaving untouched the statement in reference to the equality of sectarianism among sects, we call special attention to his admission that "there is a common basis of union among them all, for other foundation can no man lay than is laid."—Here it is not only admitted that there is a common basis of union among Christians, but his quotation indicates that he has a correct idea of what that basis is; for if he had finished Paul's sentence, he would have added; "which is Christ."

With *all* our religious neighbors admit now that there is a common basis of union among the religious parties of the day, and that Christ is the basis! If so, we are far on the road to that union for which Christ so fervently prayed. Jesus, the Christ, then, is the common basis upon which all Christians can unite. It is a grand truth. It is a truth for which we, as a religious body, have been earnestly contending for over half a century. It is a truth destined, yet, to revolutionize the religious world. It is this potent truth that must battle down the dividing walls that have so long sectarianized Christendom. It is this truth that can and will unbol the doors of party cells and proclaim liberty to the creed-bound captive. It is this primary and fundamental

truth alone that possesses the magnetism to draw together and weld into one grand and glorious body, the severed fragments of a dismembered and dishonored church. But what is *meant* by saying that there is a common basis of union, and that basis is Christ?

The obvious import of the language certainly is that all Christians may unite on Christ as a foundation. But, to be still more specific and practical, what is it to take Christ as a foundation? It is to have a creed with this only article: "*Believe on the Lord Jesus Christ and thou shalt be saved.*" This contains all that is necessary to be believed by the sinner in order to secure his salvation. The man that adds to this any other articles of faith, is laying another foundation. If he excludes any person from his fellowship who believes in Christ, but who does not believe in the article or articles thus added, he is a schismatic and rests under the condemnation of God's word. "But," says one, "do you not require persons to believe in immersion and the Lord's Supper?"

No sir. We require persons to believe in Christ, and *do* the things that he has commanded. Faith in Christ will prompt a man to do whatever Christ commands him to do. Sinners are commanded to believe on Christ, and trust him for salvation. They are commanded to repent and be baptized also, but are nowhere commanded to believe in repentance and baptism nor trust them for salvation.

We trust in a physician to cure us by complying with his prescription.

We trust in Christ for salvation by doing whatever he has commanded us to do.

There is but one legitimate question for the soul that believes in Christ to ask, and that is "Lord, what wilt thou have me to do?"

Let us return now from this necessary digression to the further consideration of the question—What is it to unite on Christ?

The reader will perhaps be enabled to grasp my conception of the matter the more readily by means of an illustration.

A, B, C and D, we will suppose, are men who firmly believe in Christ. They all are trusting him for salvation. But A, in addition to his faith, comes to the conclusion that "by the decree of God, for the manifestation of his glory, some men and angels are predestined unto everlasting life, and others fore-ordained to everlasting death." (See Presbyterian Confession of Faith, page 16.) B, C, and D, all reject this last article, and in consequence of so doing are rejected from A's fellowship.—They now in their turn each add to their faith some item that all the others reject. Here we have four hostile parties warring against each other, and all of them built on different foundations. Notwithstanding there is *one* plank that is common to all their platforms, and that is, *faith in Christ*. Now what *we* understand by uniting on Christ, is for all these parties to drop their peculiar and unnecessary tenets,—drop them as *foundation* truths, I mean, and unite on the *common* basis, "which is Christ."

This represents the condition of the religious world to-day. The different religious parties require men to believe more in order to their salvation, than God requires of them. To multiply articles of faith is to divide the number of persons that can accept them.

It is simply a moral impossibility to unite all who believe in Christ, on any one of the human creeds extant. Every one of them contains items of doctrine to which many true believers cannot subscribe.—The grave and momentous question that stares us in the face to-day is, shall we make these peculiar items of doctrine, which a person may believe or *dis*-believe and be a true Christian, tests of Christian fellowship, and confine our Christian sympathy and co-operation to the narrow circle of those who subscribe to them, or shall we discard all tests of fellowship save that given in God's word—which is faith in Christ as our King and Lawgiver, and thus secure the union and co-operation of *all* the faithful in Christ?

Can we dwell long upon the decision of that question, when the moral heavens are darkening with the pent-up fury of the gathering storm?

Shall we sit in cool deliberation on the propriety of uniting our scattered forces, while the legions of the pope and the cohorts of infidelity—the two co-operating wings of Satan's army—are moving in solid phalanx upon our broken columns and divided ranks? God forbid! Every man to his post!—Let editors, preachers, Sunday school superin-

tendents and teachers catch up the watch-word—UNION! and the battle-cry—JESUS CHRIST, AND HIM CRUCIFIED! and we shall yet live to see a grand and mighty army going forth to battle under the leadership of the King of kings, and Lords of lords, that shall put to flight the armies of aliens, and bring deliverance to Zion. God hasten the work!

J. H. G.

Minutes of State S. S. Institute.

The Illinois Sunday School Institute convened at First Church of Christ, Chicago, on Monday evening August 29th, 1870. The exercises of the evening consisted of a song, reading of the scriptures and prayer, followed by a Sunday School address, by J. H. Garrison.

A committee on programmes was appointed to report the next morning.

Adjourned.

The S. S. Association met at 9 o'clock, A. M. Thirty minutes devoted to social worship. Bro J. C. Reynolds, president, present in the chair. J. H. Garrison was appointed secretary, *pro tem*.

Bro. Thomas Munnell, chairman of committee on programmes, submitted the following report:

A. M.

1. Prayer meeting, 7 till 9½.
2. Enrolling delegates 9¼ till 10.
3. Shall our S. S. work be considered a part of our missionary work, or be carried on by a separate organization—10 till 11½.
4. S. S. contribution to missionary work—11½ till 12.

Adjourns at 12 M.

P. M.

1. Best method of superintending Sunday Schools.
2. Best method of class teaching.
3. The conversion of S. S. scholars.
4. Speeches, limited to ten minutes and no second speech until all have spoken.

Adjourns at 3¼ P. M.

Names of delegates enrolled.

Delegates from the Indiana S. S. convention presented the following letter of Christian greeting from that association, and were cordially invited to participate in the deliberations of the meeting :

The board of managers of the Indiana Christian Sunday School Association to the Illinois Christian Sunday School Convention, assembled in Chicago, Aug. 29th, 1870, sendeth Christian salutation.

Dear Brethren :—Believing that all who love God and keep his commandments as they were delivered by Christ and his holy apostles, are one in Christ Jesus, our Lord, and that the peace, happiness and prosperity of the people of God depends in a good degree upon the acquaintance, union, and co-operation of the Disciples of Christ, we have sent our beloved brethren, L. L. Carpenter, of Wabash, N. A. Walker, of Indianapolis, and Ira J. Chase, of Laporte, to meet with you in your present Sunday School convention, hoping that this may be a means of extending our acquaintance and of strengthening the sacred ties that should bind in heavenly fraternity the hearts of all God's people. Receive them, dear brethren, as becometh saints, and may the great Head of the Church be with you and preside over all your deliberations and make your meeting a blessing to his people and to the world.

N. J. AYLESWORTH,

Rec. Sec'y.

The discussion of the question as to whether our Sunday School work should be considered a part of our missionary work, and managed under the same organization or not, was then engaged in by Brethren Munnell, Butler, Jones, Horner, Maupin, Garrison, Campbell, Braden, Radford, Hopkins, Chase and Linn.

On motion a committee of three was appointed to draft resolutions expressing the sense of the convention on the subject discussed, to report at the afternoon session.

At the request of the meeting, Bro. Hopkins, of Indiana, sang "The Spirit's Home."

The question of Sunday Schools contributing to the missionary work was then taken up and discussed by brethren Reynolds, Campbell, Braden, Linn, Munnell, Horner, Atkison and Butler.

Adjournment.

Convened at 2 P. M.

Exercises opened by singing and prayer. The best method of superintending a Sunday School was then discussed by brethren Derham, Campbell, Braden and Marshall.

The committee appointed to draft resolutions expressing the sense of the meeting on the question of considering the Sunday School work a part of the missionary work, submitted the following report, which, after some discussion, was adopted.

We, your committee appointed to prepare resolutions touching the question of considering the Sunday School work an integral part of the missionary work, and hence of managing that work under the organization of the missionary society, beg leave to suggest, in view of the great importance of this question, that farther time be granted your committee, and that a full report of this committee be prepared and submitted at our next annual Sunday School convention.

ENOS CAMPBELL,
THOS. MUNNELL, } Com.
J. W. BUTLER,

The best method of class teaching was then discussed by brethren Chase Campbell, Garrison, Braden and Burgess.

The committee on the nomination of officers for the ensuing year, presented the following names :

President—J. C. Reynolds.

Secretary—J. H. Garrison.

Treasurer—J. W. Butler.

Committee on programme for the next annual session—J. C. Reynolds, J. W. Butler, W. T. Maupin, A. S. Hayden, J. H. Garrison.

Bro. Clark Braden delivered a lecture on Sunday School teaching, at night.

Many precious thoughts were advanced during the institute which we cannot here present, and an increased interest manifested in the work.

There was a general desire expressed to make the next session of this institute more profitable than any previous one. This was a very pleasant session, and as interesting as could have been expected with an extemporaneous programme.—Indiana had her delegates present, just out of a grand and glorious Sunday School convention, which lasted a

week, and which was attended by over four hundred delegates. They were red hot with zeal for the Sunday School cause, and our association caught the spirit. A determination was expressed to make our next meeting excel their last. They promised to be over and see it. We thank our brethren of the Hoosier State, for the noble work they are doing, and for coming over and stirring us up to renewed zeal. May the Lord bless them and us and all who labor to bring souls to Christ.

Brethren, let us all labor this year to make the schools we have more efficient, and to organize new ones in churches and neighborhoods where there are none.

J. C. REYNOLDS, Pres.

J. H. GARRISON, Sec'y.

Missionary Conventions.

Once more we call the attention of the brethren to our approaching missionary conventions. The brethren in Indiana will please remember that our State Society is to meet in Indianapolis at 2 o'clock P. M. on Monday the 17th of October, at which hour it is important that all be present who desire to work for the cause of Christ in Indiana through the present arrangement.

The American Missionary Society will commence its session at 2 o'clock, P. M. on Tuesday the 18th of October, in the same place, and the brethren of Indianapolis hereby extend a cordial invitation to the Christian brotherhood throughout the United States to meet with us on that occasion, to cheer us by your presence and counsels, and to partake of our hospitalities.

Brethren, on arriving at the Union depot, will come directly to the church on the corner of Delaware and Ohio streets, where a committee will be in attendance to assign them places of entertainment. The street cars marked Mass. Av., starting from the west end of the depot, run within one square of the

church. Ask the driver to put you off at Ohio street, then one square east brings you to the church. Come, brethren; come one, come all.

W. F. BLACK.

Pastor 1st Christian Church.

R. CONRAD,

Pastor 2nd Christian Church.

ELIJAH GOODWIS,

Pastor 3d Christian Church.

W. W. DOWLING,

Pastor Bethlehem Miss. Ch.

P. S. All our papers are requested to copy the above notice.

W. P. E.

R. C.

E. G.

W. W. D.

The General Missionary Convention.

This Convention will assemble in Indianapolis, October 18th, and open its first session at 2 P. M. Delegates regularly appointed are expected from nearly all the State conventions. The report of the Board will embrace condensed reports from the States that have initiated our general system of missions. The State conventions should send their messengers bearing certificates of their appointment. A meeting of the Board should be held in Indianapolis on Friday after the Convention adjourns, to start the work and elect a "committee of five" to transact the missionary business during the year. As the State Secretaries and Presidents of State Boards are *ex officio* members of the General Board; they should arrange to stay over Friday.

All subscriptions made at Louisville, Alleghany city, and elsewhere, still unpaid, should be sent to me at Cincinnati, Box 321, *before the convention*, that we may have our accounts closed up and ready, also any dividends coming from State treasuries should be sent in as soon as convenient after the State Conventions.

The Board have requested the follow

ing brethren to deliver addresses at the Convention :

John A. Brooks; alternate, L. B. Wilkes. J. F. Rowe; alternate, Dr. Pearre. J. C. Reynolds; alternate, John Lindsay.

There will be no preaching during the day, as the business of the Convention will demand the time.

Let us pray God's presence in that assembly.

THOMAS MUNNELL, Cor. Sec.

"My Best Friend."

So said my niece, Katie Goodwin, one morning, as I closed the book I had been reading. It was about Christ's love and kindness even to his enemies. "I want to be like Jesus," said Katie. And she uttered the words as if she really meant what she said.

Now Katie was a sweet, amiable girl. We all loved her. There was so much that was gentle and lovable about her, and nothing seemed to delight her so much as when she was helping the poor, or leading some person across the street, or reading to some little child the story of Jesus and his love to sinners.

I can assure you that Katie loved Jesus, and nothing was so pleasant to her as hearing, or singing, or speaking about her Savior. Oh, with what delight, and sweetness, too, did she sing those words, beginning,

"I think when I read that sweet story of old,

When Jesus was here among men,

How he called little children like lambs to his fold,

I should like to have been with him then."

And how she always brightened up when she came to the words,

"Yet still to his footstool by prayer may I go,

And ask for a share in his love;
And if I thus earnestly seek him below,
I shall see him and hear him above."

Shall I let you into a little secret? One morning, soon after breakfast, I had occasion to go to Katie's bedroom, and where do you think I found her? Seated upon a high chair near the window, holding in her hands a nicely bound book.

"Katie," I inquired do you like to be alone?"

"Sometimes, Auntie, but I don't feel lonely."

"What is that book you hold in your hand?"

"My bible, auntie; and I have been reading about my best friend."

"Who is your best friend, then, Katie," I asked.

"Jesus Christ."

"How do you know he is your best friend?"

"Because he loves me—the bible says he does."

"But your father and mother love you. Are not *they* your best friends?"

"They are my best earthly friends, Auntie; they love me, but not as much as Jesus does; they are not like Jesus."

"I think your mother would do or suffer almost any thing for you, Katie," said I. "What has Jesus done for you that she or your father either would not do?"

"Oh, Auntie you know. Jesus was nailed to the cross. *He died for me?*"

I could scarcely refrain from tears as I saw the earnest manner in which the dear child uttered these words; but being anxious to know what she knew about the death of Jesus, I asked her:

"Why did he die for you, Katie?"

"Because he loved me, auntie; that he might wash away my sins and make me one of his own children."

"And did he die for no one else but you, Katie?"

"Oh, yes, Auntie, for you, and for father and mother, and all the world."

Then, looking me full in the face she inquired:

"Now don't you think Jesus is my best friend, Auntie?"

I took her upon my knee, but for several minutes I could not utter a word. At length I said:

"Jesus is indeed your best friend. He is the friend of sinners; yes, of those who were anything but his friends. While we were yet sinners Christ died for us. Not that we loved him but he loved us."

Jesus is your best friend—even if you do not as yet feel it. You must think about him—what he has done for those who have sinned against and grieved him; and sure I am that if you only read the life of Jesus, and think why did Jesus do and suffer all this, you will soon begin to feel that he is your best friend.—*Selected.*

"Wine is a mocker, strong drink is raging, and whosoever is deceived thereby, is not wise."

From the Maysville Bulletin.

Pass it Around.

BY MRS. M. L. CODY.

Quite enough of pleasure
In the world is found,
If put in circulation,
And freely passed around.

So brother in the by-ways,
Do the best you can
To find the goodly treasure,
And help your fellow man.

Dives, at your table,
Looking sleek and fine,
Spread an extra napkin—
Ask us all to dine!

Don't be mean and stingy;
Don't look cross and grum;
Break your finest wheat loaf—
Give us all a crumb!

Riders in fine coaches,
Halt a bit, I pray,
Lift the weary foot-ped
A portion of the way!

Don't be proud and selfish;
Much of joy is found
In doing good to others,
And passing it around.

Owners of fine houses,
Pray don't shut your door
To all who beg admittance,
Give—so they may be poor!

Many a ragged outcast,
Kicked from off your stairs,
Pinches his saintly pinions,
An "angel unawares."

Piethoric old banker,
Deep within the "Times,"
Don't refuse the barefoot
Asking for your dimes!

If within your pocket
Only bills are found,
Go and have them broken,
Pass the change around!

Thus within the by-ways,
Doing what we can,
Nuch of good is rendered
To our fellow man;

And enough of pleasure
In the world is found,
If put in circulation,
And freely passed around.

Flemingsburg, Ky., August, 1870

An Appeal to the Little Folks.

The children of the Christian Sunday School at Jacksonville, Ill., sent thirty dollars to the Missionary treasury last year. This was a noble offering. Several other schools sent smaller amounts. I write this appeal specially to the "little children" whom Jesus loved so well while he was on earth, and whom, though now in heaven, he yet loves.

Little children, remember that the blessed Savior, when in this world, said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God." Remember, that he also "took them up in his arms, put his hands upon them and blessed them."

Thus you see, children, that the Savior loved the little folks most tenderly, and were he here on earth now, he would take the same interest in you that he did in the little girls and boys then.

Now, I want to ask every Sunday School scholar in Illinois how much he or she loves the Savior. Because he loved you, he gave his life for you. He gave his precious blood to save you. He died and

rose from the dead to rescue you from the grave. *Do you love him? Do you wish to do anything for him?* The children of Jacksonville gave thirty dollars last year, to send the gospel, to send Jesus to those who are ignorant, who do not know him. Does not every little girl and every little boy in the great State of Illinois wish to give some money this missionary year to send the blessed name of Christ to those who do not know him? I have a proposition to make to the children composing the Christian Sunday Schools in Illinois. It is this:

That the Sunday School children of the Illinois Christian Schools raise six thousand dollars missionary money, from Sept. 1st, 1870 to Sept. 1st, 1871.

You can do it children! There are three hundred Sunday Schools in the State. If each school, and the poorest *could* do it, send five dollars per quarter, it would make fifteen hundred dollars. There are four quarters in the year—four times fifteen hundred are six thousand.

Some schools may not do so much but others can do much more. Many can send ten dollars per quarter.—Some can send more than that.—Three hundred schools can send five dollars per quarter, or twenty dollars per year, thus making the six thousand.

1. I propose children that you make up your first contribution on the first Lord's day in Oct., or at least on the second, and send it to me at Macomb, McDonough county, Ill.

2. That you raise your second

contribution and send it to me on the first Lord's day in January, 1871.

3. That you raise the third contribution and send it on the first Lord's day in April, 1871.

4. That you raise your fourth contribution and send it on the first Lord's day in July, 1871.

I will see that every dollar goes to its proper district. Those schools in the first Missionary District, if visited by brother George Slade, can pay their contributions to him.—Those not visited by him send to me.

Those in the second district visited by Bro. H. Mullins can pay their contributions to him; those not visited by him send to me.

Those in the third district visited by brother E. L. Craig, will pay theirs to him; those not visited send to me.

Those in the fourth district will all pay to me.

Those in the fifth district visited by the district secretary can pay to him, whoever he may be; those not visited can send to me.

Those in the sixth district visited by brother C. W. Sherwood, can pay to him; those not visited will send to me.

Now I appeal to Sunday School superintendents and teachers, also to fathers and mothers to allow the children to do this. They will do it if their teachers present the matter to them, take the oversight and encourage them in it, otherwise they will not, as a matter of course. I call upon every superintendent to act in this matter at once. Do not

delay. Let the schools throughout the State establish the days indicated as the time to send up their missionary money.

Let us have a uniform time throughout the State for this noble work. Let every earnest Sunday School worker in the State resolve that our children shall have an opportunity to raise six thousand dollars for the missionary work this year. It *can* be done and *ought* to be done. Immense good to the world will come of it. Besides, there is no estimating, in dollars and cents, the benefit that would accrue to the children themselves. The saying of the Master, that, "It is more blessed to give than to receive," would doubtless be fully verified and exemplified, in the good the children themselves would receive in doing so precious a work.

J. C. REYNOLDS.

PLEASANTVIEW, ILL., Nov. 14, 1868.

We, the undersigned, being members of the Christian Church at Pleasantview having met as an investigating committee, have unanimously decided not to retain Mr. A. S. Robinson as Minister of our Church for reasons brought to light at the meeting as above stated.

ELDER B. BRINE,
W. H. BARNES,
SAMUEL BYRNS,
ED. BRINES,
WILBUR MCCAULE,
JAMES K. LUNK,
G. W. UTTER,
JAMES CURRY,
DANIEL GARRISON.

The above is a true copy of the original notice to A. S. Robinson. For charge I refer you to Echo.

A Mother's Life.

BY ANNIE LOW.

The bridal wreath upon her brow
 Had scarce begun to fade,
 Until the lips that breathed the vow,
 Were soon a throb of anguish made.

Forever vanished from her heart
 Was peace, and love, and light,
 The promised joys, too, soon depart,
 Her husband's love has taken flight.

Intemperance tore him from her arms:
 But for his rescue she has striven,
 With all love, power and charms,
 And cried with tears and prayers to heaven.

To her loved ones were given,
 And they love most, 'tis thought,
 Who most with ill have striven,
 And with the monster tyrant fought.

She deeply drank the cup of life,
 And learned its bitter taste to bear;
 With bitterness the cup was rife,
 Life's blessings seemed for her too fair.

Death paled her loveliest flower,
 And grasped her heart strings in his hands;

Yet all the anguish of that hour
 Was nothing to the tyrant's hands

That bound the father's heart,
 And bore it from his child away;
 That crushed the once loved wife,
 And left of life not one bright ray.

The suffering pangs of all these years,
 By temperance could be changed to morn,
 And daylight shine upon the tears;
 Father of Love, oh! haste the glorious cause.

—*Temperance Standard.*

“My son, give thine heart, and let
 thine eyes observe the wisdom of
 my ways.”

*Are the Disciples the Stingiest People in the World.**Editors Gospel Echo :*

DEAR BRETHREN:—If I mistake not, you, with myself and others, not long since heard the Christian brotherhood charged with being the stingiest people in all this country.

While I entertain for the good brother who made this grave charge the highest regard, I must be allowed to protest earnestly against the charge as untrue.

At least, if it be true in general, we most certainly have some noble exceptions to the rule in this good country of ours. And, for the benefit of those interested, we propose to report one single, noble exception. While this is by no means an isolated case, it affords me peculiar pleasure to speak particularly of it, for two prominent reasons.

First, because it is an acknowledgment due to the generous and noble brethren referred to, and secondly, it is an item of news of more than ordinary interest to the many friends of Abingdon College, whose interests we are for the present engaged.

One week ago Bro. Benj. Franklin, editor of the *A. C. Revue*, and myself visited the brethren at Table Grove, Fulton county, in behalf of Abingdon College. We informed the brethren privately of the object of our visit, and at the proper time, Bro. Franklin made a public appeal in behalf of the College.

After that Bro. Franklin preached for the good people there twice a day, upon some of the great themes

of the gospel, without any further reference to the college, leaving that business to the christian liberality of the noble brethren there, who at once took the call upon them, under advisement, and after due deliberation reported to us, as their own deliberate action, without any outside pressure upon them, aside from their appreciation of the just claims of Abingdon College, the nice sum of \$1502.50.

Brethren, if the above contribution, from a congregation numbering only about seventy-five members, is "mean" or "stingy," I confess that my ideas of christian liberality need expansion.

It will be further remembered that upon the occasion above referred to, it was charged upon the Christian brotherhood of Illinois, that they did not give for the support of the cause ten cents for each member per year. Let us apply this charge to the noble brethren referred to, and see how much truth there seems to be in it.

During the last two years they have built a house of worship, at an expense of \$6,000; have paid for preaching and incidentals, \$2,000; to Abingdon College, \$1,500; total, \$9,500; over \$126 per member for two years, or an annual contribution for the support of the cause of over \$63 per member. How are you, Mr. Ten Cents?

Brethren of the Table Grove congregation, you have our most profound and grateful thanks. Never have we spent a week more happily, nor with a more magnanimous, christian people.

May the Lord bless you, my dear brethren, in all your noble efforts to advance his cause.

Yours in hope,

A. J. CAMREN.

Sept. 16, 1870.

Brethren Reynolds & Garrison:

Since my last report, I have visited Salt Creek and Elliotttown in Effingham county—preached six days at Salt Creek, and five days at Elliotttown. The immediate result was 36 additions, 25 at Salt Creek, and 11 at Elliotttown. I had the old veteran, Thomas Goodman, with me; he is a good worker, and I hope soon to have him in the field. The brethren in Effingham are alive and much built up; we have no meeting houses in the county. I have made arrangements with Bro. G. L. Rude to labor as an evangelist; he commences the 15th of October. He is an old warrior and will make sectarianism tremble wherever he plants his "battery." I hope ere long to report other men in the field. The second district will do its duty, and you may look for large ingatherings in all parts of the district; put Edgar county for 500 additions this missionary year to the army of the Lord. Brethren Haynes and Z. T. Sweeney will hold protracted meetings in all the churches in the county, being sustained by the Paris and Kansas churches, over which they are *pastors*. Will not all the churches in the district, who have regular *pastors*, follow the noble example.—Brethren, what say you? You have

it in your power to do much in the Master's cause, with but little sacrifice to yourselves; besides, many will call you *Blessed*; besides, it will do your preachers good to get out in the country and mingle with the people in good old primitive style. What say you, Charleston, Mattoon, Arcola, Tuscola and Shelbyville, will you be behind in the grand and glorious work; now is the time while the roads are good. Never in my life did I see the people so willing to receive and obey the truth.

The church in Paris is prospering. Their large and commodious house is filled to overflowing, and there are additions every Lord's day, under the earnest preaching of their young and gifted preacher, Z. T. Sweeney, who has not only endeared himself to the church, but to the community, and is destined to wield a powerful influence in favor of the truth.

Yours in hope,

H. MULLINS,

Evangelist 2nd Dist.

Sept. 16, 1870.

For the Echo.

Bro. J. C. Reynolds:

The Indiana Sunday School Association assembled in convention in Wabash on the 9th of Aug. 1870.

Five hundred delegates were present. It was the largest convention of our brethren ever convened in Indiana. It was almost equal to the Louisville meeting a year ago.

The interest was deep and enthusiastic from first to last. The large and commodious house at Wabash was packed to overflowing.

The exercises of the first evening con-

sisted in address of welcome by L. L. Carpenter, the resident preacher, and in the absence of Bro. Burgess, a response by J. L. Parson. Then followed an able and eloquent address on "The family, the School, and the Church," by our veteran soldier of the Cross, L. H. Jameson. The next day was spent in reading essays and discussing S. S. questions.

In the evening of this day we had a most enthusiastic "children's meeting." The second day was spent like the first, and on the last night Bro. W. F. Black delivered an able and timely address on the "Model Sunday School."

The great point gained by this meeting was the awakening of a Sunday School interest in the State. This was a wonderful success.

L. L. Carpenter deserves not a little praise for the earnest invitations to come and enjoy the hospitalities of the Wabash church and the pains taken to make us comfortable.

The Little Sower, published at Indianapolis, by W. W. Dowling, exerts no little influence in making the Sunday Schools of Indiana and other States what they are and ought to be.

The next meeting will be held in Aug. 1871, at La Porte, Indiana. Make your arrangements to come.

Most fraternally,

J. L. PARSON, Sec'y.

Rushville, Ind., Aug. 15, 1870.

DECATUR, ILL., Aug. 17, 1870

Brethren Reynolds & Garrison:

DEAR BRETHREN:—At my regular visit to Niantic, two made the good confession and were immersed in the name of the Lord. Both are men in the prime of life. May the Lord help them to be faithful.

Here suffer me to say a few words to the brethren generally. As in the kingdom of nature, so in the kingdom of God's dear Son; children are being born daily, and as the former need the constant watch and care of the mother to save

them from pain, sickness and death, and to bring them up from infancy through childhood and youth to full age. So with the latter. They need the love, care, and attention of the fathers and mothers in Israel. They need to be fed on the sincere milk of the word, to be encouraged to read and study the Bible, to sing the sweet songs of Zion, and especially to pray. They need that we should take them by the hand, and with a heart full of love to greet them as brethren and sisters whenever and wherever we meet them and to encourage them to attend the social meetings and especially the Lord's day meetings, to sit with the family and engage in the worship. O, brethren, we have many of us felt the need of this sympathy, and therefore know its power. Shall we neglect it and suffer these little ones to be lost? Can we do so and be guiltless? I think not. The Lord help us all to do our duty.

In Christian love,

L. A. ENGLE, M. D.

AGUESA, ILL., Sept. 6, 1870.

Bro. J. C. Reynolds:

DEAR BROTHER:—At my visit in July to Payson, seven confessed and were baptized. In August two believing were baptized, one reclaimed, and two united by letter. I am preaching at night this week at a school house some five miles north-west of this place; two confessed the Lord of life last night. There have been some sixteen additions to the church at Ursa, Adams county, during the spring and summer; two confessed the Lord there in August, under the preaching of Bro. J. N. Wright, of Mo. I am laboring for them one-fourth of the time.

Yours in hope,
E. J. LAMPTON.

LAFAYETTE, Aug. 18th, 1870.

Brethren Reynolds & Garrison:

We take pleasure in announcing through the columns of the *Ecno* that the brethren of Peoria, Stark and Henry counties met according to a previous notice, at Lafayette, Stark Co., Aug. 10, '70, to consult together on subjects pertaining to Christianity.

There was a good attendance; quite a number of preaching brethren were present. A lively interest was manifested throughout the meeting. We anticipate much good will result from the investigations made at these meetings. Our next meeting will be held at Cambridge, Henry county, commencing December 21st. 1870.

Let us have your presence, brethren. A cordial invitation is extended to all.

Yours in Christ,

A. F. HART.

CARMI, ILL., June 22, 1870.

Bro. Reynolds:

I have just closed a meeting at McLeansboro, Hamilton Co., Ill., of about 2 weeks continuance. I found and gathered up a little band of immersed believers, 13 in number, 3 others believing were immersed and the Lord added them to the church. I found great ignorance of the scriptures, and much sectarian bigotry. Intelligent men said, if the Bible be the standard, our positions could not be successfully assailed.

THE BAPTISM.

At 4 o'clock P. M., the ringing of the Court House bell announced the hour to repair to the water. The people had already begun to move to the place of baptism. It was a stream where the banks were clothed with a forest, something over a mile south-west of town. A large crowd was soon gathered. Our working sisters had provided two baptismal robes. After a short speech explanatory of the nature and design of Christian baptism, two sisters stepped up to the waters edge, who were in the early years of married

Hints to Sunday School Workers.

I. TO PASTORS.—Feed the lambs of your flock. Be often, if not always, in the school. Bring life and cheerfulness and words that sparkle and glow. Have a smile for this one and that as you pass up the aisle. Speak to them personally. In addressing the school, be short, simple, earnest. Reserve strong meat for adult minds, and give to the little ones an incident, a Bible story, a golden text, a bit of rhyme with gospel wrapped up in it.

Enlist all your children in the Temperance army, and teach them to hate rum and the rum power.

Hold children's meetings, and look for conversions all the year round. The Sunday School supplies the church with its best recruits.

Let the children have a part in the public services; a song of their own, the Lord's prayer, and, if possible, the Apostle's Creed.

Invite them to the prayer meeting.—Sing Sunday School melodies in the prayer-meeting, and prayer meeting melodies in the Sunday School.

II. TO SUPERINTENDENTS.—Be men of action. Keep the school busy. Let all the time be filled up.

Be punctual. Begin and close at the minute.

Let the whole school—teachers as well as scholars—read a well-selected, impressive portion of Scripture in concert, and let some one text of the lesson be repeatedly read, until all retain it and carry it home.

Be sure that the whole school—not a few classes only—hear a word in season every Sunday. A thought of two minutes may convey a seed-thought for eternity.

Supply your classes with faithful and interesting teachers. If you have but few such, give them larger classes rather than have many classes manned by dull, incompetent, irregular teachers. Immor-

tal pictures should not be painted by bungling fingers.

Pay special attention to the music. Let it not drag. Insist on lively singing, and correct time.

Make the room as attractive as money and taste can make it, comfortable, well ventilated, adorned with pictures and flowers.

Use the blackboard; make the truth live. Through the eye reach the soul.

Have the school graded, according to the age and capacity of the scholars.

III. TO TEACHERS.—Speak to your children about their personal salvation. Visit them in their homes, regularly, frequently. Be always at your post, or procure a good substitute.

Study variety; use tact; strive to make the truth pleasing. Seek to win them by love.

Be not satisfied without making constant additions to your class. Gather in the wanderers from the alleys and by-ways.

Feed the mind and stimulate the heart by much reading. Search the Scriptures as for hidden treasures. Be well supplied with the current Sunday School literature, especially that of our own church.

IV. TO PARENTS AND FRIENDS.—Find a place in the Sunday School, if possible. If not, give liberally, go frequently, and encourage continually.

Hope and aspire after the sublime position of a Sunday School worker. Qualify yourself to become a master workman in the blessed cause. Consecrate yourself to the Sunday School work.

Strive to promote the conversion of children, always and everywhere.—*Apostolic Times*.

Temperance puts coal on the fire, flour in the barrel, vigor in the body, intelligence in the brain, and spirit in the whole composition of man.

I See it! I See it!

A laboring man coming out of a gin shop in London, a few years ago, saw a carriage and pair of horses standing near the door, and two women, richly dressed, came out of the building, the lower story of which was used as a dram shop, and were handed into the carriage by the proprietor of this "gin palace."

The laborer stepped back into the bar room and asked the owner:

"Whose is that establishment?"

The man of gin replied, "It is mine, and my wife and daughter have just gone out to ride."

The laboring man bowed his head for a moment, and then looked up and said, with an energy that made the man of gin think that his customer had a sudden attack of delirium:

"I see it! I see it!"

"See what?"

"See where my wages for years have gone. I helped pay for that carriage, and for those horses, and for the silks and laces and jewelry for your family; the money that I have earned, that I should have used to furnish my wife and children with a good home and good food and clothing, I have paid to you, and with my wages and the wages of other laboring men, you have supported your family in elegance and luxury.

"Hereafter, my wife and children shall have the benefit of my labor, and I will endeavor to persuade my fellow workmen to do as I intend, with the help of heaven, to do hereafter—give up entirely the use of

intoxicating liquors, and care for my own; remove them to a comfortable home as soon as possible; save my wages; and you man of gin, must then work or starve. I see it! I see it! The curse and the remedy—the poison and the antidote."

Here was a man who saw the evil, and resolved that he would instantly apply the remedy.

THE DAVENPORTS while giving a "Spiritual seance" at Bay City, Mich., a few days ago, were badly caught in one of their tricks by a printer's devil. The juvenile printer went to the show on a free pass, having previously covered his hands with printer's ink. The Davenports went into their dark box or cabinet, and soon a "spirit" hand appeared through an aperture in the door. The printer's devil immediately seized the spirit hand, and indulged in a friendly shake. The door of the cabinet was immediately opened, when one of the Davenports was discovered with his right hand all covered with the ink.

A DROP of water is a small thing; yet it may help to revive a drooping flower, or to quench a dying soldier's thirst, or to paint a rainbow. It may babble God's praises in the mountain rivulet, or mingle its little note with the majestic hosanna of the booming ocean; for this is but the harmonious voice of a mighty choir of drops. These capacities indicate God's design.

For drunkenness, drink cold water; for health, rise early; to be happy be honest with God and man; to please all, mind your own business.

life. They were clothed in baptismal garments, hair falling down upon their shoulders. With intelligent anxiety they went down into the water to be buried with their Sin. Emerging thence, they walked out with intelligent countenances. And while tears and smiles were exhibited on their faces, heavenly love seemed to glow from their countenances. O, it was a beautiful sight to intelligent believers in the Gospel.

JAS. L. THORNBERRY.

PARIS, Aug. 30, 1870.

Brothers Reynolds & Garrison:

Bro. Z. T. Sweeney and myself commenced a meeting at State Line, Edgar County, on the 17th, and closed it on the 23th, with 34 additions. The meeting was one of much interest, and will long be remembered by all present as one of the happiest ever held in that community. Bro. Sweeney preached at night and I in the daytime. I closed the meeting in the midst of the interest. We will return there again sometime this fall.—Bro. Sweeney left me the last day of the meeting, in the morning, to meet his regular appointment in Paris. He immersed three there and added two more from the Methodists, who had been immersed, thus making 39 during the 9 days.

The occasion of the meeting at State Line was the dedication of their new house of worship, which is very nice and neat, and speaks well for the few brethren and citizens in that vicinity. There were about 350 dollars behind on the house, but it was promptly raised and the house stands free of debt. They number now about one hundred devoted members.

I have consented to continue in the field as District Evangelist for another year, and hope soon to have at least two other good men at work. I leave tomorrow for Effingham county, where I hope to be able to report many precious souls turned to the Lord.

Yours in the belief and hope,

H. MULLINS.

Statistics 2nd District.

At the close of the last Missionary meeting, brother Mullins made to the District Board a fine statistical report.

From that report I find that there are in the District 121 congregations, 8893 members. During the last year there were 1313 additions. Church property worth \$111,975.00.

Paid for building past year \$8,125.00.

Amount paid for preaching \$19,896.00.

Number in Sunday Schools 3137.

Brother C. W. Sherwood made a full Report for the 6th District. The following is his summary.

In summing up the items of the foregoing reports, it is found that we have, in this District in Illinois, North of the Chicago & Rock Island R. R., including the towns through which that R. R. runs, 87 churches—20 Preachers, only eight of whom are devoting all their time to their work;—1238 members,—16 Houses of worship valued at \$63,300,—30 Sunday Schools, with 1027 pupils, the collections of which have amounted to \$511.

And that there have been added to the churches 246 members, and that the aggregate of \$7,950 has been paid for home preaching, \$347.34, for Missions,—\$6,574.45 for building, repairing, fuel and sextons, and the aggregate funds expended for all church and Sunday School purposes in the District during the year past has amounted to \$77,852.69.

As few in number and financially poor and scattered as are the brethren of these sixteen Northern counties, still we have strength enough, if united, harmonized and properly used to effect great things for our Divine Master within the next few years.

Our object is to work in deep earnest for the Lord and humanity, and we rejoice that we have found a plan upon which we can work.

C. W. SHERWOOD.

There are thirty-eight congregations and twenty-one preachers in the 5th District known to the Board. There must be many more.

H. Mullins.

Since I wrote my report to the State Meeting, the Board of the 2nd District have employed brother H. Mullins as District Evangelist for the District.

Let every brother and sister in the Dis-

trict co-operate heartily with him, and thus do a good year's work.

Brother M. makes a fine report of success already achieved, in this No. of the *Echo*.

I trust the Second District will not be behind any in the State. J. C. R.

Brother John L. McCune has just concluded a very interesting meeting at White Oak school house in Marshall county, Illinois, resulting in fourteen additions to the Lord's army, by confession and baptism, and the organization of a new congregation.

Let this new church be watched, cared for, and fed until these "babes in Christ" shall have become strong in the Lord, and able and willing to sustain themselves. This *must* be done with *all* new congregations. We have too often seen the sad effects of neglect at this point. Let not be so in this case.

J. C. R.

The State Meeting at Chicago.

We had a good meeting at Chicago. I had the pleasure of meeting many old acquaintances, and forming a number of new ones, both pleasing and profitable. The minutes of the meeting, both of the Missionary Co-Operation and State Sunday School Association published in this number of the *Echo*, will give a full account of what was done.

Harmony and Christian love characterized the deliberations of both

meetings. There was a general determination to do more work the coming missionary year, than has ever been done in this State before.

May the Lord bless all the brethren in carrying out this laudable purpose.

A goodly number of Indiana brethren attended our anniversaries and contributed no little to the interest of the occasion.

The cause of primitive Christianity is looking up in Chicago. We have two preachers in the city wholly devoted to the work, each of whom can take rank in point of ability with anything they have in the great city of Chicago. Brethren Sweeney and Burgess are the peers, in Biblical attainments and pulpit ability, of any "clergyman" in the commercial metropolis of the great West.

The delegates to the meeting were all kindly entertained by the Chicago brethren and their friends.

I take special pleasure in mentioning the fact that four of the Hotels generously fed and lodged each a number of the delegates. They were the Sherman House, Briggs House, Tremont House and Matteson House. I came away from the meeting with a much higher opinion of Chicago, in almost every particular than I had ever had for it when I knew less about it. Take it altogether, I was greatly pleased with our annual meeting at Chicago.

May the Lord bless us all in our work the present missionary year, and give us a still larger and better meeting at Bloomington next year.

J. C. R.

Editor's Table.

NEWSPAPER DECISIONS.

Any person who takes a paper regularly from the post office for 3 issues, whether directed to his name or another, or whether he has subscribed or not, he is responsible for the pay. If a person orders his paper discontinued, he must pay all arrearages, or the publisher may continue to send it until payment is made, and collect the whole amount, whether it is taken from the office or not. The courts have decided that refusing to take newspapers and periodicals from the post-office, or moving and leaving them uncalled for, is *prima facie* evidence of fraud. Postmasters are required to inform the publisher when any paper is refused at their office. Failing to do so, immediately, the post-master becomes responsible for the pay.

We call the attention of Post Masters to the foregoing. A great many Post Masters are accommodating gentlemen, who know their duty and do it. There are a few, however, who need to feel the weight of the law. There is one Post Master in Illinois, at whose office the *Christian Herald* had a list of subscribers. After the *Herald* was transferred to the *Echo*, I wrote to the Christian preacher of that town asking him to ask the P. M. if the *Echos* were all taken out by those subscribers. He did so, and the P. M. told him that they were all taken out regularly. I visited the same P. M., in person, one year after, and he told me the same, but upon search, I found papers in his office a year old. It is our fixed purpose to enforce the law against all such P. M.'s in future and report them to the Department. We are determined to be imposed upon no longer.

J. C. R.

THE well-known volume, "Living Pulpit of the Christian Church," will soon be issued in a cheaper form, and sold for \$3.00 a copy. We learn that this new edition will contain all the matter of the original five dollar edition, besides retaining all the steel plate portraits. The work will be sold by agents.

THE August number of the *American Sunday School Worker*, published at St. Louis, at \$1.50 a year, contains very good original and selected articles for Parents and Sunday School Teachers and Officers, and a popular and excellent lesson for the Sunday School, for each Sunday, with two pages of matter to aid the teacher on each lesson. The plan and design of one lesson, for the whole school, with the use of such a magazine for the teachers, and lesson papers for the scholars, is rapidly taking the place of all other modes of instruction in the Sunday School. The publisher of this magazine, J. W. McIntyre, offers to send specimen copies of the magazine and lesson paper, without charge to any address.

G. T. CARPENTER'S BOOK.

My former pupil and present fellow co-laborer in the Lord's vineyard, Bro. G. T. Carpenter makes his debut as an author in a little work entitled, "*The Bible vs. Spiritualism, or Spiritualism Condemned.*"

It is a well written book of 107 pages. It is really a *multum in parvo*, much in a small compass.

It is a quiver from which the Christian warrior may draw numberless arrows of truth, with which to slay the later and baser forms of infidelity.

It is a "shepherd's bag," from which many more than "five smooth stones" of eternal truth may be drawn by the young or old soldier of the cross, with which to strike down the Goliaths of the body de-

basing and soul destroying modern Spiritualism.

Price.—In paper covers, thirty cents—in cloth, seventy-five.

Send to Call & Bristol, Oskaloosa, Iowa, and get and read it.

J. C. R.

BETHANY COLLEGE.

We owe Bro. Pendleton an apology. He sent to us a catalogue of Bethany College, with the expectation that it would be noticed in the September number of the *Ecno*. It was our purpose to do so in that number, but it was somehow lost sight of.

It affords me the greatest possible pleasure to call the attention of the people to beloved Bethany.

Bethany College is the mother of our other institutions of learning. There is certainly no sounder or more thorough institution among us than Bethany College. "By their fruits ye shall know them," is a fine commendation of Bethany. Her sons are found in the faculties of nearly all of our schools. They are in our chairs editorial, in our pulpits and in the missionary field, doing valiant service for God and humanity.

Let us continue to sustain this grand old college, so that when we are gone from earth, generations yet unborn may then be blessed, as we have been, by her pure and holy influence.

J. C. R.

"Blessed is he that considereth the poor. The Lord will deliver him in time of trouble."

Change of Address.

Brother Clark Braden, late President of the Southern Illinois College, has removed to Gilman Illinois.

Correspondents will hereafter address him at Gilman, Ill., and *not* Carbondale, as heretofore.

FAMILIAR HYMNS.

Bro. C. W. Sherwood has collated and published one hundred and thirty-four familiar hymns, in pamphlet form, designed for protracted meetings, and other occasions where the large hymn book is not practicable. Preachers holding protracted meetings in places where the large hymn book is not used, can supply an audience with the best songs we sing, at small expense.—Address C. W. Sherwood, Sycamore, Ill.

ENFIELD, White Co. Ill. Aug. 24.

Brethren Reynolds & Garrison:

Last night I closed an eight days meeting with the White Oak Church in Hamilton county, which resulted in *fifty-one* additions. The brethren seemed much encouraged with the success of the meeting, and are going to build a house of worship immediately.

Your brother in Christ,

W. H. CROW.

Let all those that seek thee rejoice and be glad in thee; let such as love thy salvation say continually, The Lord be magnified.

IN MEMORIAM.

Another pure, deep, earnest spirit has gone to the shades of the Unseen. With the beloved **LEROY SKELTON**, the fitful dream of life is over, and in the blessed reality of another state, he will enjoy the fruition of the hope begun in this. Young in years, but rich in good works, he has passed away from earth like some brilliant meteor, too bright to last; yet his pathway is set in brightness, and there shall be many beautiful stars in the crown of his eternal rejoicing, which shall shine like brilliant gems forever in the Paradise of God. All the rich virtues of a noble humanity seemed to cluster round this young man's life, for of him it may, with all truthfulness, be said,

"None knew him but to love,
None named him but to praise."

I loved him as a brother, and an infinite sadness gathers around me in realization of the fact that I shall see his face in the flesh no more, but some glad day, if we are faithful, we who knew him so well on earth shall behold upon the shining shore his glorified countenance all radiant with the heavenly light.

During the brief period of his Christian ministry he was an earnest, faithful worker in the vineyard of the Master, and through his faith and works, he, like one of old, being dead yet speaks. The highest tribute that can, perhaps, be paid him would be this brief but truthful summary of his character—by nature, a gentleman; by education, a scholar; by grace, a Christian. The earth has few such men, but heaven will have many, and the highest aim of human effort may well be, to become partakers of the inheritance of such saints in light. His body is sleeping the dreamless sleep, but his freed spirit stands, we doubt not, in the holy Presence.

On friendship's altar yet before the veil,
Lay we this offering to the sacred dead;
While ever we his shining virtues hail
Which onward up to endless honors led.
Postic flowers upon his mystic grave,

Let loving hearts in joyful sadness stray;
The emblems pure of amaranths that wave
In gardens grand where fragrant zephyrs
blow.

AARON PRINCE ATEN.

OBITUARY.

[Re-published from the Evangelist by request.]

DIED—At Kirksville, Iowa, July 20th, 1870, Sister **MARY MCGLOSSON**, aged sixty-six years and fifteen days.

Sister McGlasson was born in Barren county, Kentucky, July 5th, 1804. She was the daughter of Giles and Martha F. Kelley. She became a Christian in early life, under the teaching of those who were pleading for the Bible and the Bible only. She was immersed in Glover's creek, in October, 1824, by Elder Robert Leeper.

She was married to Israel W. McGlasson, January 12th, 1824. In 1830 they removed to Illinois, where they lived nine years in Morgan county and ten years in Macoupin county. In Illinois one of their children—a son—died in infancy.

She brought from "the Church of Christ," in Barren county, Ky., a letter of commendation dated "the second Saturday in September, 1830, signed by Wm. K. Wilson, Thomas Bartlett and Neal McCann Bybee." This letter she carefully kept until her death.

Removed to Kirksville, Iowa, in 1849. Here, subjected to the hardships and trials of a new country, Sister McGlasson labored nobly to bring up her children—four sons and four daughters—in "the nurture and admonition of the Lord." On the Lord's day, when there was no meeting to which she could go, she would gather them about her, and read to them from "the old family Bible," and talk to them of the Savior of sinners. She has been identified with the few faithful brethren and sisters in the vicinity of Kirksville since "the day of small things," when they met from house to house in the winter and in a tent in the summer. She was always one of the most active members of the church. Her home will be remembered as the preacher's home. Her kindness of heart and her blameless life made her beloved by all who knew her. During the forty-six years of her Christian life her faith never wavered, even in the most trying times.

She was in feeble health for several months before her death. She passed away without much apparent suffering. When the hour of her departure came her children were all

present. Being asked by one of her sons if she had any special request to make, or instruction to give, she replied, "I do not know that I have. I have taught you out of the Bible—the Old book and the New; I have given you precept and example. I have nothing to add; only live as I have taught you." She expressed her thankfulness that all her children but one are members of the church.

Then, with her life's labor done—"well done"—and fully prepared to meet her Savior whom she had so long loved and served, she quoted a favorite chorus:

"Home, home, sweet home,

My long-sought home,

My home's high up in heaven."

Thus joyfully she departed to be with Him to whose gracious invitation, "Come unto me," she had given heed in her early youth. Her memory is precious. Never was a mother more beloved and tenderly cared for by her children. They "call her blessed."

Her funeral on Lordsday August 7th, was attended by a very large number of brethren and friends. The services were conducted by brethren W. J. Carpenter and Allen Hickey. Bro. Carpenter gave an appropriate discourse from Isaiah xl: 4-8.—*Editor.*

EUREKA, ILL., Sept. 21st, 1870.

Dear Brethren:—

It is with sadness that I undertake to inform your many readers of the death of our young brother, Prof. H. O. Newcomb, which occurred at eleven o'clock on the morning of the 16th inst., at his father's house, in Hiram, Ohio. The cause of his death was that invidious disease, Consumption, aided no doubt by his studious habits and incessant labor in his profession, in prosecuting which he was indefatigable.

He entered upon his duties in Eureka College in the Fall of 1863, and, with the exception of one session, had been discharging them constantly since that time. Although never robust, his health did not seem to give way until the latter part of last session, when it began to fail, though he uncomplainingly prosecuted his work to the very close of the session. During the vacation he grew feebler, and about the middle of August his friends persuaded him to visit his relations in

Ohio, in the hope, faint indeed, that his condition would be improved thereby.— With his wife and little girl he went never to return into our midst; for, in the beginning of this, our most prosperous session for many a year, in which we had thought to have him for a fellow-laborer, the painful tidings of his death greet us.

On Monday afternoon the accustomed tasks were laid aside; the old College Bells, which had so often called him to his work, with slow and mournful tones summoned students, faculty, trustees and citizens to the chapel. Many speakers bore testimony to the worth and excellence of character of the deceased, and many hearts beat in sympathy with the stricken wife and little one. We loved to remember how that, as a friend, he was steadfast and without hypocrisy; as a citizen loyal and true, and as a *Christian* faithful and humble. His Department was that of Law and Modern Languages, and if the blessed are permitted to look back from that bright world, will he not see that while he was laboring to remove the hindrances of transgression and the confusion of Babel, the Great Teacher has accomplished it all for him, by placing him where there is no law but that of love, and no language but the one in which is sung the song of redemption.

May each weary soul, sick of transgression and confusion, turn to that blessed Master, learn and live forever.

B. J. RADFORD.

J. Q. A. HOUSTON IS DEAD.

This announcement will carry sadness to many a heart. Our dear brother died at Maroa on Saturday, September 10th, being in the fiftieth year of his age. He was born in Bourbon County, Ky. He lived many years in Indiana. He obeyed the Gospel when a youth. He has been an earnest and faithful preacher of the Gospel for many long and toilsome years. For thirteen years past his home has been

in Marshall Co., Ill. All that time he has been in the front rank of the battle doing valiant service for Zion's King.

Over a large district in this State are scattered good brethren and sisters who were brought to Christ through the instrumentality of his labors.

Away from his home, laboring to save souls, he was stricken down of flux, and died. He fell at his post and died with the whole armor on. He breathed his last on the field of battle. His lifeless body was taken from Maroa to Wenona on the cars, and, after an able discourse was preached by brother Charles Rowe, and his family, all in tears, had taken the last look on earth at his manly form, his remains were laid in the cold, cold grave to "wait till Jesus comes."

Rest, noble soldier, till "the King of kings" comes, and then we shall see you again. Though we shall hear your musical voice no more in this world, we will hear you sing the "new song" in the eternal world.

J. C. R.

God's Name.

A good old working man was once in company with a fellow workman who occasionally introduced into conversation the words, "devil, deuce," &c., and who at last took the name of God in vain.

"Stop, sir," said the old man, "I said nothing while you only used freedom with the name of your master, but I insist upon it that you use no freedom with the name of mine."

Reports of Additions.

In Review.....	619
In Apostolic Times.....	1677
In the Standard.....	716
In Christian Record.....	54
In Pioneer.....	139
In Gospel Advocate.....	228
Total.....	3,433

MARRIED.

On the 1st day of September, 1870, at the residence of the bride's mother, in Vermont, Ill. by Elder Jos. B. Royal, Mr. MARTIN ANDREWS to Miss MARY R. McCORDY, both of Vermont, Ill.

At the residence of the bride's father, in Macomb, Ill. Sept. 27th, 1870, by J. C. Reynolds, Senior Editor of the Gospel Echo, Mr. OSCAR GASH to Miss WILLIE B. MAURY, all of Macomb. Success to the happy young couple.

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QUERY.—If poison kills the well, how can it cure the sick?

FAIRBURY, ILL., 1870.

THE GOSPEL ECHO.

VOL. VIII.

NOVEMBER, 1870.

NO. 11.

Jesus.

Then spake Jesus again unto them, saying I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.—John viii. 12.

The subject of this address is the Lord Jesus Christ. And in the early history of the church, this was the great theme. Jesus was the burden of apostolic preaching. He was the subject of that grand discourse, preached by Peter on the ever memorable pentecost. He was preached in Jerusalem, in Samaria and throughout all Judea; and wherever the apostles went, they preached Jesus. The great theological questions of our day, were not the themes discussed by the apostles. But the all important subject with them was Jesus; and Paul, in writing to the brethren at Corinth, says, but I, brethren, when I came to you, came not with excellency of speech or of wisdom declaring unto you the testimony of God; for I was determined to know nothing among you save Jesus and him crucified. And beloved shall we not imitate this example? What theme can be more sublime to us, in the midst of darkness, than light?—

What subject more exalted than that of a Savior? In the passage of scripture that stands at the head of this article, we have one of the grandest statements of the book of God. "I am the light of the world" is a simple statement, but grand because of its simplicity and importance. When we turn our thoughts in upon ourselves, and begin to examine our own nature and condition, we can but observe and feel that we are in a most wretched state. It causes us to reflect upon the history of the past; which brings to our minds sad remembrances of the things that were but are not. Mutation and death are stamped upon every page. The things of yesterday are not the things of to-day.—The loveliest and sublimest objects of our observation have fled from us, and we are left but to desire their return. But alas! many of them never return. Eternity, with its mysterious flow, has swept them from our view. We may gaze, and search, and desire, but they are enshrouded in a mantle of darkness, by which they are hid forever from our sight. The pleasing emotions, which those objects produced, are displaced by those of sadness, and we long for a better state. But like the weary wanderer, whose light has been extinguished in a cave we know not the way. And further

we call to mind the former associations of those we love. Far distant, in some, to us, strange land, that loved one has gone. We long to see that familiar face once more, and to hear that sweet voice again. But the experience of the past teaches us that we can have no assurance of this. Do we seek a knowledge of these things, and darkness again appears so dense that no light in thought can penetrate it. Start to that land, and we dare not assure ourselves that we shall ever reach it; or if we do, that the object of our journey will be there. But darker still is that mysterious change that brings us into a state of unconsciousness and inactivity; that gloomy and terrible state we call death.—Life is desirable. The teeming beauties that cheer our vision and charm our ear, the ten thousand pleasures and sweet associations of life, we long to retain. But from all these we must be severed. The dark and cheerless river of death is before us; and we are plunging on toward this fearful stream, beyond which, all is darkness and despair. Thousands and tens of thousands of our race have entered its cold waters, but none of them ever return to us again. Thus far we can see them, but beyond we may wonder and conjecture but cannot see. Not one ray of light, not one beam of hope, comes back to us through this night of darkness; and yet we must enter it, with all its gloom and fearful forebodings. We cannot escape it. We are lost, lost in a wilderness. We are enveloped in a cloud of darkness which forbids our es-

cape. Darkness! ruin! wretchedness! At every step of our investigations, we find these direful effects of sin. The future, at whose door we stand every moment of our existence, opens out into everlasting darkness.

Not one moment of this vast eternity is known to us. It is as dark as the night of death, and in many respects as fearful; for we know nothing of the consequences of either. Such, in brief, is the wretched state in which our poor race is incarcerated. But, in the midst of this night of gloom, when the world was racked with idolatry and superstition, the star of Bethlehem arose, and an announcement was made to the wise shepherds of Israel as follows:

“Fear not, for behold, I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the city of David a Savior, which is Christ the Lord.”

We may now more fully appreciate the grandeur of that statement which our Lord makes of himself in the text. We always esteem those things most, which seem to us to meet our greatest wants, and our wants are in proportion to our distress. No object, therefore, can be more sublime than that which relieves us of our greatest misery.—And certainly nothing can be more distressing than that state of bondage in sin and obscurity into which our race have fallen. To us, therefore, the most magnificent object of which we could conceive, would be a light to dispel the darkness that hangs upon us, and to bring deliv-

erance from the thralldom of sin. Such a light we have in the person of Jesus Christ. Says he, I am the light of the world. If any man follow me he shall not walk in darkness, but shall have the light of life. No other personage ever came before the world with such claims as this. Many imposters and false prophets have arisen who claimed to be from God, and demanded the recognition and respect of the people. They have claimed for themselves the right to teach and to exercise authority, and many other claims of dignity and honor have they made; but they have ever appeared in some manner seeking the popularity of the people. None of them ever dared to make such declarations as he made. Who, but Jesus, ever made such bold and stirring announcements as are recorded in the New Testament Scriptures? Or who but he ever established his claims with such stupendous miracles as were performed by him?—Who but Jesus ever marked an era in the history of the world, recognized by the nations of the earth as a point from which to calculate their time? Or who but he ever came through a lineage marked out by prophetic vision centuries before his birth?—When was the sun darkened, the rocks burst, and the earth shaken at the death of any mere man? Or who ever arose from the dead, and was seen after his resurrection forty days, and then seen by men ascending to heaven? But such is the record of facts by which our Lord demonstrated his majesty, power and goodness. And shall we, with

such evidences before us, repudiate his claims, and continue in the paths of darkness and despair? Let us receive him.

But we wish, in the next place, to collect from the book of God some of those grand declarations, and from them endeavor to reach some conclusions. In the tenth chapter of John, we have the following statements:

1st. I am the door of the sheep. (Verse 7.)

2nd. I am come that they might have life. (Verse 10.)

3d. I am the good shepherd. The good shepherd giveth his life for the sheep. (Verse 11.)

4th. I give unto them eternal life. (Verse 28.)

5th. I and my Father are one.— (Verse 30.)

6th. Say ye of him whom the Father hath sanctified, and sent into the world, thou blasphemest, because I said I am the Son of God? (Verse 36.)

I have quoted all these declarations from the tenth chapter because they present so many characteristics of the holy one. Again in the 14th chapter of John he says, "In my Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you. (Verse 2.) I am the way, the truth and the life. No man can come to the Father but by me.— (Verse 6.) In Matthew xxviii, All power is given unto me in heaven and in earth. And then follows the commission. In Rev. chap. i: Behold he cometh with clouds, and every eye shall see him. (Verse 7.) I

an Alpha and Omega, the beginning and the ending, sayeth the Lord, which is, and which was, and which is to come, The Almighty. (Verse 8.) I am he that liveth and was dead, and behold, I am alive forever more, Amen, and have the keys of hell and of death. (Verse 18.) And in John v, For the Father judgeth no man, but hath committed all judgment unto the Son. (Verse 22.) And hath given him authority to execute judgment, also, because he is the son of man. (Verse 27.)—Read the 28th and 29th verses.

From these declarations we draw the following conclusions:

1st. That Jesus is the Son of God, and consequently divine.

2nd. That he came on a mission of love; to save our poor race from the thralldom of sin and wretchedness.

4th. That he has gone to prepare us a mansion in the Father's house.

5th. That he has opened the way.

6th. That he has given us the truth.

7th. That he has made known to us the life. He declares emphatically that he is the way, the truth and the life.

8th. That he died but lives again.

9th. That he can unlock the grave and the unseen world.

10th. That he shall judge the world.

11th. That he is coming to this world again, and we shall see him. And Paul informs us in 1st Thessalonians, of the object of this coming. In the fourth chapter, 15th, 16th and 17th verses he says, For this we say unto you by the word

of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent (or go before) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together to meet the Lord in the air, and so shall they ever be with the Lord; and in 2nd Thessalonians, 1st chapter, 7th, 8th, 9th and 10th verses, he says, 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 who know not God, and who 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; when he shall come to be glorified in his saints, and to be admired in all them that believe, because our testimony among you was believed in that day. He is coming that the dead may be raised, and the saints caught up to meet him. He is coming to take vengeance upon the wicked.—He is coming to be glorified in his saints, and admired by those who believe.

We have, therefore, a divine and glorious Savior who has passed into the heavens; has gone to prepare us a home, a mansion in the Father's house, gone to sit upon the throne of the universe, to sway a scepter over the nations of the earth. Jesus is crowned king in Zion, King

of kings and Lord of lords. Angels and archangels worship before him. He is the brightness of the Father's glory, the express image of his person. He is the Christian's Lord—the character that says to us, I am the light of the world. He is the root and the offspring of David, the bright and morning star, and says to us "come unto me all ye that are weary and heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for my yoke is easy and my burden light." "And the Spirit and the bride say come. And let him that heareth say come. And let him that is athirst say come. And whosoever will let him take of the waters of life freely."

Reader, have you responded to this precious invitation. If not let me entreat you, while life's flickering lamp continues to burn, to come.

Come and go to Mount Zion, to the city of the living God, the heavenly Jerusalem. Come join the general assembly and church of the first born, that your name may be written in heaven. But those of us who have submitted ourselves to the authority of heaven; let us, as the apostle says, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need, for

Prayer is appointed to convey
The blessings God designs to give;
Long as they live should Christians
pray,

For only while they pray they live."

GEORGE HAVER.

Abingdon, Ill.

—*—*—*—
Virtue brings its own reward.

For the Echo.

The Pastoral Preacher.

How great the work of Christian Elders "who labor in word and doctrine." How serious the important charge committed to them! How grave and heavy the responsibility resting upon the pastoral preacher! Such a minister is called to do a double work, either of which might be sufficient to tax all his energies, absorb all his powers of thought, command all his resources of intellect, engage all the powers of his address and skill, and enlist all the benevolence and sympathy of his heart.

"The proud he tamed, the penitent he cheered,

Nor to rebuke the rich offender feared;
His preaching much, but more his practice wrought,

A living sermon of the truth he taught
—Dryden.

The pulpit is a grand field for christian effort and usefulness, giving free range to the gift of oratory and full scope to the power of eloquence. But a pastor finds a field where he may cull flowers of more delicate tints, and gather fruits of more delicious flavor. With all his weariness of mind, perplexities of soul and painfulness of heart, he finds a commingling of pure and heavenly joy that feeds the soul and renews the inner man day by day; but his laborious life of joys and sorrows, of perplexity and reward is vastly useful to the flock he loves, guards, feeds and protects.

What a well-spring of comfort arises to a community from the pious efforts of the Christian pastor!

How the sorrowing, suffering, afflicted ones rejoice in his words of cheer, consolation and comfort, spoken, at the sick bed, by the fire-side, and in the family circle! Goldsmith most touchingly describes the scene of a devoted pastor at the bedside of the departing life:

"Beside the bed where parting life was laid,
And sorrow, grief and pain by turns dismayed,
The reverend champion stood. At his control
Despair and anguish fled the struggling soul;
Comfort came down, the trembling wretch to raise,
And his last faltering accents whispered praise."

But the pastor needs a pattern, and there is no pattern for the pastoral preacher so fit for study, so full of gentleness and excellence and worth as that of Jesus of Nazareth. See him with the deaf, the blind, the lame, the sick the poor, the bereaved and the broken-hearted, as he commingles with all their pains, poverties, troubles and sorrows, and as he weeps and talks and labors. With such a pattern, well imitated, the pastor is above computation in value.

How wonderfully sermons tell upon the heart of the hearer who has enjoyed the counsel, and prayers and sympathy of such a pastor in his own family circle.

C. W. SHERWOOD.

Think before you speak. A word lightly spoken may change the entire course of a life.

What is Man.

PART I.

"The noblest work of God," says one. "The perfection of terrestrial creations and institutions was the original man," says another. But these are answers intended to give to man his proper place in creation, rather than to answer the question—what is he?

By the assistance of Revelation we may know man to a great extent, but cannot fully comprehend him; so we must rest content with what nature and Revelation has given us of his constitution, until we have laid aside "this mortal coil," and learned the full nature of the nobler part of man, which will be made manifest in the "world to come."

If man was only a material being we might comprehend him; but there is in the elements of his constitution, something that is celestial as well as terrestrial; an "earthly body," a "spiritual intelligence," a "divine life."

We are informed that he was "created in the image of his God," "in the likeness of his maker he was formed from dust." Here a query very naturally arises—In what does this image consist? Are we to suppose that it is in our physical frame? That God is a being like us? That he possesses a body in appearance like our own? We answer, no. "God is spirit," hence he "cannot possess flesh and bones." Says one of the prophets of Israel—Isaiah—"to whom will ye liken God, or what likeness will ye com-

pare unto him?" "To whom will ye liken me, or to whom shall I be equal?" says the Holy One.

"To whom will ye liken me, and make me equal, and compare me that we may be like?" To whom, or what can we liken an omnipotent being? Surely not to man, who is limited to time and space.

It is in man's intellectual and moral nature that this image consists. God is an intelligent being; man like him has been created an intelligent being. "Put on the new man which is renewed *in* KNOWLEDGE after the image of him that created him."—Paul. Here we perceive that man as an intelligent being is in the "image of his creator." "And that ye put on the new man which after God created in righteousness and true holiness."—Paul. In his moral nature we also perceive that man is in the image of God, for "after," or in the likeness of God, he was created in righteousness and true holiness.

In his primitive state man occupied a close relation to God. He was pure, sinless, undefiled; permitted to stand in the presence of his God and hold daily communion with his Creator. He was placed under law; one restraint was placed upon him; the fruit of one tree was forbidden. But he possessed liberty, universal liberty, with the exception of one prohibition. "Why was that prohibition placed upon him?" We answer to prove his loyalty to God, to insure his happiness, virtue and liberty. Had there been "no law given, there could have been no happiness, no virtue no liberty. But

again, an honest inquirer asks—"Why was he not placed under a moral law?" We answer had he been placed under a moral law, some other motive besides obedience to the will of God might have operated upon him and prevented that display of goodness and pure loyalty, by which he was to be tried and his destiny determined. But man was not satisfied with his primitive state; he rebelled, ate of the forbidden fruit and died. His nature, which had been created pure and sinless, was now defiled; the animal triumphed over the human part of his nature; the fountain of humanity was now depraved.

It is an admitted maxim, "that we may judge of a stream by its fountain." If the fountain is sweet so is the stream; if the fountain is bitter, the stream is bitter also.—Now, since the fountain of humanity is depraved, must we not look for depravity in the human race? Undoubtedly we have inherited a frail constitution, physically, mentally, morally. Physically we are weak, subject to disease and death. Mentally we are weak. Of this we have daily evidence. We see it in the shortness of our memory, the dimness of our vision, the feebleness of our touch, the limited extent of our reasoning, our inability to comprehend the vastness of space, the goodness, mercy and condescension of God, in the things almost without number, which appear before us as a reality, without our being able to comprehend them. We are weak morally. Vice is constantly increasing. It is the predomi-

nant feature of our race. This physical, mental and moral weakness is transmitted from generation to generation. We see children inheriting the infirm bodies, and the peculiar vices of their ancestors, as well as the robust form and peculiar goodness which we see in others. This being true, it is reasonable to suppose that since humanity in Adam was depraved, we inherit a depraved nature. The Scriptures sustain this conclusion. "In Adam all have sinned." "In Adam all die." We have sinned in Adam, we have died in Adam. Personally? No. Our persons were not in Adam; but our nature was in Adam, and our "nature in Adam rebelled against God."

We perceive, then, there is a sin of our nature. But let not one for a moment think that because his nature is sinful he *must* sin. The apostle Paul refers to the sinfulness of our nature, when he speaks of the law of the flesh (members) continually warring against the "law of the mind." The law of the members was given for our enjoyment; but if this law is permitted to take possession of the whole man, it will bring destruction upon him. Hence there is implanted within us a "law of the mind," to restrain the "law of the members." If we follow after the "law of the mind," we shall live; but if we "live after the law of the members" (flesh) we shall die. Individually we are not responsible for the sin of our nature; but each is responsible for his personal sins.

Having thus briefly looked at the nature of man let us notice him as

as he appeared in his physical frame. "And I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ."—Paul.

Man consists of body, soul and spirit. Not of body and soul, or of body and spirit, but of body, soul and spirit. "What a wonderful piece of work is man!" Notice but briefly, his body, consisting of a "mechanical system," comprising the bones and muscles. "A nervous system," consisting of the brain, spinal cord, the nerves and external senses. Each of these are perfect in all their parts, and well adapted to each other. But these systems will wear away; hence that they may be preserved the body must be furnished with a repairing system." The food taken into the body must be prepared for use, hence we have "organs of digestion;" the food thus prepared must be conveyed to the parts to be built up, or needing repairs, so we are furnished with the "organs of circulation;" the worn out material must be removed, so we have the "absorbents;" the refuse material must be carried out of the system, hence we are provided with the "secreting and respiratory organs."

Truly man is a wonderful piece of work. David could well exclaim "I am fearfully and wonderfully made." But perfect as is the body of man, it is merely an inanimate form, until quickened and enlivened by the soul, and possessed of that immortal principle, the life of the mind which we call the spirit.

J M. S.

Then and Now.

BY MATTIE MYERS CARR.

O the glad some days of yore,
Sunny-faced and blue-eyed hours,
Shall I never see thee more
Through the heavy cloud that lowers?

Have the early sunbeams fled,
Fled forever and for aye?
Is the heart song surely dead,
Will no angel wake the lay?

Has the *now* no counterpart
Of the merry *long ago*?
May not from their green graves start
Shining forms of long ago?

Is their brightness doomed to dark,
Will the worm their beauty mar?
Is there not a living spark
Shining from the years afar?

Can it light the old, old trust,
Sweeter than the breath of flowers—
Childhood's never doubting trust,
Purer than the sweet May showers?

Childhood's golden hours have fled,
Fled forever and for aye;
Naught can raise them from the dead,
Angels cannot wake the lay.

But there is a living joy
Pouring from the river side—
Joy no dross can e'er alloy,
And no change of earth betide.

O my foolish heart weep not
O'er the still and pulseless past,
Thine is but the common lot,
Earthly joys all die at last.

In this flesh-bound life of ours,
With our draggled earth-dress on,
We must weep o'er dying flowers,
Weep o'er friendship false and gone.

Still there's beauty rare in earth,
In the chambers of the heart;
Beauty of a heavenly birth,
That can blessed joy impart.

Yes, e'en earth a balm can give
For the heart all torn and sore
Devout Friendship yet doth live,
Gentle as in the days of yore.

Far away or safe at home,
In the depths or on the heights,
Friendship's *true* heart ne'er can roam,
Teeming with such rare delights.

Weary heart, cry out for joy,
God hath given this boon to thee:
While a love without alloy
Lights thee o'er life's moaning sea.

Go, then, childhood, with thy trust,
In thy sheeney sunshine go
Mine no jewel of the dust,
God and friendship in my woe.

Melbourne, Australia, June, 1870.

—*Apostolic Times**The Third Missionary District.*

That the work of the Church is a Missionary work, we shall not now argue, but assume as a truth no longer to be questioned. The life of Jesus was devoted to a grand missionary work, that cost him toil, tears, sweat and blood. The lives of the apostles were spent in a continuous effort to spread the knowledge of God's redeeming love and saving power among the nations. All true christians have been engaged, to some degree, in every age of the gospel church, and he who feels no concern for the sinner, lost as he is out of Christ, and makes no sacrifice to rescue him, is destitute of the Spirit of Christ, and dead to every feeling of christian manliness; and his case is as hopeless as that of a Hottentot or the blinded sinner who,

like himself, must be converted, or forever perish.

But it is of the Third Missionary District of Illinois, and the work proposed to be done in it during the year, that we wish to now speak. The field is a wide one, and while there are about one hundred congregations within it, there are large districts in some counties, where one of our brethren have never preached and where the people are perishing for lack of knowledge. Besides this, there are some congregations that are too feeble to uphold the truth in their midst, without aid from the brethren of the strong congregations, without which aid, they must fail and go down, while we as a people would be disgraced and put to shame.

By the solicitation of the District Board, as instructed by the vote of our August District meeting, I have been induced to engage in an effort to bring all the congregations in the District, into active sympathy and effective co-operation. True, it would accord better with my inclination, if I could devote my time exclusively to preaching the gospel; but it will be a part of my work to get the congregations to see and feel the importance of the Missionary work, and induce them to adopt methods by which the work can be sustained. Regular contributions must flow into the District treasury from the congregations, or the work can not go on. This all can see at a glance, and we hope no congregation will stop its ears against the call of the Lord and the wail of a perishing world.

Success in converting sinners will be certain and easy, if only the means to sustain Evangelists can be secured. A regular contribution of, say twenty dollars every three months, from the strong congregations; and ten dollars from the weaker ones, would give us more than five thousand dollars per annum, with which to spread the joyful tidings of gospel grace all over these twelve counties belonging to the 3rd District.

I hope to visit all, or as many of the congregations as possible, and the liberal or illiberal action of each will be impartially noted and reported to the Board and through the Gospel Echo.

May the Lord incline each church to make such a record as shall reflect on it, and bear the just scrutiny of time and eternity. Brethren, look well to your accounts. God will reckon with us by and by. Be ready for the settlement.

E. L. CRAIG.

Life's Work.

For every man and woman there is a work to do, a work that ends, not in days, nor months, nor even years, but which terminates only with life. The field of labor is an extensive one, but in it there is no room for idlers. *Action* is the password which admits us into the higher spheres and gives us a position among the great and good. God has placed us here to work—to labor both physically and mentally—

and he who neglects the cultivation of his mind and heart, commits a greater error than he who neglects to sow his grain in seed time, or to gather it in harvest. Man's mind must be improved if he desires to become useful to his fellow man, or if he wishes to enjoy true happiness in this life, and in the life beyond the tomb; then let us not forget that the mind must also work; and let us strive, by careful and earnest study, to prepare ourselves for the duties of this life and for the highest enjoyment in the eternal state of bliss. We all have our especial work to perform, separately and distinctly from each other. To a certain extent our lives must be alone. Friends near and dear surround us, brightening our lives and homes, with their loving smiles and kind words, but they cannot perform for us a single duty which we have left undone.

Upon ourselves alone devolves the responsibility of living true and upright lives; and he who depends upon others, and not himself, or seeks shelter behind his neighbor's failures, will lose from his crown many a priceless jewel. If we would fight the good fight, we must prepare ourselves for the conflict; we must put in subjection our own evil passions and worldly desires, we must put on the whole armor of God, which will enable us to firmly withstand the wiles of the wicked one.

'Tis but a step from the cradle to the grave, and if we would not have our lives miserable failures; if we would accomplish aught for our-

selves or for humanity, we must commence early in life to work for Christ. When death calls us from the field of action, there is no time for preparation—no time then to do what should have been done years before—as our life-work then is, so will it be in the great day of Judgment. Dear reader, when that awful day shall come, will it be our blessed privilege to stand before the Judge and hear the welcome words, "Well done, good and faithful servant, enter into the joys of thy Lord;" or shall this awful sentence be pronounced upon us, "Depart from me ye workers of iniquity, I never knew you." God forbid that we should be one of that unhappy throng whose groans and shrieks shall mingle with the lost and ruined.

EMMA J. COOK.

The General Conference.

WHAT IS GOING ON IN THAT BODY.

The *St. Joseph Gazette* says:—By the kindness of Rev. C. I. Vandeventer, we have been furnished with copies of the "Christian Advocate," from which we extract the following proceedings of the Conference of the M. E. Church, South:

The following resolution was offered in the Conference:

Resolved by this General Conference, That, notwithstanding Wesley's Sermons, Clarke's Commentaries, and Watson's Institutes, are amongst the books in the course of study prescribed for those who are to be ordained Deacons and Elders, or are admitted into the traveling ministry of the M. E. Church, South; yet, this

fact is not to be construed into an endorsement by this body, our Church, of what these authors have said in regard to the design of baptism.

B. H. SPENCER,
C. I. VANDEVENTER.

B. H. Spencer thought that there was much injury done by quotations from the works referred to in his resolution.

Dr. Rush said that, knowing as he did, that they had to meet objections brought out by quotations from these works, he thought it should have some sort of reference. He did not think that Wesley believed the doctrine of baptismal regeneration, but there are those who seize on these forms of expression in his writings, to our disadvantage and that relief should be given, if possible."

The assertion has been, repeatedly made that Methodism is not what it was a century ago, that the M. E. Church has apostatized from the teachings of its great leaders and founders. The proceedings of the General Conference of the M. E. Church, South, shows that, as far as that body is concerned, the charges are true. They acknowledge that what their leading men have said, has been a disadvantage to their cause, and hence relief must be given, if possible.

What have those authors taught in regard to the design of baptism that they should be thus publicly assailed?

Wesley taught that the very moment a person has justifying faith he is justified. In his sermon on the Church he says that baptism is

a precious means whereby this faith and hope are given. In his note on Acts 22: 16 he says: "Baptism to a real penitent is both the means and seal of pardon nor did God ordinarily in the primitive church bestow this upon any except through this means." Clarke and Watson on 1 Peter: iii, 21, teach the same things, that is that baptism to a real penitent is for the remission of sins.— Thus it appears that these authors are condemned for teaching that baptism to a believer is for the remission of sins; a doctrine taught by Peter in Acts 2: 38. Now, if they condemn Wesley, Clarke, and Watson, what will they do with Peter and the rest of the apostles?

It is not surprising that Dr. Hamilton should say, in the same Conference, that he did not see what relief could be afforded.

This is not the only instance in which they are departing from their old leaders. The Methodists are changing their ground on the action of baptism. They are beginning to teach that immersion is not scriptural baptism. I believe the time is not far distant when the Methodists as a body will refuse to practice immersion for baptism. The Savior commands the believers to be baptized. Mark 16, 15, 16. But the question arises what did the Savior mean by the term baptize? If they say it means either sprinkle or immerse, they do not know that they have obeyed the command till they have been both sprinkled and immersed. If the word means both sprinkle and immerse, they have not obeyed the command till they

have received both. Hence the issue is on one to the exclusion of the other. This is another point which has been used to their "disadvantage" and relief should be given "if possible."

M. N. PARKER.

Graham, Mo.

Christmas.

This is a day of religious festivity, celebrated on the 25th of December in memory of the birth of Christ. Yet was Christ born on this day? We emphatically answer no; for the Shepherds were watching their flocks by night when that remarkable event took place. Consequently it could not then have been, inasmuch as the climate of Palestine in December was not adapted to the watching of flocks by night, on account of the great vicissitudes of temperature. The Psalmist David says, "He giveth snow like wool; He scattereth the hoar frost like ashes. He casteth forth His ice like morsels. Who can stand before his cold?" Again, we read in John's Testimony, that "the servants and officers stood there who had made a fire of coals; for it was cold, and they warmed themselves; and Peter stood with them and warmed himself." From this it is evident that the birth of Christ never occurred on the twenty-fifth of December.

The Scriptures do not inform us when Christ was born, neither is a correct record to be found anywhere else in history. So we are left in

darkness in regard to the era of His birth, which certainly would have been given us, had it been of any importance, or at all connected with our salvation.

We are informed that Julius I, Pope of Rome, instituted Christmas on this day (twenty-fifth of December) and ordained it to be the day on which Christ was born. The reason he gave for choosing this day was from the fact that the sun had now passed the winter solstice, it approaches towards the North and is an emblem of the Son of Righteousness who came to earth with healings in His beams.

It is called Christmas, taking the word Christ and mass, as the Catholic Church assemble on this day to say mass, which is the principle part of their worship. Oh! superstition! superstition! When will Christendom learn to refuse to pay thee homage? Oh! that the day spring from on high would send forth those vivifying rays, that would light those that sit in darkness and in the shadow of death.

But pause. Suppose this is our Savior's birth-day, and it is necessary to keep it holy. What, then, are we to keep it holy by continually wishing our friends a merry Christmas, or perhaps go to firing squibs, pistols, guns, cannons, sky-rockets, eating turkeys or other fowl, candies and confection, drinking wine and strong drinks, attending balls, midnight revelings, and a thousand other sports? What quackery.

It is our firm conviction that there is more sin committed on this day, with few exceptions, than on any

other day in the year. It savors of Romanism. What! *Mass for Christ?* Nonsense? And it seems that Protestants are infected with the same disease that universally prevails among Catholics. Certainly Protestants ought to set a better example.

We wish now to impress the fact of keeping it holy inasmuch as custom &c., seems to make it incumbent upon all to lay aside all secular employment. The day may be profitably spent in worshipping God and thus preparing for eternity.—How necessary that we should be progressing, for our progress should also be commensurate with eternity. Then at last, when life's pleasures are o'er and all things shall have passed away and man's glory fades into forgetfulness, it shall be our privilege to drink deep draughts from the rivers of pleasure which flow at the right hand of the Most High, Eternally in Heaven.

W. K. BURR.

Ameliasburg, Ontario.

The West Point Debate.

In accordance with previous announcement, a discussion was commenced on the 27th of September, at West Point, Hancock Co. Ill., between Miles Grant, editor of "The World's Crisis," a leading materialistic paper published in Boston, Mass., and brother J. S. Sweeney, of Chicago, Ill.

The Debate continued four days.

It had been my settled purpose to attend the entire discussion, but my

intentions were thwarted. I arrived in the afternoon of the second day and was called away to attend a funeral on the fourth.

I am not prepared, so fully to speak of it as if I had heard it all. I think I heard enough, however, to speak advisedly of its merits.

It was a dignified and able discussion of the "soul sleeping" theory of modern materialists. Mr. Grant is a man of learning, gravity, and a fair speaker. While I was present, he conducted himself in a gentlemanly and dignified manner. In debate with a less able opponent than Brother S., I think Mr. G. would make a fine show.

Brother Sweeney was fully his equal in gentlemanly bearing and gravity, vastly his superior in repartee, sarcasm and wit.

Both gentlemen are logicians, but I think brother S. the better one. My opinion is, that Mr. Grant did the best that can be done for his theory. My candid judgment is that Brother Sweeney overwhelmed every one of his arguments and triumphantly overthrew his opponent's system. I never expect to see a nearer approach to actual annihilation than I saw of materialism on the third day of the debate.

I should like to see this debate published. It was listened to by a large, well-behaved and attentive audience, assembled in a circular tent. My only fear is that the victory for the truth will not be followed up by the brethren of that county with sufficient zeal to hold the ground gained. If they do that in time, all will be well. J. C. R.

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R. M. BISHOP,
Ch'n. B'd Trustees.

For the Echo.
Religion.

Like the weary deer panting after brooks of water, so is man constantly panting after true happiness.— From the cradle to the grave he is ever looking forward to obtain this precious boon. Oft will he peril his life on the ocean's boisterous waves, and delve deep in the hidden treasures of the earth, hoping to purchase true happiness unalloyed. Others again seek it in fame's alluring temple. But the history of our race abundantly proves that it is the virtuous alone that can truly enjoy it. For—

"This world can never give
The bliss for which we sigh."

And when nearly every source of pleasure is exhausted; when the poor pilgrim is about crossing the swellings of Jordan, 'tis then he exclaims with King Solomon, "ALL IS VANITY AND VEXATION OF SPIRIT."— Truly his life has been—

"An idle chase of hopes and fears,
Began in folly closed in tears."

Then he is led to see the value of

HAPPINESS, that priceless gem, and RELIGION that glorious treasure, knowing, that—

" 'Tis religion that can give
Sweetest pleasures while we live."

Then the question rises in our minds, as to the meaning of the word religion. In all probability there are but few words more frequently uttered in our language than this one, and yet there are but few that have any correct idea of the term. The word religion comes from two Latin roots, *re* and *ligo*, which means a binding back. That which re-binds man to his Maker. This is its etymological meaning, but its scriptural meaning is quite different. The Apostle James speaks of a pure and undefiled religion. We also read of a vain religion, and the religion of the Jews. Yet all these do not mean a binding back to God. We also speak of the Pagan religion, the Mahomedan religion, and the Christian religion. Now when we speak of the Jewish religion, we mean the system of faith and practice taught by the Jews. When we speak of the Pagan religions, we mean the systems of faith and practice as taught by the Pagan nations. And when we speak of the Mahomedan religion, we also mean the system of faith and practice as taught by Mahomed, the Arabian prophet. Then in speaking of the Christian religion, we understand it to be the system of faith and practice as taught by Christ and the Apostles. Now, all that is necessary, in order to understand that pure and holy religion, is to have a correct

knowledge of the system of faith and practice, as taught in the New Testament.

Religion consists, then, in believing in the Lord Jesus Christ, and walking in obedience to his commandments. Then we can in truth say, that we are enjoying that religion which is pure and undefiled.

The great fundamental truths to be believed in order to be a *Christian* are, that Jesus is the Christ, the son of the living God, that he died for our sins according to the Scriptures, that he was buried, and that he rose again the third day according to the scriptures. These facts form the basis upon which the whole system of the Christian religion is founded. In primitive times those who believed these overwhelming truths were constrained to repent of their sins and become obedient to all the requirements of the Lord.

How great then, are the benefits derived from the religion of Christ? It gives us that pleasure that earth has ever failed to give. It makes us happy; happy in time and also in eternity. But earth-born pleasures soon perish, and swiftly pass away—

"Like snow that falls where waters glide,
Earth's pleasures melt away;
They rest on time's resistless tide,
And but a moment stay.

But joys that from religion flow,
Like stars that gild the night,
Amid the darkest gloom of woe
Shine forth with sweetest light.

Religion's ray no clouds obscure;
But o'er the Christian's soul
It sheds a radiance calm and pure,
Though tempests round him roll.

His heart may break 'neath sorrow's stroke;

But, to its latest thrill,
Like diamonds shining when they're broke,
That ray will light it still.'

Yes, go to the bed of the dying Christian, and ask him concerning that blessed religion, and hear the testimony to its heavenly power.—There is nothing on earth that can satisfy him in the hour of his departure. But he leans upon the dear Savior, the author of the religion he so much enjoyed. And though his body is racked with pain, he rejoices at the approach of the river of Death. He talks of Heaven and of the joys of that blessed abode. Oh! happiness, happiness! He has found it unalloyed, pure in the dwellings of Heaven, having been permitted to drink of those living streams, that maketh glad the city of our God. Peace! peace is now his enjoyment in the mansions of the Prince of Peace. He has sought a quiet anchorage safe at home, beyond the tide. He has been enabled to love God, which is the essence and perfection of religion; and is now privileged to rest from his labors in the Celestial City, to go no more out forever. Truly, then, religion is worth enjoying.—It is better than fine rubies or gold; for it cost the blood of Christ, and the lives of many martyrs. And now we are also privileged to enjoy it. Glory to its Author for such a treasure. It fills earth with pleasure, in the sweet anticipation of a never-ending habitation, far, far away in the realms of Jehovah. I

is ours to rejoice in, as it is something in which man and angels earth and Heaven, and all the universe may glory, for it gives a glory to the universe.

W. K. BURR.

Ameliasburg, Ontario.

By one Spirit into one Body.

What does Paul mean when he says: "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit?"—1 Cor. xii. 13. Behold how brethren answer:

Bro. McGarvey refers it to immersion in water: "The words 'by one Spirit' are a declaration that the immersion had taken place under the direction of the one Spirit who was the author of all the gifts mentioned in the connection in which the passage occurs." Comtr. on Acts, p. 139.

In Lord's Quarterly, Vol. 1, p. 435, Bro. McGarvey gives this paraphrase: "By one Spirit, as the divine agent moving us thereto, we were all immersed into one body." On page 436, he writes as follows: "But we have another passage which presents a still more striking parallel to the one in question. It is 1 Cor. v. 11; where Paul says, 'you were washed, you were sanctified, you were justified, in the name of the Lord Jesus, and by the Spirit of our God.' Now, they were not washed in the Spirit, neither were they sanctified or justified in the

Spirit of God. But these were all done by the Holy Spirit in the name of Jesus. Neither of them, however, was done directly by the Spirit. The act of justifying is the prerogative of the Father; and the Spirit can be said to justify only as he leads us to comply with the conditions of justification. Sanctification is the work of the Spirit, but it is accomplished through the truth.—As for the washing here mentioned, it evidently refers to the effect of baptism, in which they washed away their sins calling on the name of the Lord. In what sense had this been done 'by the spirit of God?' Evidently, in the same sense in which Paul says in the same Epistle that, 'by one spirit we were all immersed into one body.' It was done, in one sense, by themselves; for they obeyed the Gospel in immersion.—It was done, in another sense, by Paul, and Timothy, and Apollos; for they had been immersed by these men. But in still another sense, it was done by the Holy Spirit; for he both directed the administrator in commanding and performing the immersion, and also influenced the subject to submit to it. By the Holy Spirit, therefore, strictly and properly, the Corinthians had been washed, and by the same spirit, in the same act, they had been immersed into one body."

Bro. Isaac Errett refers it to "the miraculous manifestations of the Spirit on the day of Pentecost" and at the house of Cornelius—"the baptism of the Spirit, in the only two instances of it on record."—*First Principles* pp. 49, 50.

Bro. Lard refers it to the reception of the Holy Spirit at baptism. Every Christian, says he, "even now, whether endowed [with miraculous gifts] or not, is immersed in the one Spirit." "To the soul . . . pertains the immersion in spirit. As the immersion of the body in water connects it with the visible church, making it flesh of the church's flesh; so the immersion of the soul in spirit connects it with the church's spirit, making it spirit of the church's spirit.

"Still, how is it that this immersion is effected? The body of each Christian man is a temple. In this temple dwells the Holy Spirit. So at least teaches the word of God.—Now when a literal temple is filled with light, every object in it is immersed in that light. So when the human body is filled with the Holy Spirit, the soul in it is immersed in that spirit. Such is my best answer to the question, and a poor one it may be indeed. At the instant when the body is immersed in water, the instant in which it passes from the world into a kingdom which is not of the world, in that instant the spirit of that kingdom, which is the Holy Spirit, enters the body.—Then it is, if at all, that the immersion of the human spirit takes place in the Holy Spirit. The inner man is then immersed as well as the outer, that in spirit, this in water; and both into the one mystic body, which is Christ."—Lard's *Quarterly*, pp. 278, 279.

The human spirit thus immersed, Bro. Lard would have it, is now, as in all ages, comforted, while in the

days of miracles it enjoyed the additional advantage of being miraculously endowed, either more or less, as the Spirit willed it; yet in all cases, the immersion as an immersion was the same. It is proper to say that Bro. L. felt not sure of the correctness of his exposition. Still it would do him injustice to say that he knowingly garnered wheat and gave us what he considered chaff.

Bro. Thomas Munnell maintains substantially the same view as Bro. Lard. Indeed he styles L.'s view "original," and is enamored of it and converted to it. He pronounces it an "error" to suppose "that there have never been but two instances of a baptism of the Holy Spirit recorded in the New Testament."—Lard's Quarterly, Vol. II, p. 155.

He classifies the "effects" of an immersion in the Holy Spirit as "moral" and "miraculous." He holds that the immersion in the Spirit, together with its moral effect, continues, but that the miraculous effect has ceased. This view of the case requires him to render 1 Cor. xii. 13, "In one spirit were we all immersed," &c.

Bro. H. T. Anderson takes a still different view of the passage in question—a view not contingent, if I gather his meaning, on baptism in water, and yet potent enough to transform us into fit subjects for the heavenly inheritance. The fact that he writes the word "spirit" without a capital, together with the scope of his piece, seems to shut us up to the conclusion that he refers it to a certain disposition—a disposition to

serve God as best we know how.—He says: "There is a baptism in water; and one in spirit. Which is of most value is easily known. 'In one spirit have we all been immersed into one body.' The immersion in water can never introduce all into one body. Think of this ye legalists. I speak not of that baptism which occurred on Pentecost, or of that of the house of Cornelius. I do maintain a baptism into the spirit, and in that spirit that all are made one body."

We have now heard from five representative men. Among these we find at least four different explanations of 1 Cor. xii. 13! I propose not here a formal review of any position above given, but rather to add another to the list, that I trust will commend itself to every one as the thought of the spirit.

This much is certain:

I. That the true solution has not yet been given. If it had, it would have commended itself to all, and have been "an end to strife."

II. That any one of the above views of 1 Cor. xii. 13, detached from its context and the scope of Paul's letter, is not only plausible, but cannot be successfully refuted.

III. The true and satisfactory solution can only be reached by careful attention to scope and context.

IV. As Paul is discussing spiritual gifts in chapter xii, it is more likely than not that in verse 13 he refers in some way to such gifts.

V. As the scope of this letter is the correction of "envying strife, and divisions" on account of spiritual gifts, such a solution as embraces

this general drift, is most natural and harmonious.

VI. Yet the true solution must not fail to make of many "members" "one body."

Any view that embraces these last three items cannot be wholly wrong, while one that wants any or all is to that extent defective or erroneous.

A few preliminaries, and I shall proceed to my task.

In the common version the passage stands *verbatim* thus: "For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit." In the Greek the passage stands thus: "For by one spirit *vere* we all *merged* into one body, whether Jews or Gentiles, whether bond or free; and *vere* all made to drink into one spirit." My reasons for this rendition are as follows:

The "are baptized" of the common version is ambiguous. Sometimes the present tense of the verb to be, when used as an auxiliary in this version, denotes present tense; and sometimes past, as in Matthew 17, "Think not that I am (have) come to destroy the law and the prophets, I am (have) not come to destroy but to fulfill." That the translators meant "are baptized to denote past tense is certain from the fact that it represents a past (*aorist*) tense of the Greek, and that in the same verse they have rendered the same tense, "*have been made to drink*," unequivocally as past. Sometimes, indeed, the *aorist* is used

achronically, and may be rendered by a present tense in English; but no tense, when in the indicative mood, is ever used achronically.—We should hence read "were baptized," "were made to drink." In this rendering I am justified as to tense by the Bible Union, H. T. Anderson, Rhein's version (Catholic) and others.

Instead of "baptized," as in the common version, I translate "merged." All know that "baptized" is but the Greek *baptizo* anglicized; and but few are ignorant that merged is a fair translation. In this case I prefer it to "immersed for reasons that the sequel will show. And for the same reason, I write the second occurrence of the word spirit without a capital. I am now ready to proceed.

In those days Christians were endowed with spiritual gifts; that is, had the power conferred upon them by the Spirit to work miracles.—When these gifts were given to any one in rich abundance, he was said to be "immersed in the Spirit," putting Spirit by an expressive metonymy for spiritual gifts, or gifts conferred by the Spirit. Of this immersion, I think it is right to say, there are but two or three recorded instances. Aside from what occurred at the house of Cornelius, and possibly on Pentecost, none but apostles were ever so richly endowed, or immersed in the Spirit. I say "none but apostles," because,—First, Paul was commissioned afterwards, and he was "not a whit behind the very chiefest of the apostles," hence had sufficient gifts to

constitute an immersion; and—Second, None besides apostles, except as above, received more than one, or, at most, two or three such gifts—not enough to be styled, without abuse of all metonymy of the word, an *immersion*. Of this the Corinthian church is sufficient proof. They came “behind in no gift” (Ch. i: 7) that was given to any church, and yet they had these gifts distributively; “For to *one* is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues.”—Ch. xii: 8–10. Hence, if v. 13 refers to an “immersion in the Spirit,” its force is this: At the beginning the Jews as a people on Pentecost, and the Gentiles as a people at the house of Cornelius, were designated, by an “immersion in the Spirit,” as fit and equal members of the common “body of Christ.” You ought hence not to envy one another. But was this the ground of “envying, strife, and division” at Corinth, that the one part were Jews and the other part Gentiles? No, there is not a single intimation of it. Hence, I conclude, such a reference is not true. And yet this must in some way relate to spiritual gifts. Water baptism is out of the question. Spiritual gifts did not *necessarily* make the possessor of them *morally* better. That in their

legitimate use they would make one better, morally, is a necessary inference, and is directly expressed by Paul. “The manifestation of the spirit is given to every man for profit.”—v 7 Ch. xii. By them they “were all made to drink into one spirit,” or disposition; that is, the spirit of Jesus and the gospel. Out of these legitimate channels the Corinthians soon turned their “gifts” and fell to “envyings, strife and divisions;” and that, too, on account of these gifts. One man possessed the gift of prophesying in a more eminent degree than another, and this was a cause of “envying” by the latter of the former. Or, A. possessed a gift that B. thought better than his own, and as he would rather be an “eye” than a “foot,” he resorted to “envying.” Some of the apostles, though they possessed all the gifts as they were “immersed” in them, excelled in one and some in another. Christ excelled them all, for to him the Spirit was given “without measure.” As the Corinthians envied one another on account of these spiritual gifts, they also chose such apostles and teachers as party leaders who excelled in such gift or gifts as each factionist preferred. Hence we find among them “strife and divisions;” one said, “I am for Paul,” another, “I am for Apollos,” another, “I am for Cephas,” and another, “I am for Christ.”—Ch. i: 12. Paul answers by showing that the body and doctrine of Christ, together with the gifts and ordinances appertaining thereto, is a unit; that it is wrong to single out any one of these for party

purposes; that such procedure is "carnal." Then with a master effort in chapter xii, he lays bare their folly.

I. That they are all alike indebted to men possessing these different spiritual gifts, and in different degrees, for their conversion. That none ought to despise the ship that bore him safely to shore.—vv 1-3.

II. That the three persons in the Godhead—Father, Son and Holy Spirit—are every one of them concerned in the distribution of these gifts; and to despise any of them is to despise the wisdom of the Godhead.

1. The same Spirit is the *Giver* of all these gifts.—v. 4.

2 That the same Lord Jesus has created the *necessity* for all alike.—v. 5.

3. That the same Father determines the *degree* in which each one should possess his particular gift or gifts.—v. 6.

III. That the gift of one man is at the same time the property of all, since by its use he serves the rest; that it is hence folly to envy, &c. v.—7.

IV. That by giving to one person one gift, and to another a different gift, the Spirit fits each one for a different but necessary member of the same body, or church.—vv. 8-12.

V. That by having these gifts given them (after baptism in water, and after they were already in the "one body" in the sense of being "in Christ") they were by the Spirit "merged" or united into one co-op-

erative body or local church.—v. 13.

VI. That inasmuch as all these different members at Corinth formed but one body there, they were all necessary, none to be despised, none envied, but all to be esteemed, all to be cared for by the rest.—vv. 14-30.

VII. That there is "a more excellent way" than all this "envying, strife and divisions;" namely, "love" and a tender solicitude and tender watch-care for one another's welfare. And this exhortation is strengthened by the reflection that spiritual gifts are only the scaffolding to the building, while "faith, hope and love" are eternal.—v. 31 and Ch. xiii.

Thus we see that 1st Cor. xii: 13 refers neither to water baptism, nor yet to the baptism of the Spirit, as on Pentecost or at the house of Cornelius, but to the "merging into one body" for co-operative labor, those already prepared by water baptism and the gifts of the Spirit, to enter the Lord's vineyard in any one locality.

PETER VOGEL.

Somerset, Pa., Oct. 6, 1870.

Mental powers may fill a chapel; but spiritual power fills the church. Mental power may gather a congregation; but spiritual power saves souls. We want spiritual power.—*Spurgeon*.

Love and Hate.

Love is the basis of all good government. Hate never produces good of any kind.

Love cements and binds society together. Hatred disorganizes and breaks up all society.

Love is to the social world what gravity is to the physical.

As the attraction of gravitation binds all the particles of matter together, thus preserving the earth intact; so love holds together all the individual social beings and produces order and quiet.

As repulsion drives the particles of matter apart, so hatred severs the cord of friendship and love and separates between a man and his friend.

Love in the marriage relation is the source of the highest and purest earthly happiness. It binds the husband to the wife with a golden chain, and the wife to the husband with a silken cord.

There is no tyranny in that chain nor oppression in that cord.

Love between parents and children is the source of order, peace and quiet.

The parents toil with alacrity and delight for the good of the children. Ceaseless labor, watchfulness and solicitude, on the part of the parents, are borne, not only without a murmur, but with actual pleasure. A mother's love for her child will bear her up during days of exhausting toil and nights of sleepless watchings, that otherwise would break her spirit, and prostrate her body with disease. But, cheered

by maternal affection, she will labor on and not only live, but take real comfort in her hardships. Take away her love for her little ones and she would be unable to endure the fatigue. Her unceasing labors would kill her. But if she could live her toil would afford her no pleasure.

Love in the heart of the husband and father; in the heart of the wife and mother; in the hearts of the sons and daughters, brothers and sisters, comes as nearly to bringing heaven down to earth as can be in time.

Hate in the heart of husband, wife, son, daughter, brother and sister almost brings hell up to earth.

Love makes the family what it ought to be. The family as it should be, is the basis of all order and good government.

Love produces and preserves peace among neighbors.

Hate engenders strife and stirs up neighborhood broils.

Universal love would make millions of money. It would save the expense of jails, penitentiaries, and all prisons. It would stop all lawsuits, all crimes. Wars would cease from the earth. Blood and treasure would cease to flow for the aggrandizement of heartless tyrants. The countless millions of capital invested in swords, guns, powder, shot and other trappings of war, would all be invested in the production of that which would feed and clothe the body, instead of killing it, and giving that, to the souls of men, which, instead of sending them to everlasting perdition, would fit them for the glories of the eternal world.

The highest sphere of love in time is in the church. The members of the body of Christ are commanded to "love one another with a pure heart fervently."

Fervent love "with a pure heart" is more than angelic—it is divine.

Will the brethren ever all learn that malice and hate cannot, *never* be tolerated in the church?

Christians are called upon to rise still higher in the scale of being.—They are not only commanded to "love one another," but they are commanded to love their enemies, to pray for those who despitefully use them. "If thine enemy hunger feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."

Reader, let us try to bring ourselves up to this exalted standard. It will make us happy ourselves and be a blessing to others in this world. It will purify, fit and polish us for the eternal state. J. C. R.

It is a sublime moral act to rise above doubt, and believe in God as an eternal personality and love.—The tone of life and character is changed by belief in the living God and in the truth of the Christian revelation. To accept God and the Bible is a belief that will change the moral tone of a whole body of men. It will make them strong, enduring and moral forces in the world.

Queries Answered.

Brethren Reynolds & Garrison :

I wish, for the instruction or satisfaction of your readers, you would answer the following questions :

1. Is it or is it not a good practice to salute a professing christian among the sects in the use of the word *brother* or *sister*?

2. Is it or is it not a good practice to add the words "*For the remission of sins*" to the usual formula in the administration of immersion?

3. What is the most common practice on this question among our Christian brethren?

4. Is or is not immersion acceptable by the Lord unless the candidate understands it to be for or in order to the remission of sins?

5. What is the most common practice in the present Church of Christ on this question?

6. Is it, or is it not right in the sight of Heaven to pledge or promise money for evangelizing and beneficent purposes and if so is it right or wrong to specify the amount and time of payment, or should the Lord-day contributions be the exclusive way of raising all monies for religious purposes and no promises made for any religious purpose whatever?

Your brother in Christ,

C. W. SHERWOOD.

1. I see no harm to come of the practice alluded to. I do not look upon the calling a man brother as an endorsement of his theories.—There are some members of the so-called orthodox churches whom I

could not brother in any sense of the word.

The Bible knows nothing about what the querist calls "the sects" and consequently gives no rule on the method of saluting them. Every man is left to the exercise of his own judgment, guided by general principles and common sense.

2. I think the practice wrong, though some good men do it. I do not think that any man has a right to add to or subtract from the formula laid down in the Book of God. "Into the name of the Father and of the Son, and of the Holy Spirit" is enough. I believe and teach that baptism is one of the conditions upon which the "remission of sins" is obtained, but I have no authority for adding it to the baptismal formula.

3. As far as my observation goes, the general practice is to stick close to the language of the book, making no additions, and certainly no subtractions. The other practice is exceptional.

4. Valid baptism depends upon three things. First—A proper person (a believing penitent). Second—A proper formula. Third a proper action.

I can find scriptural authority for these things; but I know of no chapter and verse that says that an individual must understand any particular dogma.

5. The practice, as far as my observation goes, is to not add the understanding of the design, because the Lord has not required it as a condition of acceptance.

It is right to pledge money, a specified sum and the time of pay-

ing it; but it is wrong to fail to make pledges good after they are made.

The *giving* or paying money for the spread of the gospel is a duty, but on what particular day will have to be regulated by circumstances. Lord's Day contributions is a Scriptural way of raising money where it can be done in that way; but I know of no authority for refusing to allow money to be raised in any other way.

J. C. R.

SPRINGFIELD, Mo., Sept. 22d, 1870.

Dear Bro. Reynolds:

We have arrived at this point safely. Our journey here was a very pleasant one. We came as far as Camp Point the day we left home (Thursday the 15th) and spent the night at sister Garrett's, my wife's mother. The next morning we took the train for Quincy, where we arrived at 12:30 and took passage on the splendid Steamer "Harry Johnson," which left for St. Louis at 1 o'clock P. M. We were detained at Hannibal over two hours, and hence passed over most of the distance between Quincy and St. Louis after night. We could discern, however, by the dim star-light the rugged mountains on the Missouri side and the low, level lands on the Illinois side. We retired early to our state-room and, commending ourselves to Him who "at home or abroad, on the land, on the sea," is the Preserver of his people, were soon enjoying refreshing slumber, from which we were awakened at early dawn by the cry

ST. LOUIS!

We arose hastily and dressed, and there before us lay the great city.— Though early in the morning, the lofty smoke-stacks were issuing forth black volumes of carbonaceous breath, which hung like a funeral pall over the mighty father of waters. In a few moments we were "in port" and confronted by a noisy and impudent army of hack-drivers and hotel-runners who yelled in our ears and thrust cards in our faces until we were completely disgusted with the whole tribe.

I had telegraphed Bro. W. C. Regal, from Quincy, giving the supposed hour of our arrival, but we were an hour ahead of time, and Bro. Regal was not there. Procuring a conveyance, we proceeded to 714 Mound St., his residence, and was cordially welcomed. Sister Regal soon prepared breakfast, after which arrangements were made to spend the day visiting the city and "seeing the sights."

Bro. Regal secured a splendid rig and he and his little daughter, myself and wife, and a young sister Shinkle, went to the present favorite resort of St. Louis,

SHAW'S GARDEN.

It consists of about two hundred acres of gardens, groves and lawns that are unequalled on this continent. It contains a grand museum of all the vegetable productions of earth. The garden is an earthly paradise. Its beauty and magnificence far surpass my descriptive powers. Henry Shaw Esq., its originator and proprietor, has donated it to the city on the simple condi-

tion that it shall be faithfully preserved and cared for. We spent half the day here and was loth to leave it. If any of our readers should visit St. Louis, they should visit Shaw's Garden if possible.— It is located about two and a half miles South-west of the city, and is free to everybody.

In the afternoon we visited Bellefontaine Cemetery and spent the remainder of the day wandering amid this vast necropolis. All that taste could suggest, art devise, or wealth accomplish, has been done for the embellishment of these sacred grounds. The enclosure embraces a large area of land, elevated, and covered with beautiful forest oaks.

On the morrow, we attended Sunday School at the Eighth and Mound street church. We were well pleased with the manner in which the school was conducted. The school is large and manifests good training. Bro. McGowen is the Superintendent and possesses many of the qualifications that we usually give to our "model superintendent." After the lesson was over the infant class was brought in from a separate room and the whole school engaged in singing some beautiful songs, led by Bro. Burns. After this, I made a few remarks to the children, and the school was dismissed.

I addressed a good audience at this church at 1 o'clock and at night. I formed the acquaintance of several brethren, and shared the hospitality of as many as possible during my brief stay. I found none of that cold, selfish aristocra-

cy that is usually thought to belong to city churches. The brethren appeared warm-hearted, social and hospitable. The church at present numbers two hundred in good standing, have a good comfortable house, paid for, none of its members very rich, contains within itself considerable talent, and ought, under all these favorable circumstances, to accomplish much in the Master's cause. I can see nothing before them but an uninterrupted career of usefulness and happiness, provided they continue humble, devoted to the work, and "let brotherly love continue."

The church on 17th and Olive streets, is the mother church, the one on Eighth and Mound being the result of a united effort of the whole congregation.

I had hoped to meet several of the brethren of this congregation, but it so happened that they had preaching the same day. This congregation, we were told, contains about four hundred members.—Neither church has a regular preacher employed at present. Bro. E. V. Rice, the preacher formerly for the 8th and Mound church, has gone to the mountains for his health. They are desirous of obtaining a suitable man to labor among them. Persons desiring to correspond with this congregation on the subject, will address Elder Joseph Harrison Sen., 1222 North Market st., St. Louis.

The difficulty existing in the church on 17th and Olive, has been referred, we are informed, to a committee of prudent brethren selected by both parties, for arbitra-

tion. It is sincerely to be hoped that the matter will be amicably and satisfactorily adjusted, and that the united congregation may go on in its mission of usefulness in that great city.

We are glad that we stopped in this city—glad to know that there are here so many loving hearts and laboring hands enlisted in the cause of Christ.

To Bro. Regal, our host and guide while in the city, we are under many obligations.

On Monday morning, early, we sought the depot of the South Pacific R. R., and were soon flying along south-westward toward the home and scenes of my childhood. We stopped twenty minutes at Rolla for dinner and were soon dashing along amid the rugged hills, over the clear Gasconade, up the Ozark mountain, and on to Springfield, where we arrived at 7:30 P. M.

The road from St. Louis to Springfield runs over but little country that would favorably impress the mind of a home-seeking traveler. It is but justice, however, to say that the road runs over the roughest part of the State.

Bro. Kirk Baxter met us at the depot and conducted us to the residence of Bro. Joseph Bennington, under whose hospitable roof we are now stopping.

The next day I found many old acquaintances, some of whom had almost faded from my memory.

On last (Wednesday) evening, I addressed a good audience at the Christian church.

We leave this evening for Chris-

tian Co., my old neighborhood.—
We expect to return by this place
and remain a few days. More
anon. J. H. G.

Truth Everlasting.

Truth will never die; the stars
will grow dim, the sun will pale his
glory, but truth will be forever
young. Integrity, uprightness, hon-
esty, love, goodness, these are all
imperishable. No grave can ever
entomb these immortal principles.
They have been in prison, but they
have been freer than before; those
who have enshrined them in their
hearts have been burned at the
stake, but out of their ashes other
witnesses have arisen. You cannot
kill goodness, and truth and integri-
ty, and faith, and holiness.—*Spur-
geon.*

At Evening.

Under Thy loving care
Another day has past;
Its sacrifice I bear
To Thee at last.

Thou knowest every cross,
Each pleasure and each pain,
Thou seest what is loss,
And what is gain.

These tangled threads of life
Thou holdest in Thy hand,
And Thou their seeming strife
Dost understand.

So in Thy loving care
I rest, secure, forgiven;
Thou wilt the morrow's work pre-
pare,
Or give me Heaven.

True.

Boys, good morals do not have
their headquarters in taverns and
saloons nor do they lounge about
shops or stores. I always have a
poor opinion of a young man tilted
in a chair on a hotel stoop, or danc-
ing his legs in a bar-room. Such
places beget a swaggering air, and
a swaggering air is neither manly
nor admirable, and is as repelling to
a good woman as vice is to virtue.
The atmosphere of places where
men congregate to smoke, drink, eat
peanuts, spin yarns, crack jokes and
tell stories—and you know what
kind of stories some of them tell—
is no more appropriate for you than
it would be for your sisters. What
would soil and contaminate them,
will you.

I find a wide-spread disposition
among men to ridicule exemption
from bad habits among their own
sex. They think a fellow terrible
“green” who has kept the bloom
and sanctity of his honor as inviolate
as the sweet sister at his side has
hers; and they say a fellow who
does not enjoy a fine cigar or a glass
of claret, lacks in the ingredients of
what now constitutes a “good fel-
low.” It is the sheerest nonsense,
and the most palpable falsity that
ever wheedled a young man into its
meshes. I am an “excellent judge”
of men, and some of the very best
ones it has been my good fortune to
know, have been men of honor, gen-
erosity, large-heartedness, sympa-
thy, deep and strong in feeling, ap-
preciate, possessing good sense and
judgment; and they neither smoke,

chew, drink intoxicating beverages, attend horse races, delight in the witticisms of the clown of a country circus, nor swear.

District Meeting at Princeton.

The fourth general meeting of the Northern Illinois Christian Missionary Co-Operation will commence on Wednesday before the first Lordsday in November next, in Princeton, Bureau county, Ill., and will continue until Friday evening, inclusive, and the preaching will probably last over Lordsday.

We confidently look for this meeting to be the best and most conducive to the advancement of the good cause in District No. 6 that we have ever had yet. We hope to meet a large delegation of brethren and sisters and preachers, and among the latter we have the especial promise of O. A. Burgess and J. C. Reynolds to be present.

The brethren at Princeton are now occupying their new and commodious house of worship, and extend a hearty welcome to all who will attend the meeting. Reduced fare will be secured on as many railroads as possible and the facilities will be abundant for the accommodation of a large number. Come up brethren and sisters in the name of the Lord, and we will have a season of refreshing before the Lord, and the salutary effects will be felt all over our district.

Do not forget nor neglect your monthly contribution, and bring

with you all you possibly can to help on the work of saving souls from sin in this world, and from a terrible fate in the world to come. Let every man and woman and boy and girl resolve to have a little stock in the great work now progressing so finely and promising so cheerfully. May the great Giver of all good help us to carry this well-begun work on to a glorious success.

C. W. SHERWOOD,
Cor. Sec'y.

Brethren of the 6th District, let this be a large and enthusiastic meeting. Come from all parts of the District. Unless providentially hindered I will attend the meeting.

J. C. R.

Not Justice but Pardon.

In the days when Napoleon was First Consul of France, a neat, well-dressed girl, fourteen years of age, presented herself alone at the gate of the palace. By tears and entreaties she moved the kind hearted porter to allow her to enter. Passing from one room to another, she found her way to the hall through which Napoleon was to pass. When he appeared, she cast herself at his feet, and in the most earnest and moving manner cried—"Pardon, sire! pardon for my father!"

"And who is your father?" asked Napoleon; and who are you?"

"My name is Lajolla," she said, and with flowing tears added, "but, sire, my father is doomed to die!"

"Ah, young lady," replied Napo-

leon, "I can do nothing for you. It is the second time that your father has been found guilty of treason against the State."

"Alas," exclaimed the poor girl, "I know it, sire; but I *don't ask for justice—I implore pardon!* I beseech you forgive, O forgive my father!"

Napoleon's lips trembled, and his eyes filled with tears. After a momentary struggle of feeling, he gently took the hand of the young maiden, and said:

"Well, my child, for your sake I will pardon your father. That is enough. Now leave me."

Reader, whoever you are, know that, as a sinner against God, the cry from your lips must also be, "Not justice but pardon."

I see thee now, my Mother dear,
I'm kneeling at thy feet;
I lift my eyes, I feel the tear
As heart to heart we meet.

I'm but a child within thy arms,
I sleep secure and free;
I wake, and playfully I trot
Upon my Mother's knee.

Those days have passed, those blessings fled
Of childhood's happy dream,
And friends of old sleep with the dead,
And all now strangers seem.

My Mother dear, I see thee still,
For time cannot efface
Thy memory written on my heart,
Held there in fond embrace.

Though on this earth we're forced apart
The farewell is not given;
Thou art e'er present in my heart
And soon we'll meet in heaven.
—Centropolis, Kansas

My Mother.

In Memory of Mrs. Mary Mellor.

BY MRS. C. HUNN.

My Mother dear, I see thee still,
Though many days have flown
Since last I saw thy loving face,
And I was left alone.

I see thee in each daily walk
Of this my life's career;
I shut my eyes and seem to think
My Mother, thou art near.

When Sorrow round me spreads her wing
And cares come setting in,
Thy bright example, Mother dear,
Sheds sunlight, hope, again.

And when bright joy surrounds my soul
Successful in its way,
In all its beauty still I see
That life enduring ray.

OZARK, MO., Oct. 6.

Dear Bro. Reynolds:

I am once more ~~on~~ my native heath. We left Springfield one week ago for the neighborhood of my relatives in Christian Co., about twenty miles distant. We went as far as Marionville by rail, where we arrived in the evening and spent the night with Bro. William Green and his step-son—young brother L. H. English, one of our subscribers, who live near the town. We were treated very kindly by this family of Christians.

On the morrow early I hired a conveyance to take us to my brother-in-law's, William Smart's about seven miles distant, near the Moreland school-house where I had an appointment to preach on Saturday

evening and Lord's Day following.

Mrs. Smart is my oldest sister and the oldest of a family of thirteen, of which I am the youngest but one. Eight years had passed by since I last saw her, and had left their foot-prints so visible on her furrowed face and silvered hair, that she seemed more like my mother than a sister. After greeting her I had to be introduced to each member of her family, all of whom had grown out of my recollection. In a few hours, Bro. Darland of Ill.—my brother-in-law, and his wife—my sister—arrived. They had intended coming with us but had been detained a few days and did not overtake us until they arrived here. We made Bro. Smart's our Headquarters while we remained in the settlement. The time sped rapidly away while here. The days we spent in visiting relatives and old friends, and each evening we held meeting at the Moreland school house. What memories thronged my mind as I visited the scenes of my boyish sports! When only ten years of age my father moved to this region—then almost an unbroken wild. Over these hills oft have I chased the hare and wild turkey, leaving to more noted Nimrods the herds of deer that would prance along in sight of the door.—What a change a few years have wrought upon this country! Bushes have become respectable trees, while little boys and girls have become men and women—some of them having families of their own. The country here looks rather rough to a man just from the prairies of

Illinois, but never-the-less is a very good country, and possesses many advantages over our State. The climate is genial and healthful, soil not generally so good as with us, but productive enough to raise good crops, the range for stock is excellent and the soil and climate better adapted to fruit-growing than in Illinois. Considering all things it is at least an average country, and when it is once crossed with railroads (it has one now) and its resources developed, will be not far behind any part of our great commonwealth. The greatest objection to this country, perhaps, is the superabundance of stone all over the surface of the earth. When sowers go out to sow here the greater part of their seed falls on "stony places." It is due to this section, however, to state that its "stony places," unlike those of ancient Palestine, produce pretty fair crops.

But we leave the agricultural aspects of the country now, to notice for a moment its religious character. This is emphatically a Baptist community. Some few Methodists, true, and a *very* few of those who reject every other name, but the name Christian; but the great majority of the people that make any religious pretensions at all, take John the Immerser as their leader and his *business* as their religious *cognomen*. All my relatives here, including my brothers and sister, are Baptists, and when I left this country, I was of that "persuasion" myself. These people are plain and simple in their habits, honest in their intentions and pure in their lives.—

They fear God, and are seeking after a better knowledge of his will. Some of them, it is true, have their prejudices, which hinder them from receiving the truth as freely and gladly as they ought, but how few of us are entirely free from that weakness! They have been reared in that faith. Their very cradle-songs were of that religious type. Their earliest religious impressions are associated with Baptist preaching. Let us not, brethren, forget these facts, and deal too harshly with those, who, under the influence of early teaching may have embraced error while desiring truth.

I preached to them six discourses, adapting my themes to their wants as best I could. Nearly all of them attended regularly and listened attentively. They allowed me the use of their house as long as I wanted it, and invited me to remain longer, for all of which I sincerely thank them. During the day, while associating with them, we talked over freely and kindly the points of difference between us. I have no doubt that much of the truth fell into good and honest hearts, and will yet bring forth fruit to the honor and glory of God.

I entertain a strong hope that at some future day—not very far distant—this congregation will come into the reformation, and with us plead for the union of God's people on the basis of his holy word. That they will resolve to wear no name but the name of Christ—and pay no religious allegiance to any law but his will. For the dawning of that happy day, the writer of these

lines shall continue to labor and pray.

While here I visited the graves of my father and mother, in a beautiful grove near the school and church house in which we held meeting.

As we trimmed up the rose-bushes around their graves and heaped a mound of earth once more above their silent resting places, my mind was busy with the past and future. I remembered now and appreciated more than ever before, their acts of kindness, their pious counsel, their many sacrifices in my behalf. I tried, by the aid of faith, to picture in my mind the glories of the resurrection morning, when Jesus Christ should descend through the rifted clouds of heaven—"with a shout, with the voice of the archangel and with the trump of God," and wake the sleeping nations of the earth; when these loved parents should come forth arrayed in the habiliments of immortality, and when we should all be caught up together, into that beautiful, cloudless realm far beyond the stars, to live forever with the Lord. O! precious hope! How dreary were life without it! Sleep on in thy dreamless beds, dear parents, until that glorious hour shall come.

Having an appointment at the church-house near Bro. Jesse Gerard's, about six miles east, on the road toward Ozark. Bro. John Turner kindly brought us on our road that far. We stopped with Bro. Gerard over night, addressing in the evening a pretty fair audience. We remained until the afternoon of

day, and preached at 11 o'clock. We have a congregation here of about one hundred and twenty members. The house in which I preached is not yet completed, but far enough advanced to hold meetings in.—Brethren Jesse Gerard and Wm. Payne are the elders. Bro. B. F. Hollowell, M. D., whom I had the pleasure of meeting, preaches for them twice a month. He is said to be a very efficient preacher. The brethren here have an important work to perform, in sounding out the gospel around them. Let every one do his duty and the cause will triumph gloriously.

In the morning we sent an appointment before us to preach that night about seven miles further on the road to Ozark, in what is known as the Faught or Edwards settlement. Bro. Gerard sent us that far on our road, and we put up at Bro. Wiley B. Faught's, a short distance from the church-house. At night we addressed a very good audience for so short a notice. The church consists of only about fifty members. Dr. Hollowell also preaches twice a month for this congregation. John E. Keltner, J. W. Wright and John W. Faught are the Elders. We hope the good brethren and sisters here will continue faithful, "contending earnestly for the faith once delivered to the saints."

The next day (Saturday) Bro. Wiley B. Faught brought us to this place.

As we neared the little town of Ozark, I pointed my wife to the spot where once stood the humble

log cabin in which I was born. The soil on which it stood is now turned by the plough-share and an old half-decayed peachtree standing hard by is the only trace left of its once having been a human habitation.

A little further on and from the lofty summit of a ridge—one of the toes on the foot of the Ozark mountain,—we had a fine view of the once classic town of Ozark—nestled cozily down in the lap of rugged hills that lift their flint-crowned heads on either side. Between us and the town the clearwaters of Finleycreek go laughing along over a pebbly bottom. The old town was very near destroyed during the late war,—but a new one has been built near it. It was here that I attended my first school. I have a distinct remembrance yet of the ambition that glowed in my youthful heart as on the first morning I marched boldly to the humble school-room, armed with a primer, and enlisted under the leadership of a literary dame in the town to assault the batteries of ignorance.

Before the war there was a famous high school carried on here which gave the town quite a reputation through the South-West. It has not yet sufficiently recovered from the disastrous effects of the war to carry on its schools so successfully as formerly.

We stopped at John Garrison's, a cousin of mine who lives at the old home-place, about one mile east of Ozark. In the afternoon we visited several places of interest about the premises, the most interesting of which was the "big cave" near the house, which we entered about fifty

yards with the aid of lighted candles. The cave has a very wide mouth and an overhanging cliff and is reputed to have been the home of a tribe of red men for long years. A cave is an enigma. Who can understand one?

How was this vast cavern hollowed out and how lined with solid limestone?

Then they are venerable on account of their age. There are stalactites and stalagmites in this cave, which must have been forming in Abraham's day. At least there is much more evidence of that fact than there is that the Church of Christ began in his day.

After clambering about for some time amid this rugged scenery we returned in a good condition to rest. In my next I will tell you about our meeting at Ozark and various other things. Until then, good by.

J. H. G.

The Mystery of Faith.

One of the qualifications of the deacon's office is, "holding the mystery of the faith in a pure conscience."—1 Tim. iii, 9. Christianity enjoins no secrecy, it deals not mysteriously. The mystery of faith is not any secret, which deacons or any other persons are not at liberty to divulge; nor is it any mysticism in the nature and objects of faith, which cannot be rendered intelligible to others. It is that secret which the Christian revelation makes known, and which cannot be discovered through any other means. All

truths are secrets till discovered, and many things known to some are mysteries to the rest of the world. How many secrets in science have been brought to light within half a century past! And to how many thousands are those secrets still unknown. This does not, however, follow from the unwillingness of the initiated to promulgate truth, or from any incomprehensibility in the nature of the truth.

A revelation from God is the making known of something which could not otherwise be known. A belief in such revelation is called "the faith," and is the means of obtaining knowledge of the truth divulged. To hold fast the mystery of faith, is to persevere in the belief and practice of the word revealing the secret. Now, all who choose may know what this secret is; but, like any other truth, none can be benefitted but those who practice it. In the days of Moses, there were secret things which belonged to the Lord, and there were things revealed which belonged to the Jews and their descendants. The things made known were required to be practiced, even al the words of the law.—Deut. xxix 29. Some other things were revealed to the christian apostles and prophets, which had not been made known to former ages.—Eph. iii, 5; Rom. xvi, 25, 26. The great mystery of godliness or secret of christianity, is not discoverable through sense, as the eye or ear; nor by the natural powers of the intellect; 1 Cor. ii, 9, but is revealed by the Spirit to the apostles, and through

their writings to later ages; and thus by faith in their testimony, we come into possession of true religious knowledge, of a perfect system of ethics, of holy principles, promises and practices.

JOS. B. ROYAL.

Sunbeam, Ill., Oct. 13th, 1870.

TOULON, ILL., Oct. 13, 1870.

Brethren Reynolds & Garrison :

About the 11th of September last Bro. Sroufe, of Cambridge, and myself visited a point in Burns Township, Henry County, Ill., where none of our brethren had ever preached before, except a discourse or two by Bro. Sroufe, a few weeks previous. We remained some nine nights and two Lord's days, preaching to them to the best of our ability, (Bro. S. doing the most of the preaching), the people giving us a fair hearing; indeed, the house was full every night, and toward the last the house would not hold all that came to hear. We took some four confessions, when we were obliged to leave for our homes. In the meantime, Bro. S. returned and preached one more discourse.

On the 9th inst. Bro. S. returned and commenced another effort, having written for me to meet him there, which I did on the 10th.—Having before found a number of good brothers and sisters in the neighborhood, they were, on Saturday, called together to see what they would do toward maintaining the order of the Lord's house, we having in view the building up of the young disciples lately immersed

there. 14 then and there covenanted together to meet on the First day of the week (one a good sister from the Baptists). At the conclusion of this meeting, a man of middle age and husband of the sister from the Baptists, came forward and confessed his faith in Christ and was buried with him.

We continued the meeting until the Lord's Day night, when we left them, numbering 23, happy in the Lord, and the prospect very flattering for a large future ingathering.

Indeed, I think the prospect the best of any place that I have visited for a long time to build up a large congregation in a country place.

Should any of the brethren, especially the preachers, wish to visit them, they will find them 7 miles north of Galva, in Burns Township, Henry County. Their place of meeting, the Dickey school house. Any one wishing to write to them should direct, Daniel Skinner, Galva, Henry County, Ill.

Your brother in Christ,

DAVID McCANCE.

P. S. I wish to say to the honor of the citizens of the place, that during our entire meeting, every one that came, came to hear. They would sit and listen as long as we would talk. No running out up to the last.

D. M.

A real Christian loves close, pointed, searching preaching, and seeks not the ministry of those who speak with enticing words of man's wisdom.

TUSCOLA, ILL., Oct. 10, 1870.

Dear Brother Reynolds :

During the past month, I have been out in the missionary field for several weeks in our District (2nd), according to an agreement between myself and the church for which I labor—said agreement being that I devote one fourth my time to missionary work, supported by the church and whatever amount is collected, that it go into the District Treasury, to the credit of the Tuscola congregation.

The fruits have been nine accessions to the church of our Master. We have also had five additions to the congregation here within the past few weeks, and all things considered are flourishing well. I can notice that a very marked change in public sentiment regarding our people throughout these regions has taken place in the last year and a half, and as a consequence there is manifested a readiness to hear and candidly weigh our plea, which has heretofore not existed. "And this is the victory that overcometh the world, even our faith." Therefore may we "earnestly contend."

Very truly,

GEO. DARSIE.

Ladies' Missionary Society.

The ladies of the "Central Christian Church" in Cincinnati, Ohio, have an organization with the above title. They have in this society nearly a hundred members. They charge an admittance fee of one dollar, which is paid into the treas-

ury by each member. They meet every Friday at 2 o'clock P. M.—Every absentee pays ten cents into the treasury. They spend three hours at each meeting, sewing, and all the proceeds of this labor go into the treasury. Some of them also work in the fine arts and thus put considerable amounts into the treasury. There is a Mission Church in the city. On that, this society has expended six hundred dollars. It has also paid two hundred dollars for a library. It has also contributed largely to the support of the poor. They have, at this time, twelve hundred and fifty dollars at interest. This last sum they intend to use in furnishing the new house their congregation is now erecting. After their new house is furnished they intend to continue their work, and contribute more largely than ever to the missionary work. I call the attention of the sisters everywhere to this society—an example of what Christian women *can* do when they make an earnest effort. There is a grand field in which our sisters can work for the Lord, if they will only cultivate it. There are hundreds of congregations in which the sisters might, with great profit imitate this noble example of these godly women in the goodly city of Cincinnati. Just think of it sisters! How many souls *you* could save by *your own* exertions! These ladies have gathered up, in a short time, more than two thousand dollars for Christ. The poor have been already warmed and fed by it. Many already have heard the Word of the Lord, and many more will hear it in

that Mission Church these sisters have done so much to build up.—Thousands will be warmed, instructed cheered and saved by the preaching of the word in their new house of worship these sisters are going to adorn and beautify. May the Lord bless the "Ladies' Missionary Society," and may its members enjoy long life and good days to labor for the salvation of their fellow beings and the glory of our God.

J. C. R.

Conversion and Pardon.

There is no error, perhaps, more common among religionists of the present day, than that of regarding the terms *conversion* and *pardon* as synonymous, and using them interchangeably. It would seem strange, too, that men occupying the position of teachers of the Christian religion, would commit such a blunder as that, when the least amount of study would reveal to them their mistake. The only solution of this mystery that I can make, is, that the persons who are guilty of this error, do not study the word of God much *for themselves*, with their own common sense, but follow along in the old rut marked out by creeds and commentaries, without exercising the God-given right of thinking for themselves. The following item, clipped from the *Christian at Work*, is a good example of the error alluded to:

"How long?—How long does it take to be converted?" said a young man to his father. 'How long,' asked his father, 'does it take the judge to discharge the prisoner, when the jury have brought him in, not guilty?' 'Only a minute.'—'When a sinner is convinced that he is a sinner, and is sorry for it; when he desires forgiveness and deliverance from sin, and believes that Christ is able and willing to save him, he can be converted as speedily as the prisoner can be discharged by the judge. It does not take God a long time to discharge the penitent soul from the condemnation and power of sin.'

Here, when a young man asks his father "How long does it take to be converted," the father answers the question by asking "How long

CHICAGO, Oct., 19, '70.

Brethren Reynolds & Gaarison :

Please announce in the Echo, Elder A. O. Burgess, of Chicago, has consented to deliver an address before the Convention (6th District), which meets in Princeton on the first Wednesday before the 2nd Lord's day in November next. Bro. Lord, of Chicago, and Bro. Dowling of Waukegan, are expected to briefly address the convention on the question of Sunday Schools.—Bro. Burgess' acknowledged ability as a profound thinker and impressive speaker, will attract attention and we trust will give a fresh and vigorous impulse to the missionary cause in Northern Illinois.

Yours truly,
JOHN TAIT.

A genuine Christian loves close, pointed, searching preaching, and seeks not the ministry of those who speak with enticing words of man's wisdom.

does it take the judge to discharge the prisoner, when the jury have brought him in, 'not guilty?' Of course, it takes "only a minute" to discharge the guiltless prisoner, therefore (!) God can convert the sinner in a minute! It would be difficult, I think, to find a case of conversion recorded in the New Testament that did not occupy more than a minute of time. Yet the Savior, while upon the earth, often *remitted sins* in less time even than a minute. To convince the reader that these terms do not mean the same thing, and to show their true relation to each other,, we call attention to the following passages of Scripture: The first is a quotation from the prophecy of Isaiah recorded in Matthew xiii-15,—

For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

The healing here evidently means the pardon or forgiveness of their sins. In order to receive this healing, the persons alluded to had to be converted, and in order to their conversion they had to see with their eyes, hear with their ears, and understand with their heart.

This passage clearly teaches that men must be converted in order to be healed or pardoned. They certainly do not mean the same thing then. One other passage:

Repent ye, therefore, and be converted that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.

Peter here tells his audience to repent and be converted, that their sins *might* be blotted out or pardoned.

This passage not only forbids the use of these terms interchangeably, but discloses their true relation to each other. It teaches that conversion, so far from being forgiveness of sins, is an invariable *antecedent* and necessary *condition* of forgiveness or pardon. Conversion, or turning to God is the *sinner's* act, while the pardon of sins is *God's* act. Not that the sinner in his conversion is uninfluenced by God; on the contrary, it is the power of God, as exerted in the gospel of his Son, that *causes* men to turn to Him.—God presents the motives for conversion; influenced by them men turn. Conversion is the changing of our mental, spiritual and physical powers from the service of Satan to the service of God; pardon is the gracious act of God in forgiving the sins of those thus changed. To be converted or to turn is a *command* of God to be *obeyed*; pardon is a *promise* of God to be *enjoyed*. In the command we are *active*; in the promise we are *passive*. The command we *obey*; the promise we *receive*. Conversion takes place on earth; pardon in heaven.

The passage last quoted is, however, frequently used to prove the sinner's passivity in conversion, but only by the "unlearned" for the Greek verb *epistrepsate*, translated in King James' version "be converted" is, as every Greek scholar knows, in the *active* voice, though rendered in the *passive*. In Acts

xxvi: 16-18, where Paul is giving his commission as an apostle as he received it from Jesus himself, the following language occurs:

"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 of those things in the which I will appear unto thee; delivering thee from the people and from the gentiles unto whom I now 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 an inheritance among them which are sanctified by faith that is in me."

Here the verb rendered "turn," in the expression—"and to turn them from darkness to light," is the same verb and in the same voice as the one rendered "be converted" in Acts iii: 19. The same word is also rendered "turn" in the twentieth verse of the same chapter, and in numerous other instances in the New Testament. Beyond all controversy it should be so rendered in Acts iii: 19, as it is in more modern translations. Conversion then is a turning. It is man's act therefore, as with God "there is no variableness neither shadow of turning."

Reader, if you are unconverted, if you are treading the downward road that leads away from God and from heaven, we beseech you to turn to God that you "may receive forgiveness of sins and an inheritance among them which are sanctified."

"O turn you! O turn you! for why will ye die
When God in his mercy is coming so nigh?"

Now Jesus invites you, the Spirit says
Come,
The brethren are waiting to welcome you home."

J. H. G.

For the Echo.
Earth's Hopes.

BY AARON PRINCE ATEN.

Oft in the morning clear and bright
Of life's great work beginning,
Swelled budding hopes of mental might
And battles worth the winning;
But ere the sun in mid-day gaze
Looked down in glowing splendor,
The withering blight of weary days
Had blasted hope-buds tender.

Thick scattered on the rugged way
Our feet have trodden lonely,
Remain to us of Hope's bright day
The broken fragments only
Of all the glowing spirit planned
In life's sweet morning story,
When o'er the soul came visions grand
Of earthly fame and glory!

Down in the spirit's cavern deep,
A sepulchre of sadness,
Where thoughts of earthly frailties weep
O'er buried joy and gladness
Entombs the brightest hopes of day,
Where angel ne'er descending:
Shall roll sepulchral stone away,
The seal of darkness rending.

But grander hopes shall never die
Within our nature glowing,
Which lead our aspirations high
Their full fruition knowing;
As Hope the wayworn spirit lifts
From weary care and duty
To where the holy sunlight sifts
Its beams of love and beauty.

Remember thy Creator in the days of thy youth.

INDIANAPOLIS, IND., OCT. 18, 1870.

Brethren Reynolds & Garrison :

I, in company with Bro. W. H. H. Strouse, of Greenville, Indiana, visited the State of Illinois, in the month of September.

We held a meeting embracing the 2nd and 3d Lord's days with the brethren at Hitesville, Coles County, which resulted in 44 noble accessions to "the army of the Lord." Five of this number were from the United Brethren. Two of them had been members of that body thirty-two years. There was also one from the Cumberland Presbyterians, one from the Methodists, and two by relation. The balance were by immersion. There are many noble hearted brethren at Hitesville. Long shall we remember their kindness to us.

From Hitesville we went to Pleasant Hill, Edgar County, where we commenced a meeting on Saturday night before the 4th Lord's day in September. I remained there until Wednesday, up to which time we had 14 additions. I was then compelled to leave in order to meet engagements in Indiana.

Bro. Strouse continued the meeting some days, and the result at the close, was 46 added to the congregation there, 8 of whom were from the Calvinistic Baptists.

Praise the good Lord for the power of the gospel!

WILLIAM A. HOUGH.

Central Church, Cin., Ohio.

The Congregation known by the above name is now erecting a new house of worship to cost about one hundred thousand dollars. When completed it will seat two thousand persons. It will be a magnificent structure; not gaudy nor showy; but substantial, comely, unique and comfortable.

Some brethren will, perhaps, think this too much money to invest in one house. I am inclined to think the brethren living in that city are better judges of what is necessary to sustain the cause in Cincinnati than those who are unacquainted with the place and its wants.

We are obliged to build houses to suit the places where they are situated. As our cities and towns increase in population, wealth and refinement, we *must*, if we expect to succeed, build better houses.

The Central Church is exerting a fine influence in the city. Bro. W. T. Moore is their Preacher. He occupies a high social, literary and moral position in Cincinnati. I trust his already large influence in the City will be still more widely felt when they get into their new house. He will doubtless have larger audiences to preach to than ever before.

Such a house, in that great City, will in my judgment be an honor to the Christian brotherhood in this country. May the Lord grant that it may be a mighty instrumentality in the conversion of sinners, the upbuilding of the Saints, and the glory of God.

J. C. R.

Temperance leads to prosperity.

*A Word About Preachers.**Dear Bro. Reynolds :*

Is there anything unscriptural in having some kind of commission, or Board, or Institution to test the intellectual, social, and moral fitness of men essaying to preach the gospel? I see by the papers, and learn from personal observation that our churches are too often imposed upon by pretended preachers, who are, as to intellect and education, unfit to preach, and who are morally unfit to belong to the church; and who are socially unfit to go into well ordered society. When a church receives such an one, as they frequently do—often on the recommendation of some known preacher in whom they have just confidence—the deliterious effect, and the scandal to the cause is perfectly humiliating. The brethren naturally try to tolerate, and hide faults until they can get rid of such an one; but often the ass is too big for the blanket, and they are disgraced by trying to cover him!

Worse than this; it generally happens that such an one, seeing that he does not meet the approbation of those who are trying to uphold the cause, seeks out the perverse and delinquent members of the body—and there are always some—and rallying them around him, makes war on true friends of the cause, produces disgraceful dissension, and at last leaves the church a ruin, and goes forth seeking some other body to devour, justifying and commending himself, and slander-

ously laying all the blame on the church he has left.

This is no fancy; many a church has gone down, and become a hissing and a by-word, because of just such ministration. It may be said—is said—that the congregation is the proper body to qualify, approve, and send forth preachers—that we have no preacher factories. But this will not do. That is the way we have done it, and such burlesques on preachers is the result.—Some congregations have no more respect to consequences than to certify such a man into the preaching ranks to get rid of being bored by him themselves!

Is there anything in the Bible against rectifying this evil? If not, does not a wise “expediency” call for a remedy?

SCHUYLER SCOTT.

N. W. C. University.

While in attendance at the General Missionary Convention at Indianapolis recently, by the invitation of the President, Bro. W. F. Black, I visited the North Western Christian University located in that City. This noble Institution of learning is a living monument of the Christian liberality of the Disciples of Christ in Indiana.

It was built and established by the voluntary contribution of the brethren of that State. Its present building is a substantial brick structure. They will, doubtless, soon have to erect additional buildings. There are in attendance at this time

280 students, 60 Ladies and 220 Gentlemen.

They have a Biblical Department under the supervision of Prof. S. K. Hoshour, a thorough Bible scholar. In this Department I was greatly pleased to find a large number of young men preparing for the Christian ministry. We need an army of young men to preach the Gospel. I take pleasure in being able to say that the N. W. C. University is bearing a prominent part among our institutions of learning in disciplining and equipping young men for this preachers' army.

Brother Ovid Butler is now paying the tuition of 27 young gentlemen who are qualifying themselves. He gave the land—25 acres—on which the University is situated, and is a large donor to the Institution besides. His example is worthy of imitation by others. Who will go and do likewise?

Let the great brotherhood of Indiana build up, cherish, sustain and perpetuate this University. They have abundant reason to be proud of it. Were I a citizen of that State I would not and could not reconcile my feelings nor my conscience to the thought that I was not a co-worker with my brethren in sustaining the University. Let every Christian in Indiana bear a part and all will be well.

J. C. R.

Memories.

When everything is counted, it will be found that the sum total of our lives resolves itself into two things, anticipation and memory.—The pleasures and miseries of the moment are ephemeral, and only to be taken note of as they have been looked forward to, or as they leave their record in the past. In youth, life is richest in anticipations; but as the years roll on, the mind acquires the habit of looking backward, and when old age is come, there is nothing left but memories this side the grave.

Fortunate is that man who, in the midst of the cares and turmoils of a busy and often unsatisfactory life, has a happy childhood to look back upon—a pleasure-gallery of loving faces that once formed a home circle; a record of sunny years which includes gentle tones, kind actions, cheerful surroundings, smiling skies, twittering birds, blooming flowers, and innocent amusements. Whoever robs a child of these, robs him of more than he can ever return to him in any other shape. A close, narrow life lived in childhood, not only dwarfs the future man's whole moral and affectional nature, but leaves him no blessed store of memories to fall back upon when the present is unsatisfying.

Make your little child happy.—Provide for him what enjoyments you can, be they great or small, and begrudge no money that you can spare in securing him these. In doing this you are not only giving him present pleasure, which is a

It matters not what a man loses, if he saves his soul; but if he loses his soul, it matters not what he saves.

great deal, as in youth impressions are stronger and more readily received and the capacity for enjoyment consequently greater; but you are really laying up a store of happiness for him in memories which shall last him all his life.

Let the whole atmosphere which surrounds your children be so impregnated with affection, that they shall breathe it in, as it were, at every inspiration, and their hearts will grow larger, and their blood run the clearer and purer for it.

Let your own lives, mothers and fathers, be so upright and so pure, that when you have passed away and your children have taken your places, your memories will be enshrined in their hearts, and a halo will surround them like the aureole of a saint.

Sitting, my friend, by the evening fire-side; sitting in your easy chair at rest, and looking at the warm light on the rosy face of your little boy or girl sitting on the rug before you, do you ever wonder what kind of remembrance those little ones will have of you, if God spares them to grow old? Look into the years to come; think of that smooth face lined and roughened; that curly hair gray; that expression, now so bright and happy, grown careworn and sad; and you, long in your grave. Of course, your son will not have quite forgot you; he will sometimes think and speak of his father who is gone.—What kind of remembrance will he have of you?

General Missionary Meeting.

In accordance with previous appointment, the General Missionary Convention met in the First Christian Church in Indianapolis, at 3 o'clock P. M., October 19th 1870, the President, R. M. Bishop, in the chair.

The proceedings were commenced by the reading of a portion of the 5th chapter of Matthew, by the President, and singing the 1269th song by the audience, and prayer by President R. Milligan, of Bible College Kentucky University.

W. H. Hopson, Ky., D. R. Van Buskirk, Ill., and J. C. Reynolds, Ill., were appointed committee on credentials. The States of Iowa, Michigan, Massachusetts, New York, Pennsylvania, Maryland, Virginia, West Virginia, Kentucky, Ohio, Indiana, Illinois, Missouri, Kansas and Nebraska were represented.

W. H. Hopson, Ky., W. F. Black, Ind., W. C. Dawson, Ky., were appointed committee on business.

At the evening meeting an able discourse was preached by Dr. W. H. Hopson.

The second day the Convention, after social worship, resumed business, and we take from the Indianapolis *Journal* the following synopsis of what was done that and the succeeding day.

W. H. Lape, of Cincinnati, then read the report of Trustees on Hymn Book as follows:

"Brethren, we take pleasure in stating that the sales of the Hymn Book have far exceeded our most sanguine expectations, averaging over 20,000 copies annually.

The sales to date exceed over \$100,000.

Since last report in 1869, the committee have received as royalty from the publishers, \$977.97.

The disbursements have been made as follows:

Cash paid General Missionary Society	\$425 00
Cash appropriated for getting of new Hymn and Tune Book	552 27
Total	\$977 27

G. Campbell moved that report be referred to a committee of inquiry.

After a full discussion the motion in a modified form prevailed, and the committee was appointed as follows:

W. K. Pendleton, R. R. Sloan, B. F. Rogers, W. R. Jewell and J. C. Reynolds.

The Convention standing then sang the hymn commencing:

"Nearer my God to Thee."

After which J. W. Butler, President of Abingdon College, Illinois, led the Convention in prayer. The hymn commencing—

"'Tis religion that can give,"

Was then sung, after which J. C. Reynolds, of Illinois, editor of the *Echo*, then delivered a discourse, founded on Matthew xxviii: 16; Mark xvi: 15-16; Luke xxiv: 42, of which the following is a synopsis:

I ask your attention to the lesson in this text, given to the church, and which is imperative, "Go and preach;" and this is to be preached to every creature. I will assume that this is given to all the disciples throughout all ages, as well as directly to the apostles, for this is how they understood it. The command is to go everywhere, to all the nations of the earth; and this will embrace not only the nations that existed then, but those now, or that may exist hereafter.

And it is doubtless true that many disciples have failed to carry out this commission, for the majority of the inhabitants of the earth know not the Word of God—and never until all the world know of Jesus, has our obligation ceased—and can we, when we know so many millions are without the word of God, sleep or rest? I assert that all of our brethren who know of the love of Christ are not alive to this great work, and to stir up

all here, and to arouse our consciences, I desire to speak.

Man's conscience can be so taught that anything or nothing will satisfy it, and when we are fully alive to the fact that the salvation of the world rests on us, our consciences will be made tender. We all expect to meet in heaven, and know that a sinner unless he complies with the word of God, has no right to hope to get there; nor do we unless we do our duty in this matter. Our Master says, "Go and preach to every nation." We have not done it and so our work is not done. How can we expect to meet in heaven, when we have not done our duty in having the gospel preached? But what is it to have the gospel preached? Is it confined to our own circle? I say no.—But it must go to all the world; our local efforts will not reach across the briny oceans; they will never put the Bible in all the languages; So we must have a general plan and an united effort, and cover the whole field. In our Louisville plan, one-fourth of all monies contributed goes to the spread of the gospel in the general field, and this is filling the Commission. Are we succeeding? For my part, my conscience is not at rest unless I am doing all I can to send out missionaries to foreign lands, and we shall not succeed unless all do likewise.

Again, some say we are doing a good work at home. This is true; but I am sure, that with our present ability we can send the word of God over the whole earth in the life-time of one generation. The past I am proud of. In an educational point of view we have excelled all others; and in numbers exceed half a million members. Now if the commission was given to twelve men, and if any could say justly that they could not do this work it was they, for they were poor, illiterate, and all nations were arrayed against them, and yet Christ says, "Go ye," and, brethren, they did not draw back or make any excuse, but went at it in full assurance of faith that they would succeed, and so they did. So it is with

us, brethren; "For if the Lord be with us, who can be against us?" This power given them spread and pervaded all nations in one generation, and as this commission was given to the 500 at Jerusalem, we have 1,000 men for every one of them.

They, too, were, as a rule, illiterate men; we have some of the most able scholars of the world. Also, they were obscure; we have men from the poorest to Congressmen and Governors; and those five hundred men were poor in this world's goods; with us, instead of being poor, we have men of large wealth and of great financial abilities. Is not our wealth the Lord's? Are we not accountable to him for the way we shall use it? So we see we have everything necessary to do all things, and the question is, shall we do it? Shall we not go home with greater zeal to stir up the brethren to a fuller sense of their duty? Half a million of money will be only a dollar each, and none so poor but that they can do that, and many can give their one thousand.

So let us come up next year with a report creditable to the name we bear.

REPORT OF THE GENERAL BOARD.

The following is an abstract of this report:

In presenting to your acceptance the proceedings of the past missionary year, the Board would remind you that it has not been a year of money-raising nor of evangelizing, but a year of organizing.— This was the work committed to our hands at the last Convention. We were directed to correspond with State organizations and with leading brethren in States that had no organization, to induce them to accept the missionary plan proposed. These instructions we have tried faithfully and industriously to carry out, but have not found it an easy task, but not because churches have been slow to agree to the plan.

The States of Nebraska, Kansas, Missouri, Iowa, Illinois, Indiana, Michigan, Ohio, Kentucky, West Virginia and New

York, have not only adopted the plan, but have secured efficient secretaries for their respective States. The work of the State officers has consisted chiefly in districting the several States. Thirty-six of these districts have been more or less perfectly organized, and a start made in some of them in sending money through the regular channels to the District, State and general treasuries.

Should any suppose that the organization might have proceeded more rapidly, we reply that the organization of eleven State and thirty-six new districts in a single year is a work of which we are not ashamed. Much more could have been done had the churches been willing to release from their engagements the men we desired for the work, and had the ministry at home promptly seconded the efforts of the evangelists in the field. Many churches and even experienced ministers have stood off to see "if the plan would work," forgetting that we never promised to make it "work" without the co-operation of the churches and preachers.

As to the "completeness of our system" we say—

1. We have not a single alteration to propose in the plan, and hope no effort will be made to change it in any respect. It stands the test of experience.

2. It dispenses with our many district, State and general societies, and unites the churches of Christ as one body in a unique and comprehensive missionary work.

We have now but one financial system, but one set of financial agents—the missionaries themselves; all officers are elected by the churches, either directly or through their delegates; the churches, the district, State and general Boards are mutually dependent on each other; the success of the one is the success of all the rest; the work assigned to the secretaries respectively harmonizes completely with the safety and efficiency of the plan.

3. It secures a general working system

without involving a ruling system, or infringing in the least degree upon the independency of the churches in discipline, or in the management of their individual interests.

It will not be possible this year to put down the results of the labors done in each State in tabular form, as we have had no uniform schedule in all the States as a basis for uniform reports to the General Board.

The "Jamaica Mission" has received no money the past year except in the payment of arrearages due the native preachers on the year previous. In Jamaica there are:

Churches and preaching stations.....	16
Native preachers.....	9
Membership.....	684
Pupils in school.....	288
Teachers.....	26
Lord's Days supplied.....	448
Week day services.....	424
Pastoral visits.....	414
Subscription per annum.....	\$240
Number of additions.....	27

The States adopting this "plan" produce the following aggregate results:

States organized.....	11
Districts organized.....	56
Evangelists—State and district engaged for the coming year.....	37
Moneys received into the State and district general treasury.....	\$38,000
Total cash receipts.....	25,000
Whole number added to the church.....	3,340
Churches organized.....	27
Sunday Schools organized.....	27

In conclusion, notwithstanding all this, our confidence in final and complete success is fixed and unabated. The good providence of God that has helped us through all the embarrassments of twenty years just past will not forsake us in the midst of those that are to come. We feel that the present enterprise is not a transient one. We are working for centuries. We ask the prayers and active co-operation of all who love God and the souls of men.

And now, returning our thanks to heaven for the mercies of the past, we submit this report of our labors to your acceptance and approval.

On motion, those portions of the report referring to the "Jamaica Mission," "The duty of the Press," "The Statistics," "The work of the Sisters," and Sunday Schools," were referred to committees to be appointed by the Chair. The report of the Board was then laid on the table until the committees on the several subjects were ready to report.

On the Jamaica Mission—J. C. Reynolds, Isaac Errett and J. O. Beardslee.

On Blanks—F. M. Green, J. Moffett and Joseph Norris.

On Advocacy of Press—J. S. Sweeney, B. Franklin and A. B. Jones.

On Co-operation of Women—James Challen, J. C. Goodrich and W. L. Williams.

The Treasurer of the Society, W. S. Dickinson, read his report, the substance of which is given in our report of the Corresponding Secretary above. The report was adopted.

Reports of unfinished business was then called for, and James Challen, of Cincinnati, Chairman of a committee on Sunday Schools, appointed at the Louisville Convention last year, made a report. This report elicited some discussion.

The report, on motion of S. E. Peare was laid on the table.

The Convention was then addressed by the following young preachers in five minute speeches:

J. L. Parsons, of Logansport; George Darsie, of Tuscola, Ill.; W. Moore, of Kentucky; W. Loos, of Ohio; and G. Sweeney, of Iowa.

EVENING SESSION.

The delegates assembled in the Christian Chapel, and although a very wet night, the audience room was filled with the delegates and friends. After an half hour had been occupied in social exercises, presided over by James Challen, of Cincinnati, the Convention sung the 254th hymn, commencing

Salvation, oh the joyful sound,
'Tis pleasure to our ears."

After which Elder A. Wilcox, of Wor-

cester, Massachusetts, led the Convention in prayer. The hymn commencing:

"How firm a foundation, you saints of the Lord,

Is laid for your faith in his excellent word."

Was then sung, after which, John F. Rowe, editor of the *American Christian Review*, read an address on "The position of the Disciples of Christ as a religious people."

The address occupied fifty-five minutes in delivery, and was listened to with wra^{pt} attention.

After singing the hymn commencing

"Be Thou, O God! exalted high."

the Convention was adjourned, with prayer by J. B. New, of this city.

Notice.

Arrangements have been made with the C. B. & Q. Road to return those attending the Princeton Meeting at one-fifth fair.

Editor's Table.

A thorough Business Department has been opened at Eureka College, Penmanship, Book-keeping, Commercial Arithmetic and Commercial law are taught by competent men of long experience. Charges moderate. Address,

H. W. EVEREST, Pres.,
Eureka, Ill.

MONTEREY, Ill., Oct. 12.

Dear Bro. Reynolds:

Bro. Sears and I have just closed a meeting of one week, in Jersey county, Ill., resulting in fourteen additions to the church of Christ,

eight of them by immersion four reclaimed, and two by letter. To God be the praise.

Yours in hope of a better life,

J. F. LEEK.

Miscellany

Reading the Bible.

I will answer for it, the longer you read the Bible, the more you will like it; it will grow sweeter and sweeter; and the more you get into the spirit of it, the more you will get into the Spirit of Christ.—*Romaine.*

Faith and Works.

'Twas an unhappy division that has been made between faith and works. Though in my intellect I may divide them, just as in the candle I know there is both light and heat, but yet put out the candle and they are both gone; one remains not without the other; so it is betwixt faith and works.—*Sesden.*

Never do a good action from the expectation of gratitude. If gratitude follow, so much the better, you are so much into pocket; but gratitude or not, always do the good action when the opportunity presents itself.

OBITUARY.

GIRARD, ILL., Oct. 17, 1870.

Brethren Reynolds & Garrison:

For the satisfaction of myself and

wife, please be so kind as to publish in the **GOSPEL ECHO** the following obituary notice and oblige a bereft Brother and sister:

DIED—In Girard, Ill., Oct. 13, 1870, Willie Waggoner, son of Mrs. Elizabeth Ann Matthews and step-son of L. Parrish Matthews, aged six years and three months.

The little pet is gone to rest, which was the idol of his mother's heart, but she consoles herself when she brings to her remembrance that the blessed Jesus said "Suffer, little children to come unto me, and forbid them not, for of such is the kingdom of Heaven."

Let him rest till the Savior comes, and raises him from the ground and gives him a glorified body, when he will suffer pain and death no more. We all mourn the loss of little Willie, for he was cut down as a tender blossom.

His days were as the grass,
Or like the morning flower,
When blasting winds sweep o'er the
field,
It withers in an hour.

L. PARRISH MATHEWS.

DIED.—At the residence of her parents W. C. and Elizabeth Simpson—near Niantic, Ill., on the evening of the 6th of October, 1870, Sister Deborah Simpson, aged 15 years, 5 months and 21 days.

Sister Deborah was immersed in the name of the Lord, by the writer, Jan. 31st, 1870, and from that day until her decease she lived the life of an humble, devoted Christian.

When in full view of death, with her mind, she calmly called her parents, sisters and brothers, with the physician who had attended her during her sickness, around her and tenderly exhorted them to live so as to meet her in Heaven.

The Lord grant that those words of love may ever be remembered.

Rest in peace, dear sister.

L. ENGLE.

Decatur, Oct. 16, 1870.

THE CHRISTIAN HYMN AND TUNE BOOK,

BY REV. A. S. HAYDEN.

Author of "Sacred Music," "The Sacred Melodeon," and the "Hymnist."

This book consists of 372 octavo pages, and contains 746 hymns, selected almost entirely from the "Christian Hymn Book," and set to what is regarded as the best adaptation of music on each page to be found in the whole range of sacred song; making a book admirably calculated to promote congregational and social singing. Printed from clear, new type, upon good white paper, and substantially bound.—So cordially has the "Christian Hymn and Tune Book" been received by the churches, that in six weeks from the date of its issue, it has reached its **THIRD EDITION**.

Price, in muslin, \$1.60, or \$16 a dozen.—First lot for introduction, \$1.25 each—cash to accompany the order. Imitation morocco, elegantly embossed and gilt, \$3.50; or when furnished to churches with a quantity, \$2.50.

For sale by the trade generally.

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OFFICE.—At Residence on North-West corner of Locust and Jackson Sta.

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may demand.

We practice a safe, innocent and efficient medication; discarding all means and processes, that are known positively to INJURE the human system, using those agents alone that harmonize with and assist nature in restoring the diseased organizations to a healthy condition.

We affirm that the great, good and wise Creator never intended that disease should be treated by such fearful and terrible poisons, as those prescribed and sanctioned by the self-styled "regular" School of Medicine. Nature nowhere inculcated such an absurd and dangerous dogma; sound philosophy condemns it, and common sense revolts at the egregious faculty, and every attempt to impose such errors upon the people as scientific, is an impudent insult to their intelligence.

We hold ourselves responsible for what we assert, and challenge the most rigid scrutiny, knowing that truth never suffers from a candid and unbiased investigation.

Our treatment is

A Radical Cure for Cancers.

It is used without the use of the knife, caustic or loss of blood; and is the only known antidote to cancers. Internal Cancers of any of the accessible cavities as of the Womb, Nose, Throat, Rectum, etc., are amenable to the remedy.

QUERY—If poison kills the well, how can it cure the sick?

FAIRBURY, ILL., 1870.

THE GREAT DEBATE.

THE DEBATE OF THE DAY.

Action, Design and Subjects of Baptism; Work of the Holy Spirit; Methodist Discipline; Use of Human Creeds. Between CLARK BRADEN, President of Southern Illinois College, in behalf of the Church of Christ, and G. W. HUGHES, Presiding Elder of the Cairo District, on behalf of the Methodist Episcopal Church.

A Four Dollar book for Two Dollars and Seventy-Five Cents; six hundred and eighty-six clearly printed large octavo pages of Bourgeois type; an Encyclopedia of the controversy between the Church of Christ and Sectarianism.

Every preacher should have it. Every member should have it, and circulate it in the sectarian and alien world. All should act as agents for it. It is the cheapest book published by our brethren for years. *The American Christian Review*, in an editorial, says: "The book contains as much matter as ordinary four dollar books of the same style. It would be cheap at three dollars and a half, and Brother Braden is selling the book unusually low at the rates mentioned above."

Brother Silas W. Leonard, publisher of the *Christian Psalmist*, says: "Were the book printed in the type and with the page of ordinary books, it would be a five dollar book. It is the cheapest book now for sale by our brethren." The *Gospel Echo* says: "It is a four dollar book." The *Review* says of the style and finish of the book: "The type is large and clear, the binding superb, and the work contains nearly seven hundred clearly printed

pages. It does credit to the taste and skill of the publishers."

Concerning the merit of the book, the *Review* says: "It is a work of no ordinary ability on both sides. Mr. Hughey is a skilled and practical debater, and perhaps is not excelled by any preacher of his age in Illinois. Bro. Braden is a fine scholar and logician, and has a profound conviction of the truth of his positions, and evidently felt himself master of the situation. He has proved himself, in this discussion, a master debater, and we most heartily commend the work to all who have a taste for this kind of literature."

In a subsequent notice, the *Review* says: "It is an elaborate discussion of vital religious issues, between representatives of two of the most intelligent and influential denominations of Illinois. It has received flattering commendations from critics and reviewers of the religious and secular press. The debate was conducted with ability and gentlemanly courtesy."

The Christian Standard says: "Mr. Hughey is a skillful debater, and has done as well, we are inclined to think, in furnishing a popular advocacy of his side, as any man can do. For pertinacious adherence to his purpose, and plausible defense of error, it is well worth while to follow him carefully through and witness the adroitness with which he evades the force of overwhelming testimony. As a respondent, Bro. Braden is quick to seize the weak points of his adversary, and bold to meet him on his main positions. Fully informed, he follows him into all the quirks and quibbles so common in debate, and leaves no point of argument or objection unnoticed. He is successful in exposing sophistry, and always manly and powerful in his array of evidence. We are inclined to think that for popular use, this discussion of the action of baptism will prove the most satisfactory of any that has been published, since it goes into the details of criticism and deals faithfully with the minor difficulties, which the unlearned reader especially desires to understand.

"As an affirmant, Bro. Braden is logical, clear and forcible. His management of proposition on the design of baptism is able and satisfactory. He has a discriminating mind and superior reasoning powers, and is fully master of his position. The cause has nothing to fear in the hands of men of wisdom, learning and sober judgment, like Bro. Braden. Mr. Hughey made a stout fight for faith alone, and the debate is all the more valuable that he has shown all possible skill on his side of the controversy. It makes the discussion more nearly exhaustive than such discussions are apt to be. As a whole it is a

dignified, able discussion, and deserves a wide circulation. Our brethren need not hesitate to place it in the hands of those they wish to enlighten. Bro. Braden has done a work for which he is entitled to the hearty approbation of his brethren, and which will place him in public estimation among our foremost debaters."

The *Gospel Echo* says: "When discussions are conducted by representative men, and are thorough, it is well to have them published, that all may enjoy the privilege of weighing calmly and deliberately the arguments *pro* and *con*. Such is the character of the debate now before us. The disputants are representative men, and the propositions discussed embrace the vital points of difference between the Christians and the Methodists, and, in fact, all sects of the day. The discussion lasted nine days, and makes a large book of six hundred and eighty-seven pages. Bro. Braden is master of his situation as a debater. I regard his defense of the proposition on the design of baptism as superior to any I ever read or heard."

The venerable and well known Joan R. Howard, long one of our ablest writers and editors, who was present at the famous Campbell and Rice debates, and at this debate also, said: "The continued discussion that has been going on since the Campbell and Rice debate has developed new ideas, issues and arguments; hence there is a demand for a work that will sustain the same relation to the present state of controversy that the Campbell and Rice debate did to the state of the controversy of its day. Especially is this the case since that work is out of print. Having heard both debates, I believe this book will meet that want. The argument on the design of baptism is the best I ever heard or read. The argument of Bro. Braden on creeds, the fundamental difference between us and sectarianism, is the most unanswerable and exhaustive we have ever published. Bro. Braden most triumphantly sustained our positions at all points, and Mr. Hughey made a more skillful and plausible argument than Rice. He has every argument, quibble, crook and turn of sectarianism at his tongue's end, and possesses unrivaled skill in presenting them."

Brother Andrew Burns says: "Mr. Braden's propositions are the propositions I would be willing to debate with any representative man who would negative them. Mr. Hughey's are such as he naturally should affirm. The debate covers the ground between us and our opponents. The debate shows a carefulness and fullness of preparation on both sides, not often met with in debate. The arguments on both sides are well stated, and the replies distinct and clear, with this difference: Mr. Braden's are

cause, and in justice to these brethren who have risked so much, that they lose nothing.

Done by order of the Southern Illinois Preachers' Meeting, Carbondale, April 6, 1870.

ISAAC MULKEY,
SILAS W. LEONARD,
PETER VOGEL,
Committee.

The propositions discussed were :

Proposition I. Pouring or sprinkling water, on a proper person, by a proper administrator, in the name of the Father, and of the Son, and of the Holy Spirit, is Scriptural Christian Baptism.

Hughey affirmed.

Proposition II. Christian Baptism is for the remission of the past sins of the penitent believer.

Braden affirmed.

Proposition III. Infants are Scriptural subjects of Christian Baptism.

Hughey affirmed.

Proposition IV. In conversion and regeneration, the Holy Spirit operates directly or immediately on the heart.

Hughey affirmed.

Proposition V. The Discipline of the Methodist Episcopal Church contains statements of doctrine, and enjoys church usages contrary to the Word of God.

Braden affirmed.

Proposition VI. The use of human creeds, as bonds of union and communion among Christians, and as grades in the administration of church discipline, is anti-Christian and unscriptural.

Braden affirmed.

On the first proposition, Mr. Braden did a work of properly presenting the question never done before. He cleared it of all Pede-Baptist fallacies and evasions. He presented also, the entire Greek original of the famous Blister Plaster passage, and Beecher's famous quotation from Clement of Alexandria.

His fundamental position on the design of baptism, is original and impregnable as a basis for the most exhaustive argument ever made. His position concerning covenants and church identity on the subjects of baptism, is new and radical, and conclusive. His position on the work of the Spirit is new and more exhaustive than ever presented before.

The examination of the Methodist Discipline has never before been presented in a debate, and is most thorough and exhaustive. The creed question is the fundamental difference between the Church of Christ and sectarianism. It is the initial point, the foundation of our whole movement. The treatment of this question is original, exhaustive and unanswerable.

Now when debates are every where occurring, almost every day, a book of this kind should be in the hands of every preacher and member. Now, when we are organizing to evangelize the entire land, no better means of enlightening and convincing the people can be used than the circulation of this book. Agents are wanted in every neighborhood.

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THE GOSPEL ECHO.

VOL. VIII.

DECEMBER, 1870.

NO. 12.

Dr. J. B. Vivion on the Atonement.

Brother Reynolds :

I have examined carefully your review of my article on "the atonement," and am fully satisfied that you have not brought any proof sufficient to set aside any word, phrase, or sentence in it, and, therefore, conclude that it, like Spirit, is eternal as is all truth. I will now give you some reasons why I thus conclude. You say that my definition of soul, in Gen. ii: 7, is ridiculous. You also say, in another place, that if I prove that soul in this text means simply the life of the body, I may be right. I can see nothing in my definition of soul ridiculous, and shall, therefore, proceed as though it were not, with additional proof of the proposition.

1st. That man had no spirit placed in him before he fell.

2. That when he fell, Christ gave him life, which is Spirit. Zech. xii: I says, "The Lord formeth the Spirit of man within him" (when he fell). Gen. ii: 7, says, "God breathed into his nostrils the breath of life" (lives), and man became a living soul."

Now, if I prove that the word soul in this text does not mean Spirit, then my first proposition stands, without one single word of

direct proof for the affirmative side in the lids of the bible, and no educated man will claim there is any. My first witness is Paul, with A. Campbell's explanation of his testimony. I Cor, xv: 45—"The first man Adam was made a living (animal) soul." A. C. 46 verse, we have this, substantially:—The first Adam was not spiritual, but was animal, and afterward the second Adam was spiritual. Now, if we can find nothing in the bible that conflicts with Paul's testimony, as here explained, then we have direct, positive testimony that the word soul in the text means mere animal life, and not Spirit. Now, let us ascertain if there is anything in the literal meaning of the word soul, or its use in the bible, that will conflict with this divine testimony; if not, there it stands forever proven. A. C. says, "The word *nephesh* in Hebrew, *psukee* in Greek, and soul in English, as often signify life, mere animal life, as anything else."

Now, we will give a few examples of the use made of the word soul by inspired men. Gen. i: 20, "Let the waters bring forth abundantly the moving creatures that have a soul (the original is *nephesh*, here rendered life). Again, verse 30,— "I have given every green herb for food to every beast of the earth, to

every bird, and to every reptile that hath a soul (*nephesh*, here rendered life). Rev. xvi 3, "Every living soul (animal) in the sea died. Acts ii: 41.—"And the same day there were added unto them about three thousand souls" (persons).

Some contend that as God breathed into Adam the breath of lives that he then, at one and the same moment of time, inspired him with vegetative, animal and spiritual life. That cannot be true, for two reasons—First—It conflicts with Paul's direct testimony. Second—Breath of lives is applied to all animals destroyed by the flood, and in two other places breath of lives is applied to animals, so their mode of living was just the same as man, and he could give it by his word or will just as easy as he could breathe it into them. A. C. says,—"As soon as God breathed into the nostrils of Adam the breath of lives, he became a *living creature*. Man has a Spirit, and Moses gives no direct account of how he obtained it. He tells of the formation of his body and the impartation of animal life, but says not one word upon the subject of his Spirit." That the word soul is also used in the sense of spirit, and therefore means spirit, I have not denied, neither do I deny it now. Therefore, soul may mean mortal or immortal life, while spirit means only immortal life and is never used to designate any life that is mortal; therefore, an inspired man never predicated death of spirit.

Bro. R. makes an argument to prove that Adam had animal life before God breathed into him the

breath of life. That is unreasonable, and not found in the bible, therefore, I do not believe it, never having heard of such an idea before. He also says that Adam ate of the tree of life. This belongs to the same category and must share the same fate.

Now, from the premises before us, we have an animal man, endowed with reasoning faculties, naming all animals, talking with God to whom God gave a law to govern him; therefore having ability, and accountability, and the tree of life at hand, which he might by simply putting forth his hand and eating, have *eternal life*; the same kind and character that saints will finally obtain, which is all that heaven is; for there is no other eternal life but heaven with all its joys. Would it not have been supererogation for God to have placed a spirit within Adam, as men have fixed it without any authority? Now we prove by Paul he had no spirit, and by Moses that Adam *lived* and had all this ability before he fell by transgression, without a spirit within him.—We can now prove by James and many other inspired men, that man cannot live in a fallen state without the spirit. James says, "The body without the spirit is dead, being alone." Matthew says of Christ when he died, "He yielded up the ghost." When the body gave up the spirit it went into paradise, his soul unto death, his body into the grave. His soul was not to remain in death, neither was to see corruption. The spirit returned and quickened his mortal body, and thereby

called the soul from death, as all mortal bodies are to be quickened by his spirit that dwells in them, for all are born with his spirit in them. Paul says that Christ's spirit that dwells in them shall quicken their mortal bodies at the resurrection; as though mortal fallen bodies could not have life without the spirit.—Stephen says, when about to die, "Lord Jesus receive my spirit," as though his body would be dead as soon as the spirit left it. The Savior said to the maid, "Arise and her spirit came again and she arose straightway." We now see that man in a fallen state could not live without that spirit, neither will any be quickened and raised from the dead without that same spirit which Christ gave to Adam when he fell, and through him to all men: therefore, Christ is the life and the resurrection to all men.

Bro. R. says he thinks I do not understand death, &c. Well, I agree with him that I do not, and cannot understand his metaphysical spiritual death that he has been reasoning about—and he is not alone for all the educated clergy are with him, and A. C. into the bargain; for they all think Adam had a spirit before he fell, and of course must die when he fell, and be brought to life again some way or somehow, which I confess I never did understand, and never expect to; neither do I think inspired men understood it, or they would have said something about it. It is, or must be, a metaphysical something—if true, not worth anything to us, otherwise God would have revealed it to us.

In my perplexity, I will illustrate what I understand inspired men to teach about death, with two lines of poetry about Billy Prinkle's pig—not because he was an unclean animal, or a pig, but because the poetry is true. It is said of him—

"While he lived, he lived on clover,
When he died, he died all over."

This I call literal death of the pig's entirety, soul and body. A man can never die such a death as this, in every particular, because he has a spirit. I will now refer you to the 6th chapter of Romans for a definition of a death that is not eternal or spiritual, therefore, Paul defines it. Paul in Rom. vi: 11, says,—*"Like-wise reckon ye also yourselves to be dead"* (all over) *"indeed unto sin; but alive unto God through Jesus Christ our Lord."* Verse 12.—*"Let not sin, therefore, reign in your mortal body."* Verse 13.—*"Neither yield your members as instruments of unrighteousness unto sin, but yield yourselves unto God as those that are alive from the dead"* (in sin all over), *"and your members as instruments of righteousness unto God."* In this quotation we have mortal body and its members, as being involved in this kind of death, here described, and the word spirit does not occur in this chapter, though devoted to this subject, entirely. Now, this is just like the pig's death, only in one thing—man's entirety spirit, soul and body. This death (all over) means the relative state of man to *sin* or *righteousness*.

Temporal death consists of the literal death of the soul and body, the precise part of man that sinned

in the garden of Eden, and is the penalty for that sin, while the spirit that was not involved in that sin escapes that penalty, but is accountable for the sins done in the body while it was in it. So you see this differs from the pig's death by being a partial death. The second death differs from each of the preceding deaths, and is defined in Rev. xxi: 8, thus:—"But the fearful and unbelieving, and the abominable and murderers, and whoremongers and sorcerers, and idolaters and all liars shall have their part in the lake which burneth with fire and brimstone; and this is the second death."

From this definition we learn that it is not extinction of life, nor separation from God, but placing these wicked people in a lake of fire and brimstone. We have only a part of the definition of this death given here, for all the qualifications given to it by inspired men should be understood when we use it. Now, I have described four different kinds of death in the bible, and have found none that can, with propriety, be called spiritual death, either in time nor eternity; two of them literal—not defined; two not literal—accurately defined in the bible. All things are mortal and must cease to exist, except spirit, and truth, they are immortal. This world with all its tenantry, and the material heavens with their beautiful orbs must cease to exist, and give place to an earth and heaven like spirit, that cannot be shaken or cease to exist. God can create and annihilate; man cannot do either, therefore I again affirm spirit can not die; no more

than God can die, neither can the Devil, his angels, demon or wicked spirits die, except in the qualified sense before indicated, which is not a literal death, but a punishment in hell for sin. All the array of evidence Bro. R. has brought to prove that the word soul is used in the sense of spirit, and means spirit in those places, goes for naught, as I never denied that fact any where or at any time.

Bro. R.'s comments on Rom. v: 18 are very good, all of which I endorse for the present, to see what his premises will legitimately make, until we come to the answer of the question,—What gift comes to all men free? Bro. R. says, "The resurrection of the dead." The text says, life. This last then must be the correct answer, as there is not one word in the premises about the resurrection of the dead. This life is intimately connected with the resurrection of the dead, Christ imparted it to all men through Adam, and without this life no man could rise from the dead. Rom. viii: 11 says, "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." Now we can see how intimately this life is connected with the resurrection. I will here anticipate one difficulty. An objector might say this is all said of the saint, and of course cannot apply to the sinner, for he has not the spirit of Christ in him. That is true he has not as a comforter, but he has as a source of life and being,

and also as a monitor without comfort; at any rate, this is certainly true and must of necessity stand. As all men go to the grave for sin alike they must all come out of the grave alike and equal in every respect, or God is unequal in his judgments. Therefore, when we describe the resurrection of the saints, we have also described the resurrection of the sinner in every particular. Suppose this text does not prove the time to be when Adam fell that Christ gave life to all men, and became the second Adam and father of all men, then when did all this occur? Revelation does not answer, reason cannot. I think all revelation that has anything on that subject, has evidence in it that that is the only time it could occur. I will here introduce another text, found in John i, which incontrovertibly proves the same thing. "In Christ was life, and the life was the light of men. That was the true light, that lighteth every man that cometh into the world." Now I ask when did Christ give this life to all men if he did not give it through Adam when he fell? Revelation does not answer, reason cannot.—The light named in this text no man can have without the life, for the life is here declared to be the light. I think I have answered Bro. R.'s queries and objections in his review, and proven by direct, divine testimony, both of my propositions. I will now give a short and concise definition of *life* and *death*, as I understand and use them, not claiming infallibility for such definitions, but that I may be understood.

Psalms xxxvi : 9.—"With thee" (God) "is the fountain of life." Life is being and motion; death is the extinction of being and motion.—There is no being and motion in the universe, either of animate or inanimate matter, without God; no extinction of this being and motion without a separation from God, the fountain of life. Man knows nothing of this union or separation but by life's presence or absence in material things. Life's presence in material things is to us life; its absence death. Therefore, there is no literal death but *extinction of life*, which is the cessation of being and motion. When we come to the spiritual universe, which is composed of spirits that are immortal, they would cease to be spirits, if death or separation from God could be predicated of them, for that would at once make them mortal. For every kind of life must have its corresponding kind of death except this one life. God is spirit. He is the one great *I am that I am*. No death can be predicated of him, or that which wears the name of his very being and essence—spirit. Uninspired men have placed the spirit of man in him before he fell, and this fountain of evil has been running like muddy waters, through the crystal waters of our holy religion, marring, muddying, and mystifying and making bitter the whole plan of redemption, from its beginning to the last resurrection, for I don't know how many centuries.

All parties in Christendom have their hands tied with creeds, but our brethren, therefore, this fountain

and source of so much evil, will never be removed unless we do it. Now, Bro. R., bring your mind, learning and good heart to think critically and seriously on this whole subject, and see if you can find any direct positive proof to demolish it, or, if any of our scribes in Israel can, let us have it, for I cannot find any in the bible, after a diligent search for it for as many years as Jacob served for one wife, neither can I find any man who can. If it be false I am anxious to know it, and get relieved of it; if truth, I would not give it up though all the world were against me.

JOHN B. VIVION.

P. S.—My quotations from A. Campbell may be found in his *Extra Harbinger on life and death*, 3d series, vol. 1, 1844.

The Development Theory.

Truth, like its author, is eternal; falsehood and error are ever changing, inconsistent and contradictory. The enemies of the Bible not only deny its truth, but each school of Infidels virtually deny the propositions of all other schools. Thus, while truth maintains a beautiful unity, error and unbelief are contradictory, chaotic and self-destructive. We can but notice the windings and twistings of the Spiritualists, Progressionists and the whole motley crew, down to the downright Atheist, who, in his brutal blindness, denies everything, and is a universal negative.

The great, sublime oracle, that

God created man and breathed into him the breath of life, seems to excite, almost to frenzy, modern skeptics, and all sorts of silly suppositions are resorted to as the true theory of man's origin. How strange that men will "choose the harder side." I am sure the account given of man's origin, by Moses, is the most rational that can be given, as it involves fewer difficulties than any other. While the Infidel denies that a miracle ever did or ever can occur, this denial is a denial of man's existence, for he could only spring from a power superior to himself; at the beginning, fix that beginning at any period we may choose. Locating the time of the origin of the human race at a remote period does not account for their existence or origin; but only removes the difficulty to another period, and leaves the problem unsolved. The enemies of the Bible would accept any period as the one at which man came into being, provided it could be made to contradict the Bible, and any cause for his origin will be satisfactory, except the true one—the Scriptural one.

There are men who make pretensions to some degree of intelligence, who claim that man is a developed toad. This is the sage and best conclusion arrived at by men who claim to be philosophers, whose intellects are too strong, and whose philosophy is too profound to credit for a moment, the Bible account of the origin of man. Not they. For a miracle, and especially a creative one, "is in contravention of natural law, and therefore impossible."—

"These laws," say they, "are inflexible, unchangeable, immutable."—This is fine talk. Lofty language, but will it stand the test of reason? We think not, and shall try to demonstrate the fallacy.

To believe in the Development theory is absurd in itself, and is asserting the very thing denied by the advocates of the theory. It is a universal law to which no exception can be found, that the greater can never be contained in the lesser, neither in physics nor in any thing else. This all know and must admit. Equally true it is that no one thing can impart to another, distinct and independent qualities or attributes, which it does not possess.—Whenever one thing is derived from another, there are attributes common to both. These attributes may be heightened or lowered—strengthened or weakened, but the law requiring common qualities, is inflexible and universal.

Now, since the above is true, the theory of Development is false.—Man is almost infinitely greater than the toad, and the toad is greatly inferior to the monkey, as much so as the monkey is inferior to man. The monkey possesses attributes of which the toad is wholly destitute, and man possesses attributes not possessed by the monkey, nor by any thing known to exist on earth. All this being unanswerably true, how can one be the development of the other? Impossible!

Suppose we were to admit man to be, not the result of a creative miracle, but a monkey developed into a man, still the inquiry would be:

Whence the monkey? Should any one say the monkey is a developed frog, the question recurs, Whence the frog—who made it? Thus the believer in Development can be run back till the feeblest and lowest order of animal life is reached, and there the question meets us again, Who created this lowest—first order? Let the unbelieving sinner answer. Can he do it? Can *something* be deduced—derived—developed from *nothing*? If not, then each separate order of things and being, was a creation. Thus again we see that the theory of Development asserts the very thing its advocates so stoutly deny.

There is another point which is fatal to this Development theory; it is but just that we should call attention to it. Creative miracle is objected to, by unbelievers, because, as they argue, it would be a violation of natural law which they claim is immutable and eternally unchangeable. If we were to grant all this, and admit man to have been developed from a monkey, and a monkey to be simply a developed frog, under the operation of these inflexible laws of nature; then we ask: Why no such developments are made now? Will any of these unbelieving Solons tell us? Laws that are immutable produce uniform results. If frogs were once developed into monkeys, and monkeys into man, under the operation of these immutable laws, why do no such results follow their operation now? The truth is easily seen and told, in regard to this matter, and that is: No such results are worked

out by these laws now, and as these laws are immutable, and have never changed, no such results have ever followed their operation. The conclusion is therefore thrust upon us, that the Development theory is a fallacy, and that man, and all things else, are the result of creative skill and omnipotence. Being thus forced by inexorable logic to this conclusion, we gladly accept the Oracle of Moses, in Genesis: "In the beginning God *created*." In that one word, which we emphasize, is found the reason for, and the origin of all things that live, move and have a being—the reason why any thing—nay all things exist. Man is a creation—not a development; nor will any higher being spring from him, but he will develop into an immortal, in the home celestial, if in this life he receives and obeys the gospel, and lives for this grand destiny.

E. L. C.

Our Coming Ministers.

When we compare the number of young men who are now making preparation for preaching the gospel with such of former times, we can but pronounce them numerous.

Our Schools and Colleges throughout the length and breadth of the land, are ornamented with large numbers of young men who intend to make their future vocation the promulgation of Christ's Gospel.—This being the case, it behooves those who have the education and training of such persons entrusted to their care, to work more faithful-

ly than has heretofore been common.

Preaching the Gospel is a matter far too great to have persons undertake it illy prepared, when it is in the power of the educators to have their preparation more thorough.—If we undertake to do work for mankind, and make mistakes, meet with disappointments and failures occasioned by ignorance, it may all be easily overlooked as a matter of little note. But when we work for Jehovah, and expect to meet with His divine approbation after having ignorantly blundered over His truths, how sad, as I think, will be our mistake!

It is no matter of doubt in the minds of the masses of mankind, that the works of God stand wonderfully superior to the works of man, one of his created beings.—Does it not, then, follow that a preparation to do God's work should be far paramount to a preparation to do that of man?

The enemies of Jesus and his truths select from among them such as are best qualified by a careful education to maintain their cause.—How, then, shall we meet and combat them without a like educational preparation? I know the sword of the Spirit, if rightly wielded, will strike down all the strong holds of the enemy; but we must have a knowledge of how to use that powerful sword, else it will certainly not have its desired effect. Away then with the idea, that "An education that will enable us to read the Scripture is all that is necessary!"

The time once was when preachers

of the Gospel spake as the Spirit directly gave them utterance, hence an education of a worldly character to enable them to compete with the learned D. Ds. was unnecessary; but that time is no more. The Gospel is given to us in that holy volume called the Bible. It must be preached throughout the world to various kinds of people, educated in various degrees and in various tongues, proper preparations then to meet various situations in which we find them cannot be avoided, if we successfully carry out the commission of our Savior.

I would not be understood as urging those of limited talent to quit the vineyard of the Lord, by no means! let them improve their talent, let them work for Jesus where they can do him best service, but those who are capable of receiving an education that would do a mighty work for the Lord, let them realize that the Lord needs that work in its most refined state.

Then you who are engaged in assisting such young men to prepare for the work of the Lord, see that that preparation is the very best it can be made, that it may be said of you and them also, "Well done thou good and faithful servant."

BIBLICAL SOCIETY.

Abingdon College, Ill.

WAPPELLA, ILL., Oct. 25, 1870.

Brethren Reynolds & Garrison:

You will be glad to know that we have secured the services of Bro. Chas. Rowe, of Minonk, to act as

Cor. Secy; of the 5th Missionary District.

Bro. Rowe proposed to take the field if he could receive four hundred dollars in advance, and brethren Swan, Maxwell and Carle promptly advanced the money.

It remains to be seen whether this four hundred dollars can be refunded with enough pledges to keep the good cause moving.

I am satisfied that with the proposed change of line, which will add to this District the congregations between Normal and Springfield, and between Springfield and Decatur, we can make this District roll up a grand report.

But, speaking of the cause in this District, I am led to call attention to Streator, in La Salle County, as an important point. It is a most beautiful town, of perhaps three thousand inhabitants, is about four years old and has a noble band of brethren there—about twenty-five in number—who could and would support a preacher, at least one half of the time, if they had a place in which to preach.

There are but two meeting houses in the place, and both belong to the Presbyterians—Old School and Cumberland.

If some wealthy brother who desires to do good that will follow him when he "rests from his labor," could be induced to invest a thousand or fifteen hundred dollars in a meeting house a sufficient amount could be added to it there to pay for a three thousand dollar house, while not a dollar can be raised for a cheap house. It was thought at one time

that Bro. Dr. Streater, of East Cleveland, after whom the town was named, and who has a large interest there, would take the matter in hand and provide the house, but I have heard nothing from him on the matter of late, and do not know but that he intends doing so yet.

Clinton is another place which is now of importance. The town is taking a new start on account of increased R. R. facilities.

We have a small congregation here and a house of worship, but you know it is old and rickety and out of the way for the people of the town. Now that the people are inclined to build up their town, if we could guarantee them a house worth about five thousand dollars, we think near half the amount would be donated by the citizens and friends in the county, but our membership is not strong in this world's goods, with the exception perhaps, of Bro. John Adkisson, whom I have found to be a liberal, whole-souled brother and one who has mainly supported the cause in the past as in the present. We might, perhaps, raise fifteen hundred dollars in the congregation if Bro. Adkisson will do as he has ever done, give "the bulk" of it. With a respectable meeting house here, a permanent and prosperous church can be established.

What an opportunity is here for some good brother to invest one or two thousand dollars in stock that will pay interest in immortality, glory and honor, which will continue to increase in amount while time shall last.

With a promise from some such benevolent man or men that two thousand dollars would be forthcoming when we raised three or four thousand, all would be well and we would have a house.

Yours in love,
JOHN C. TULLY.

Thanksgiving Song.

BY AARON PRINCE ATEN.

To Him whose hand of mercy sends
His gifts of goodness down,
Bestowments of His wondrous grace
Earth's happiness to crown,
Let human hearts in praise ascend,
And in a grand thank-offering blend!

From Him all earthly blessings flow
In one grand stream of love;
Each good and every perfect gift
Descendeth from above.
Up to the never failing fount,
Let holy, pure thanksgiving mount.

Let not the nation's throbbing heart
Its grand praise-offering cease,
To Him whose arm of power sends
The victories of peace;
For Peace and Plenty crown the land
By Heaven's wondrous mercy spanned.

May pure and holy music bear
From every sea and land
The grand acclaim of human hearts
Led by the Father's hand,
Up to the bright Celestial dome
O'er shading our eternal home.

To Thee, All-Father, wise and good
Our grateful hearts would rise,
For blessings human eyes may see,
And blessings in disguise.
May hearts and voices chant thy praise
Whose hand of mercy crowns our days!

As a flame touches a flame, and combines into splendor and glory, so is the spirit of man united unto Christ by the Spirit of God.

General Missionary Meeting.

(Concluded.)

THIRD DAY.

MORNING SESSION.

The delegates assembled at 8.30 for half hour's devotional exercises. The Convention was then called to order by President, R. M. Bishop, and after a hymn was sung and prayer offered, the Secretary then read the minutes of the preceding meeting, which were approved.

Reports of committees being then in order, the report of the Committee on the Press was read and adopted, as follows:

"That as our editors are so generally agreed on the proposed plan of operations and on the importance of the work before us, we believe that a more hearty and earnest advocacy of this course would not only be more consistent with these convictions, but would aid greatly in arousing the churches to a more prompt, active and liberal support of this missionary work.

(Signed.)

J. S. SWEENEY,
B. FRANKLIN,
A. B. JONES.

The report of nomination of officers was read by A. E. Myers, who "put it through." The report was unanimously adopted as follows:

President—R. M. Bishop, of Ohio.

Vice Presidents—Isaac Errett, of Ohio; W. K. Pendleton, of West Virginia, and R. Milligan, of Kentucky.

Corresponding Secretary—Thomas Munnell, of Kentucky.

Recording Secretaries—Jacob Burnet, of Ohio; W. B. Ebert, of Ohio, and F. M. Green, of Ohio.

Treasurer—W. S. Dickinson.

Auditor—W. B. Wasson.

Board—M. H. Slosson, R. M. Bishop, Isaac Errett, R. R. Sloan, W. H. Lape, W.

H. Hopson, B. W. Wasson, O. A. Burgess and W. S. Dickinson.

(Signed,)

A. E. MYERS,
J. F. WRIGHT,
L. L. CARPENTER.

J. C. Reynolds then read the following report of the Committee on the Jamaica Mission, which was adopted:

Resolved, That the Board be requested to send a suitable laborer to Jamaica to inquire into and "set in order the things that are wanting," and do all that may be found necessary as soon as their finances will admit.

J. C. REYNOLDS,
ISAAC ERRETT,
J. O. BEARDSLEE.

Mr. Green then presented the report of the Committee on Blanks, as follows:

1. That to secure a system of uniform blanks for our missionary purposes is most important.

2. That it is necessary under the present plan of missionary operations.

3. That we are gratified to learn that proper blanks have already been arranged by the Corresponding Secretaries of the General and State Conventions.

F. M. GREEN,
JOSEPH NORRIS,
ROBERT NORRIS.

James Challen then read the following report on Woman's Work in the church on Christian missions:

We believe that she has much to do, and that she has always been ready to bear her part in sustaining the cause of Christ, whether in suffering or in doing. We need not speak of her relations to the family, and duties growing out of these relations as wife and mother, as sister and daughter, but woman in her relations to Christ and to His family.

1. In the social meetings, and in the large assemblies of the church, her presence is always needed. We will not attempt in this hasty report to show from scripture whether it is her duty or privilege to "prophesy or pray" in public under certain conditions or to reconcile, what seems to be in the minds of many, conflicting statements on this subject.—But it is certain that Paul would have the aged women to be "teachers of good things." Priscilla, the wife of Aquilla, bore her part in ex-

pounding the way of God more perfectly to Apollos, a man who was "mighty in the scriptures." We do not know but what a part of her mission, now lies in this direction among the doctors knowing only the baptism of John or having imperfect knowledge in the way of the Lord.

2. They may become missionaries at home and abroad, and like the Judsons and others do and suffer much for Christ and his cause, in distributing tracts and Bibles, in conversation and in prayer, in school and in the cottage as well as in the church.

3. They may organize and sustain certain chosen fields of labor on which they can bestow their offering and prayers with the hope of success. The Woman's Board of Missions in certain denominations around us have demonstrated this, and set a noble example to our sisters. At this time they are supporting thirty-two missions in Asia by their self-denying efforts and money.

4. They should endeavor to develop their own financial ability and strength without being so dependent upon the opposite sex. They should lay out their own plans of life work for Christ and for the perishing world around them, and by economy and thrift, by dispensing with costly apparel, release themselves from the slavery of fashion and increase their means and resources for God.

5. They should enter fully into the missionary movement, we have now organized, as an integral part of the churches of Christ, and emulate their sisters of Galilee, who "ministered of their substance" to the homeless Nazarene, as He went about doing good; Phoebe and Dorcas of the Acts and the Epistles, who were servants of the churches, and who labored with the Apostles in the Gospel of Christ.

We feel assured that there is an element of power here, almost unknown among us, and unemployed, which needs to be called out into active labor, not only in the Sunday School but in still wider fields of Christian labor. If men rule the world, the women rule the men, and if both shall feel their own personal responsibilities to Christ, the desert will blossom as the rose, and all flesh will see the salvation of God. "Lord, what wilt thou have me to do?" should be the earnest prayer of every Christian heart.

JAMES CHALLEN,
Chairman of Committee.

A. S. Hayden then read the following report from the Committee on Obituaries:

WHEREAS, It has pleased our Heavenly

Father since our last anniversary to remove from his earthly labors our beloved brother A. D. Fillmore, a member of this body from its beginning and a constant attendant and co-operant with us in our work; therefore

Resolved; That we express our deep sense of the loss we have sustained in the demise of that truly estimable Christian man. Possessed of many amiable qualities of character, of genial manners and highly social in his nature, he won enduring friendship among a wide circle of acquaintances. Multitudes remember him in sweet sadness and mingle their sorrows with ours as they call to mind his labors of love among them. He was a preacher of much usefulness, of a clear mind, ardent piety, and attracting and winning address; but it was in the department of music that he has won his lasting fame. He held a meritorious rank among the best musicians of the country. The author of some of the most popular of our late tunes, he has left his impress on our psalmody, and by his numerous compilations of the church music he has contributed greatly to the worship of God in our church, and at our firesides, in all the charms of sacred song.

For all these labors—rare talents, and estimable personal and Christian qualities, he will be gratefully and kindly remembered throughout our whole brotherhood.

In the private ways of life, and in the domestic circle, he greatly endeared himself to those with whom he was most intimate. With a high appreciation of his worth, and with tender sympathy with his sadly bereaved family, we record this testimonial to our deceased brother.

A. S. HAYDEN,
Chairman of Committee.

On motion of James Challen, the Convention rose and sang the hymn, composed by the deceased brother, commenting—

"We speak of the realms of the blest,
That country so bright and so fair;
And oft have its glories confessed,
But what must it be to be there?"

The hymn was sung in a very impressive and solemn manner by the delegates, who, during the singing of the hymn, silently shook hands one with another.

W. K. Pendleton then read a report from the Committee on the Hymn Book. The report gave a history of the transfer from Alexander Campbell to the Board of Trustees, with his view with regard to the management of publishing them,

and the action of the Trustees in reference to it.

The report was referred back to the committee with instructions to present a full report at the next annual meeting.

A. Burns, E. A. Lodge and O. A. Burgess were appointed a committee on place of next annual and semi-annual meetings.

AFTERNOON SESSION.

The Convention re-assembled at two o'clock. The president read the first Psalm. Opening prayer by T. D. Garvin.

The minutes were then read by the Secretary and approved.

F. M. Green then moved that the report of the Board of Managers as a whole be adopted. Carried unanimously.

A. Burns reported from Committee on location of next Convention in favor of Cincinnati for the annual convention, and for the semi-annual meeting to be left to the discretion of the board.

Short addresses were then delivered by the following pioneer preachers:

J. P. Thompson, Dr. Brown, Perry Blankenship, B. K. Smith, A. Wilcox, J. B. New, J. Roe, G. Campbell, J. C. Goodrich and James Challen.

EVENING SESSION.

The delegates assembled promptly at 7 o'clock for social worship, presided over by L. H. Jameson, of this city. One hour was spent in social exercise, after which Jesse H. Berry, of Ohio, read a portion of Scripture and led the vast assembly in prayer.

The hymn commencing—

"Jesus, and shall it ever be,

A mortal man ashamed of thee,

Ashamed of thee, whom angels praise,

Whose glory shines through endless days."

Was then sung, the audience rising to their feet.

N. A. Gilbert, of Baltimore, Maryland, then delivered an address founded on the 8th chapter of Romans and 3d and 4th verses.

The hymn—

"From Greenland's icy mountains,"

Was then sung, after which J. O. Beards-

lee addressed the Convention on his labors as a missionary in Jamaica, and exhorted the delegates to place more missionaries in the field.

A collection of \$200 was then taken up for the relief of the poor brethren in Jamaica.

The President then said he must thank all for their kindness in their attendance on the Convention, and the kindness to the delegates at your homes. We are now going to our homes, and some, possibly, to our long homes. Are we all ready? I hope if we are spared, to meet in Cincinnati, that we may have all a happier time.

The hymn—

"Joyfully, joyfully onward I move,"

Was then sung.

W. F. Black moved that the Convention now adjourn. Adopted.

The benediction was then pronounced by L. Jameson, of this city, and after a general hand-shaking and good-bye, the delegates separated, taking with them nothing but love and a greater consecration to their work.

The Mason's Grave.

In all ages the bodies of the Masonic dead have been laid in graves dug due east and west with their faces towards the east. This practice has been borrowed and adopted by others until it has become nearly universal. It implies that when the great day comes, and He who is death's conqueror, shall give the signal, his ineffable light shall first be seen in the east; He will make his glorious approach; will stand at the eastern margin of those graves, and with his mighty power—that grasps irresistibly strong, which shall prevail—will raise the bodies which are slumbering therein. We shall have been long buried, long decayed.—Friends, relatives, yea, our nearest and dearest friends, will cease to remember where they have laid us. The broad earth will have undergone wondrous

changes, mountains leveled, valleys filled. The seasons will then have chased earth over in many a fitful round. Oceans lashed into the fury by the gales of today, will to-morrow have sunk, like a spoiled child, to their slumber. Broad trees, with broader roots, will have interlocked them, hard and knobbed as they are, above our ashes, as if to conceal the fact of our having lived; and after centuries of life they too will have toppled down to join their remains to ours, thus obliterating the poor testimony that man has ever lain here. So shall we be lost to human sight. But the eye of God nevertheless, will mark the spot, green with the everlasting verdure of faith, and when the trumpet blast shall shake the hills to their bases, our astonished bodies will rise, impelled upward by an irresistible impulse, and we shall stand face to face with our Redeemer.—*Ex*

—•••—

*"And they Forsook Him
and Fled!"*

How many persons that have been accustomed to read the Bible every day and not only to read it, but study it, have forsaken it and fled! We trust there are but few. We know there are some that have gone the way of Baal; but we trust that while some have "fallen away," that others will cling closer to the cross of Christ, remembering that around it, and under it, and in it only there is safety and security. And not only is there safety there but there is power. It was on the cross that Jesus bore our sins away, and, consequently—

3

Beneath the cross we still must kneel,
And ask of God our sins to heal.

Brethren, be not like the disciples when the wicked mob arrested

Christ—forsake him; but if danger surrounds you, if the great waves of the "ocean of life" lash against and hide you, forsake him not. He has promised "never to leave nor forsake you." And though you may be buffeted, and dark clouds may seem for awhile to hide you from his presence and he may seem for awhile to have forsaken you, be patient, be watchful—"behind the cloud the sun is still shining." The dark clouds will disappear by and by, and you will enjoy tenfold more the healing rays of the Sun of Righteousness! Watch and pray.
—*J. B. C., Midway, Ky.*

—•••—

Congregational Singing.

It cannot have escaped the observation of those who have traveled over the country much and visited many of our churches, that the congregational singing is far below what it ought to be. I shall not undertake to say whether this is a necessary result of the rapidity with which congregations have been planted over the country or not. I think all will agree that the time has "fully come" when more attention should be given to this important and delightful part of the worship of God. I desire in this brief article to call attention to a few errors that I have observed in our congregational singing with the hope of assisting in their correction.

1. *Too many ignore this part of the worship.*

Its importance is not generally

appreciated. It is hardly realized by many that singing is a part of the divine order of worship. If this truth was fully realized by all the brethren and sisters, I am certain that none of them would feel at liberty to dispense with it at discretion. It is not an unfrequent thing in a congregation of one hundred members for about one fifth of that number to do all the singing, while the remaining four fifths sit by in silence, as if they had no "part nor lot in the matter." In some congregations about one half the members sing, and in a few others, perhaps, a still larger proportion. But in every congregation that I have ever worshiped with I have found persons who do not engage in the congregational singing who ought to do so. A great many persons are ready now to excuse themselves on the ground that they cannot sing. This may or may not be a good excuse. If the inability to sing results from the fact that such persons have never given the matter of singing any attention—never tried to sing, they incur the fearful responsibility of neglecting to do that which God had commanded and qualified them to do. If, however, the inability to sing results from God's not having given to such persons the necessary organs, they are excused on the general principle that it is required of a man according to that he hath and not according to that he hath not.

2. *The selection of inappropriate songs.*

A great many good brethren seem never to have learned that songs

have sentiments and that some of them are adapted to particular occasions and circumstances, and are therefore inappropriate on a different occasion and under other circumstances.

The hymn commencing
 "Why should we mourn departing friends
 Or shake at death's alarms?"
 is very appropriate when sung at the funeral of a Christian, but as an introductory hymn to the regular Lords Day services, is just as inappropriate as a funeral discourse would be on a thanks-giving occasion. Again, the old song beginning

"Dark and thorny is the desert,
 Through which pilgrims make their way,"

does well enough for Christians to sing under calamitous circumstances or in the midst of "fiery trials," but as an invitation hymn I would not recommend it. Speaking of invitation songs reminds me of an incident related to me while west recently which serves to illustrate the error to which I am calling attention:

A certain brother was engaged in a protracted meeting and having delivered an earnest discourse, concluded with a warm exhortation to the sinner and asked the brethren to sing while the invitation was extended. After a little delay, a pious old brother started the song commencing,

"The day is past and gone,
 The evening shades appear."

The preacher endured it until they sang the lines—

"We lay our garments by
 Upon our beds to rest."

when he called out:

"Hold on brethren! we are not quite ready to go to bed yet!"

The reader may imagine the result. Our excellent hymn book is admirably arranged to prevent such mistakes as the above. The "index of subjects" in the latter part of the book, if observed, will guide an individual to the proper selection of hymns, even though he be unable himself to discriminate between the appropriate and inappropriate for different occasions.

3. The next error to which we invite attention, is the *drawling manner of singing* into which many congregations have fallen. Few things are better calculated to drive all the devotional feelings out of the heart, than a hymn sung in a lazy, lagging, drawling, dragging, don't-care-ative kind of a manner. Of course some hymns require more time than others. The sentiment of the hymn is the true guide to the time. It will not do, therefore, to sing every hymn in the same time. It is to the musical ear, an excruciating performance to sing—

"Joyfully, joyfully, onward I move,"

in the time of "Old Hundred." I know of no better remedy to suggest for this error, than to sing as Paul did, "with the spirit and with the understanding also." If we sing with the spirit of true devotion, paying strict attention to the sentiments we are singing, so as to secure the emotions with which the poet was inspired, we are very apt to sing in the proper time, as we then adopt the sentiments as our own and express them naturally.

Much of this dragging behind

hand in singing is the result of not having a good leader. Even an inferior leader is better than none.— Every congregation should have some one whose duty it would be to select and lead in the music of the church. There are several reasons for this, besides preventing, to some extent, the error above alluded to. (a) It prevents the congregation splitting up into two or three parties, each singing on different parts of the hymn at the same time. (b) It prevents delay in selecting a hymn as "what is everybody's business is nobody's business." (c) It is frequently not desirable to sing the whole of the song, but when everybody is leading there is no stopping place but the end of the hymn.

4. I have observed a general carelessness in reference to taking hymn books to meeting. Many church members seem to regard it as a matter of the greatest indifference whether they take a hymn book along with them to church or not. Not long since in a good-sized congregation for a prayer meeting, when I called for the number of hymn books present, only three could be mustered up! How is it possible to have good singing while such a practice prevails?

I believe every Christian, whether he can sing or not, should have a hymn book, take it to meeting with him, and if he cannot sing the hymn he can read it while the others sing it. Certainly no one that can sing should think of going to the place of worship without a hymn book.

All that we enjoy comes from the bountiful hand of our Creator. "Every good and perfect gift is from God." He is continually watching over us, and providing every necessity. The work which God has done for man leads the contemplating mind to the inference that there is something for man to do; that there is a duty of man unto his God. But man is not independent of his fellow-beings, hence it follows that he owes a duty to his fellow-man.

Man's duty is threefold.

1st. To God.

2d. To his fellow-man.

3d. To himself.

These are all implied in the exhortation of Solomon, "Fear God and keep his commandments, for this is the whole duty of man."

The first and great duty of man may be briefly expressed. *Keep the commandments of the Lord.*—"Hereby we know that we know him, that we keep his commandments. He that says I know him and keepeth not his commandments is a liar and the truth is not in him."—John.

Do you profess to be a Christian, yet do not obey the commandments of the Lord? Do you profess to know the Lord yet refuse to obey him? If so, the apostle brands you with the fearful term, "liar." Are you endeavoring to ascertain how few of the commandments you may keep, and how many you may pass by? If so, the apostle says the "truth is not in you," for he in whom dwells the truth, keeps not only a

few, but *the* commandments of the Lord.

By keeping his commandments we know that we know the Lord. Many persons say they know Christ, but by their actions show that they have no regard for him. There is a vast difference between knowing and saying that we know; between being a certain character and pretending to be. We have evidence of this every day. We see men who say they are rich, but if the truth were known, we should find that they possessed scarcely sufficient means to provide for their daily wants. Companies say that they are strong, but their wealth is only in name. They have no banks filled with the shining coin. The lunatic says that he is a king, his worn-out hat he calls a crown; his soiled garments, costly robes; his wooden staff, a finely tempered sword. But he is not a king; he has no kingly power; no armies rise to do his bidding; no fleets sail the ocean to enforce his will; no revenue is laid at his feet; he is nothing but a lunatic, and often a wanderer without a friend. This man says he will unite with the church. This one says I know Christ. Apply the test and see if it is true. Does he "keep the commandments? We should never rest contented with mere saying. The blessings of God have only been promised to those who do his will.

Since keeping the commandments is the test of our knowledge of God, we ask, what is it to know the Lord?

First—To believe in God and his

Son Jesus Christ. "Without faith it is impossible to please God, for he that comes to him must believe that he is, and that he is a rewarder of them that diligently seek him."

Second—To acknowledge Jesus as our Savior; that he was that manifestation of God which "became flesh and dwelt among us;" that he is the Christ, the Son of the living God; that he is our Redeemer; that his blood has washed and cleansed us from sin; that he is our only salvation and our only hope.

Third—To commune with him. Can we who are clothed in mortality commune with God? Yes. In the morning, at noon and at night we should lift up our voices to him in prayer. We should address him as a confident child addresses a loving father. Thus we may become intimate with God; and never will we feel more comfortable than when in the retreat of our silent chamber, we bow ourselves before our God, and pour out to him our hearts in prayer and praise.

Fourth—To be purified from sin. Jesus keeps company with those who know him, but with the impure he does not dwell. To know the Lord is to know that God is; to commune with him daily; to acknowledge Jesus as our Savior; to be purified from sin.

What are the commandments of the Lord, that I may keep them? "Thou shalt love the Lord thy God with all thy heart, thy soul, thy strength, thy body and thy mind, and thy neighbor as thyself." Upon these two commandments rest the law, the prophets and the gos-

pel. These commandments imply belief in God. When belief in God is first awakened in our breast we cry unto God and ask him "what we must do to be saved?" The Spirit answers, "Repent of thy sins and turn from thy iniquities, and be baptized and thy sins shall be forgiven thee." We break off from our transgressions; we go down into the water, and are baptized into the name of the Father, and of the Son, and of the Holy Spirit, and arise to walk in newness of life. Having entered into the kingdom of God, we add to our faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity.—"If these be in us and abound, we shall never fall."

We wish to notice but briefly one important duty that has received but little attention. Every Christian should consider it as resting on his or her shoulder, and this is: The preaching of the gospel unto every creature. "The gospel is the power of God unto salvation." The power of the gospel is intellectual power; it can exert this power only where it is heard and understood.—The Lord entrusts the spreading of the gospel to his disciples. "Let him that heareth say come." He that hears the glad tidings of great joy, let him tell it to his neighbor. We are all to become preachers—not necessarily from the pulpit, but in our daily walk and conversation. We visit our friends; do we point them out the blest Savior we have found? Do we beseech them to come to the cross of Christ, take upon themselves his name and be his

faithful followers here? Do we cause our light to shine before men? Let us feel the responsibility of our position; let us awake to the great duty before us; let us arm ourselves in the whole armor of God, and go forth manfully to the fight; let us not rest in quietude, thinking that our work is done, but continually inquire, Lord, what yet remaineth for me to do? Do we see the world unconverted? Let us preach the gospel; preach it by our daily walk and conversation, by contributing of our means, that those who are qualified for the work may be enabled to devote their lives to the proclamation of the word.

Man here has an existence; yea he hath a body, soul, and a spirit. "But man dieth and wasteth away, yea, man giveth up the Spirit and where is he?" There is in store for man a blissful and a glorious future or a dark and fearful destiny. But of this again. J. M. S.

A Woman's Answer to a Man's Question.

BY LENA LATHROP.

Do you know you have asked for the costliest thing
Ever made by the hand above?
A woman's heart and a woman's life—
And a woman's wonderful love?

Do you know you have asked for this priceless thing
As a child might ask for a toy?
Demanding what others have died to win,
With the reckless dash of a boy?

You have written my lesson of duty out—
Men like have you questioned me;
Now stand at the bar of my woman's soul,
Until I shall question thee.

You require your mutton shall always be hot,
Your socks and your shirts be whole;
I require your heart to be true as God's stars,
And true as heaven your soul.

You require a cook for your mutton and beef,
I require a far greater thing;
A seamstress you're wanting for socks and for shirt,
I look for a man and a king—

A king for the beautiful realm called home,
And a man that the Maker, God,
Shall look upon as He did on the first,
And say, "It is very good."

I am fair and young, but the rose will fade
From my soft young cheek one day—
Will you love me then 'mid the falling leaves,
As you did 'mong the blooms of May?

Is your heart an ocean strong and deep,
I may launch my all on its tide?
A loving woman finds heaven or hell
On the day she is made a bride.

I require all things that are good and true,
All things that a man should be;
If you give this all, I would stake my life
To be all you demand of me.

If you cannot be this—a laundress and cook
You can hire, and little to pay;
But a woman's heart and a woman's life,
Are not to be won that way.

The Church in Princeton.

I recently attended the meeting of the Sixth Missionary District, held with the Congregation in Princeton. At the request of the brethren I remained with them over Lord's Day, preaching five discourses. There were two additions to the church.

Princeton is a fine town, above mediocrity in intelligence and refinement.

The Congregation in this place is not a new one. These brethren have been struggling along for many years under rather adverse

circumstances. One of the chief hindrances in the way of their success was the insufficiency of their house of worship to meet the wants of the place. They found it wholly impracticable to get a hearing from the citizens of the elite town of Princetown in their old house.

To obviate this difficulty they resolved to erect an edifice adapted to the place and the people.

They are now occupying the new house. It is one of the best houses I have any where seen. It is a brick structure most successfully blending the useful and the beautiful. It has a basement story in which they can have their Sunday School and prayer meetings if they wish to do so.

The audience room above is one of the most comfortable, both for speaker and audience, that I have seen. I have never anywhere spoken with more ease to myself than in this house. The sisters deserve great credit for their energy and good taste in furnishing the house. The carpets, cushions, lamps, &c. are all most elegant. The sisters mainly furnished these. I mention this to stir up others to do likewise.

The Biblical knowledge of the congregation is considerably more than ordinary. Brother G. W. Mapes, is their preacher at present. I think brother M. an excellent man and a good preacher. I attended their Sunday School. It is a good one. They have their School *immediately* after the Lord's Supper at the close of the regular Lord's Day service, and before they go to dinner.

This was new to me, but I rather

like it. It seems to work well with them.

May the Lord bless the brethren, sisters and their children. May they in His hands be the instruments of great good on earth, and may they all finally gain admission into the everlasting Kingdom.

J. C. R.

Missouri Tour.

At the conclusion of my last letter, I was at the old home-place wandering amid its familiar scenes. Many pleasing reminiscences of by-gone days were awakened in my mind while here.

On the morrow, being the first day of the week, I returned to Ozark to meet my appointment.— Here I met with many old friends, some of whom looked much as they did when I knew them years ago, while others had so changed as to little resemble the mental photographs which memory had preserved in the picture gallery of the mind. At eleven o'clock I addressed a good audience in an upper story of the Court House as also at three o'clock in the evening and at night.

The people seemed to be interested and we remained and preached again on Monday evening, Tuesday at 2 o'clock and at night and also on Wednesday night. The meeting resulted in three additions, two by confession and baptism and one by restoration.

Bro. J. P. Roberts, who lives at this place and preaches through the South-West generally, was with us

during the meeting and seconded our discourses with warm exhortations. He wields the gospel blade quite successfully and is a Christian warrior of no small renown. He has a son in Abingdon College now, preparing himself to devote his life to the same great work. When the sword of the Spirit shall fall from his father's hand, palsied with age, he will be ready to use it in the same great cause. Bro. Robert's youngest child, a lovely daughter of fourteen years, was one of the two that made the "good confession."—As I led her down into the clear waters of my own native Finley to bury her with her Lord in the symbolic grave, I remembered how often, when a school-boy, I had played along its pebbly margin and angled for its finny tribe, little dreaming that I should ever be a humble "fisher of men" in the sect "everywhere spoken against."

On the last evening of the meeting a colored man made confession of his faith in Christ and was to be baptized the day I left.

A few years since he was made free from human bondage, but now, having obeyed from the heart the form of doctrine delivered to us in the Will of Christ, he is made free from sin and is therefore "free indeed."

There was a fine opening here for a very successful meeting could we have continued it. The church here consists of about one hundred members. They have no house of worship yet—and do not meet regularly for the purpose of breaking the loaf—a state of things that ought

not to exist any longer. The elders are brethren John Weaver and Jonathan Harper who do the preaching usually for the church. We met several of our preaching brethren while here, whom we had not seen before. May the Lord bless all their efforts to do good, and grant them such wisdom and zeal as will enable them to give the cause a new impetus in that country. Let the brethren all be faithful. Let them hold their regular Lord's Day meetings as also their weekly prayer meetings. If they can do no better, until they can build a house of worship, let them meet in private houses as the churches did anciently. (See Colos. iv. 15, Philom. 4, Rom. xvi. 5).

Bro. Darland and wife left us at this place and returned home. On Wednesday night after preaching, we came two miles on the road towards Springfield with Bro. Joseph Weaver and stopped over night with him. The next day he took us to Springfield. We put up again with Bro. Bennington.

The brethren here were kind enough to allow us to remain idle until Saturday night. We spoke for the brethren on Saturday evening, Lord's Day and Lord's Day evening. Bro. Taylor, of Ind., had recently held a very successful meeting here resulting in about eighty additions. The church is large in numbers and under the pastoral care of Bro. Kirk Baxter, has been exerting a good influence in the city and country around. Bro. Baxter has now, however, resigned his charge as preacher for the con-

gregation, his time being taken up by his labors in the

GREENE COUNTY CHRISTIAN INSTITUTE, of which he is the principal. This institution is beautifully located at Springfield—is in its second session and is meeting with great success. Bro. Baxter's reputation as a thorough and able educator will not fail to attract many young men and women from different parts of the South-West. The musical department is presided over by sister Paul, an accomplished musician—The institution is under the control of the Christian brotherhood and ought to be patronized by the brethren throughout that section of the State.

We visited the school one morning at the request of Bro. Baxter, and made a short speech to the students to which they gave most respectful attention. Let brethren desiring further information concerning the school, address Bro. Kirk Baxter at Springfield. I hope the school will meet with the success that it so richly merits.

We spent a part of one day looking over the city, but so great had been the change within the past eight years that we saw but few things that looked familiar. Early in the spring of 1863 I left here, when the cloud of war hung darkly over the land; when the streets glistened with bayonets and the forts frowned with mounted guns; when church houses were used for armories, and meadows for drilling grounds.

Behold, what a b'essed change!
Now the angel of peace is spread-

ing her white wings all over that blood-stained and war-desolated land, warming into activity the dormant powers and energies of the people and infusing new life into every department of business. The blast of the warrior's bugle and the thunder of beating drums have given place to the shrill whistle of the plane-driving engine and the neighing of the iron steed.

Springfield is the metropolis of the whole of South-West Missouri and Northern Arkansas, and is destined to be quite an inland city.

Our stay here was quite pleasant, the more so by our having so pleasant a home in the hospitable family of Bro. Bennington.

Let the brethren here realize that they hold a very important point, and make it the centre from which the pure gospel shall be sounded out all over that South-West region. May the Lord bless them in their efforts so to do.

On Monday evening at 8 o'clock, we took the train for Franklin, where we arrived at seven o'clock the next morning, and after about two hours rest, took the Missouri Pacific for Holden, in Johnson county. The road ran along the Missouri river bottom and up that turbid current until we came to Jefferson City, the capital of the State. The state-house is beautifully and romantically located on the summit of a high eminence on the right bank of the river, and commands a view up and down the river for miles.

A few miles beyond and the road leaves the river and runs through a

rich farming country of prairie land lying in Moniteau, Cooper, Pettis and Johnson counties.

We arrived at Holden about 8 o'clock P. M. and were met at the depot by brother and sister Smart, as I had telegraphed them from Franklin of our coming. Holden is a lively place of about twenty-five hundred inhabitants, situated fifty miles nearly east from Kansas City. Leaving my wife here with her sister—Mrs. Smart—I returned to Warrensburg, twelve miles back on the railroad, and preached twice for the brethren, and formed the acquaintance of several good brethren and sisters. I stopped one night with our estimable brother, H. C. Cord, who was formerly a member of the congregation in this city. He is one of the elders of the congregation and there, as here, enjoys the confidence of the community. Bro. Cord was the only member of the church there that I had ever seen before, but I was treated with that warm hospitality for which Missourians are noted.

The congregation at this place is in good working order; they have a neat and comfortable house of worship, and are not in debt for it. Bro. G. W. Longan, whom most of our readers know by reputation, lives here and preaches for the congregation one-half his time. I had hoped to meet him and form his personal acquaintance, but he was in Kansas City attending to business connected with *The Christian*, of which he is one of the editors.

On Saturday I returned to Holden and preached on Saturday eve-

ning, Lord's Day and Lord's Day evening to very good audiences, for the kind of weather we had—it was very wet and the roads very muddy. The brethren and sisters exhibited a commendable zeal in turning out under so unfavorable circumstances. The church here has employed Bro. J. H. Smart half his time, and expressed themselves well pleased with his labors. He is an energetic worker, visiting the sick, comforting the disconsolate, strengthening the weak, and warning the unruly. Such labor in a congregation, while it does not preclude the necessity of pulpit preaching, greatly enhances its effectiveness. It is just what most of our congregations sorely need. The church here was taking the initiatory steps towards building a house of worship. They now meet in an "upper chamber" in their "own, hired house"—quite after the primitive order. The cause in Holden is onward. I hope to visit the brethren again sometime in the future. We have several strong churches along this line of railroad.

While here we also had the pleasure of meeting brother and sister Johnson, formerly of Abingdon, who now live at this place. It is needless to say that our stay here of nearly a week was quite pleasant. Bro. Smart and I have been intimately associated since childhood. Our lives hitherto have run remarkably parallel. We were born in the same year, in the same settlement, went to the same district schools, at the outbreak of the war enlisted in the same regiment, after the war matric-

ulated in the same college, pursued the same studies, graduated in the same class, married in the same family, at the same time, and are preaching the same Gospel. May Heaven grant that we may so perform the duties of our sacred calling as to receive the same precious reward—a home in heaven!

At 3 o'clock Monday morning we took the train for Macomb, *via* Kansas City, and arrived at home the next morning, having been absent five weeks, traveled over thirteen hundred miles and preached thirty discourses.

So much did we enjoy this tour through our native State that we would be tempted to repeat it often were it not that railroad traveling is a very expensive thing in Missouri. The churches at St. Louis, Ozark and Holden will please accept our thanks for remembering this fact.

Dull of them that we visited for the warmest Christian courtesy.

On the whole, the cause in Missouri is prospering nobly. Especially in the eastern and northern part of the State it is moving grandly on. Missouri has a brotherhood and a ministry that will not suffer in comparison with any State in the Union.

Brothers in Illinois, we shall have to bring to bear the mighty resources at our command to keep pace with our brethren across the river.

To the Giver of every good and perfect gift offer we the tribute of grateful hearts for the pleasant and we trust profitable sojourn among old friends, relatives and brethren and a safe return to "home again."

"Home ever dear, how sweet the hour
That brings me to thy door;
How great the joy to newly share
Thy welcome rest once more.

J. H. G.

Letter from Brother Rice.

JACKSONVILLE, Ill., Nov. 16, 1870.

Dear Echo:

Please find enclosed \$4.00 to pay for the current and the next volume of the *Echo*.

While I am writing, I want to say to Brother Reynolds that I hope the agents of the missionary cause will publicly and privately, from "house to house," insist that the friends of Jesus make systematic contributions for the missionary cause, say two, three, five or ten cents a week, just as they may decide in their own hearts that they are able and willing to give. Then let, say one member of each congregation be appointed to receive and forward said contributions to the district Treasurer once in three months, taking his receipt for the same, thus opening channels to feed the general Treasury without expense. This is offered as a suggestion.

Yours in Christian fellowship,

E. G. RICE.

The above was a private letter, but I have taken the liberty to publish it, both for its example so worthy to be imitated by hundreds of our subscribers, and for the value of its suggestions which I heartily endorse. I trust brother Rice will excuse the liberty taken with his letter.

J. C. R.

Look Out for Bills.

The year 1870 is fast drawing to a close. The closing of the old year and the beginning of the new is not only "a time for memory and for tears" as Prentice has beautifully said, but it is also the time when the merchant, the banker, the doctor, the lawyer, the farmer, the publisher, etc., all aim to square their books in order that they may know how to make their arrangements for the coming year. The annual reckonings are necessary to the successful prosecution of any business. We are therefore very desirous of adjusting our finances by the beginning of the new year. Several hundred dollars are behind on the *Echo*. We must have it by the first of January.—We suppose that a majority of those behind with us are so engrossed with larger matters that they have forgotten the few dollars they owe us. We propose brethren to send you a gentle reminder in the shape of a bill to stir up your pure minds by way of remembrance. Of course none can object to this, and it will be an accommodation to many who do not know how much they do owe us. Several have requested bills sent. We cheerfully comply and while doing so will send bills to places where we cannot go soon.

We hope to receive a ready response from all, that we may acknowledge receipts in the January No.

Those of our subscribers whose time expires with this number will confer a great favor on us by forwarding their subscription for the coming year so as to reach us by New Year's day, where it is possible so to do.

If the Lord continues to prosper us we will mail you the January number by that time.

Dr. Vivion Answered.

I had thought it best to let the controversy between Dr. Vivion and myself drop. I still think it would be as well, if the Doctor were willing; but he is not. He insists on being heard once more, and I comply with his wish by publishing his article in this number of the *Echo*. I, however, am not willing to let his last article pass without some notice. I think his theory wrong, and his essay calculated to mislead.

Dr. Vivion is a good man and I

esteem him highly as a friend and a brother, still I believe his theory of no spirit before sin, to be both unscriptural and of pernicious tendency. He does not see it as I do: if he did, he would abandon it. I have no doubt of his sincerity and purity of purpose. He seems to think that he has sustained himself by the teaching of brother Campbell. He, however, after all, admits that brother Campbell and I, occupy the same ground on the point at issue. But, if brother Campbell, or any other uninspired man, took Dr. V.'s position, I should stand firm against him as I now do against the Doctor. Brother Campbell may, at some time in his life, have written a paragraph or two that seems to differ from what I have thought or written. Be it so. I would not, with all my love and reverence for his noble name, on that account abandon a position that I believe to be sound.

I will not consume time and space to reiterate my former arguments. I am still satisfied with them, although the Doctor has leveled his heavy artillery against them.

I will not stop to defend anything I have formerly said, but proceed to examine brother V.'s position, now so boldly set forth in the two following propositions:

1st. "That man had no Spirit placed in him before he fell."

2nd. "That when he fell Christ gave him life, which is Spirit."

The Doctor is not fortunate in the statement of his propositions. All that he has written falls to the ground if either of his propositions

is false. The Doctor failed to see that one or the other *is untrue* for the simple reason that they are contradictory. His first proposition boldly asserts "that man had *no* spirit placed in him before he fell."

The second proposition says: "Christ gave him life *which is Spirit*." Italics mine.

Now, Dr. V. defines life by saying *it is Spirit*. Now, if life *is Spirit*, and Adam had life in him before he fell, then he had Spirit in him before he fell. But this spoils our good brother's theory. Again, if life *is Spirit* and Adam "had *no* Spirit" "in him before he fell," then he had *no life* "in him before he fell."

Before man sinned he had access to "the tree of life." After he transgressed the law of God, he no longer ate of "the tree of life."—During all the period between the creation and the fall, man—the mere animal, according to Dr. V.—had full liberty to eat of "the tree of life." But it did no more than to maintain his animal existence, for he will not allow that there was the vestige of spirit about him until after he sinned. As soon as he fell and received a Spirit, God deprived him of "the tree of life." But, in the eternal state, the redeemed and glorified are to have access to that same "tree of life." But if "the tree of life" was good for a mere animal before the fall, and wholly unfit for spiritual beings after the fall, how can it be fit for beings in the eternal state, who have put off the animal altogether, and have put on

even spiritual bodies? Let him answer who can.

But let us now examine brother Vivion's proof. He tries his hand on his second proposition first. He quotes Zech. xii: 1, thus: "The Lord formeth the Spirit of man within him (when he fell)." The thing to be proven is: That Christ gave man a Spirit "when he fell."

I deny three things concerning this proposition, (a) that man received a spirit subsequently to his creation, (b) that Christ, as Christ, gave it, (c) that it was "when he fell."

The verse in full reads thus:—"The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundations of the earth, and formeth the spirit of man within him." Here the Lord, Jehovah, the God-head, not Christ in his distinctive personality, does three things.

1. "Stretcheth forth the heavens. When? Evidently when he created them. Not when they "fell."

2. "Layeth the foundation of the earth." When? Doubtless, when he made it. Not when it "fell."

3. "Formeth the spirit of man within him." When? Surely when he made him. Not "when he fell."

To grasp the whole verse in the mind demolishes the Doctor's theory so far as his own proof text is concerned. "*When he fell*" is an absolutely necessary part of the Doctor's proof, yet not a single witness testifies "*when he fell*" except our good brother himself. He adds "*when he fell*" in parenthesis. This is really begging the question, as

suming the thing to be proven.

I have not room in this No. of the Echo to reply in detail to all that the Doctor says. But it is unnecessary, for, with the failure of his main proposition go all his out posts.

Still I cannot consent to close for the present without showing good brother V. how he unintentionally surrenders everything to Universalism.

He says in these exact words:—"Spirit means immortal life, and is never used to designate any life that is mortal."

Now let us insert the Doctor's own definition of spirit in his second proposition and his theory stands thus: That when he fell, Christ gave him life, which is "immortal life."

Immortal life, according to the Doctor, was given by the Lord Jesus to the race at the fall. His theory is that spirit can not die in *any* sense. But with him immortal or eternal life is the same thing as Spirit.

Now, if all men have received eternal or immortal life from Christ, how in the name of reason can any one of the race fail to enjoy that life forever?

Let him answer who can. I am sure that neither Dr. Vivion nor I can. A Universalist asks for no better admission than this.

The Doctor's "animal man" "with reasoning faculties" himself being judge, "might by simply putting forth his hand and eating" of "the tree of life" "have *eternal life*; the same kind and character that saints will finally obtain." Just

think of it reader! A mere animal, with "no spirit placed in him" could, according to this theory, "have *eternal life*," could have all that the saints will ever obtain, "which," Dr. V. says, "is all that heaven is."—Now if "an animal man" could have "all that heaven is" what use has man for a spirit at all? What more can a spiritual man ever get than "all that heaven is?"

I might say much more and could find other inconsistencies in the Doctor's article, but I have room now only to say in love to Dr. V. that I do wish he could see the shallowness of the new theory he has invented, for I really believe it to be as destitute of support in the Word of God as any human invention that has ever disturbed the peace of the people or wrecked the faith of a Christian.

J. C. R.

Editor's Table.

THE ECHO FOR 1871.

The present No. closes the eighth volume of the GOSPEL ECHO.

Three years ago its control passed into the hands of J. C. Reynolds from E. L. Craig, its founder. At the beginning of the year 1869 J. C. Reynolds and J. H. Garrison associated themselves together in the work.

Since that time they have labored assiduously under the circumstances surrounding them, to give the brethren of Illinois and other States a good, reliable and sound religious Monthly.

How well they have succeeded they leave others to decide.

We close up the work for 1870 on time,

and leaving the past we press forward to the future.

It is our determination to make the *Echo* better for the coming year than ever before.

We claim to have learned some things during the last three years, and modestly claim to know something about what a religious Magazine ought to be.

Money matters are a little close and we think it unwise to make changes now that would increase the expense of the work.

We propose, therefore, to continue the work in its present form and quantity of matter at the same price.

We intend to make the *Echo* for the coming year:

1. The unflinching and unwavering advocate of the primitive order of things.

2. The uncompromising foe of all innovations upon the ancient order and of all traditions and theories of men as matters of faith.

3. A zealous supporter of the Missionary work both in this and all other lands.

4. An ardent and effective worker in the Sunday School cause.

5. An earnest friend of all our Schools and Colleges and of the cause of education generally.

6. The *Echo* will make war to the death on the "whisky business" and will continually plead the cause of temperance.

7. It will be the special aim of the *Echo* to promote a higher Christian life and a deeper and more devoted piety among the brethren in the family, in the congregation and in their daily life.

8. We intend to establish a new department of about eight pages to the number called The Family Circle, which we intend to fill with pure literature for parents and children, such as will be calculated to make the home circle happy and blessed.

With these high and holy purposes before us we launch our bark on the ocean of life for a voyage of another year appealing to our God and our brethren and sisters to help us.

We ask the Lord for wisdom, prudence

and humility and the brethren for five thousand paying subscribers.

THE CHRISTIAN.

This is the happy title of a new Weekly Religious Journal, a few numbers of which we have had the pleasure of reading.

It is issued from Kansas City, Mo., and is edited by brethren

Geo. W. Longan,

Alex. Proctor,

A. B. Jones,

T. P. Haley,

B. H. Smith,

Geo. Plattenburg.

Having given the names of the paper and its editors, it is scarcely necessary to add that it will be devoted to the "restoration and maintenance of New Testament Christianity." The well-known ability and faithfulness of the men above named are a sufficient guaranty that the contents of the paper will be worthy of its well-chosen title. We welcome *The Christian* to our sanctum and send Christian greetings to its Christian editors.

Terms of subscription are—Single copy \$2.00 per year, invariably in advance.

Any one sending ten subscribers and \$20.00 will be entitled to one extra copy. Address

The Christian,

Kansas City,

Mo.

EMINENCE COLLEGE

With thanks we acknowledge the receipt of a very neat catalogue of the above institution, showing an aggregate attendance of 184 students—males and females—during the last session, and containing a stirring address by the President, Elder W. S. Giltner, on "the importance of connecting spiritual with intellectual culture." The institution seems to be prospering. Success to it.

THE CHRISTIAN QUARTERLY

Is to be reduced in price to \$3.00 per volume, for the year 1871. Single number \$1.00. Editorial corps will be the same as heretofore.

The *Quarterly* will, doubtless, maintain its hitherto high rank among publications of its kind.

THE CHRISTIAN MESSENGER.

This is the name of another new Weekly Religious sheet, edited and published by Bro. T. F. Campbell, at Monmouth, Oregon.

Long may it live to bring us glad tidings of good things from the far off Pacific coast.

The brethren in Oregon and California ought to support one good paper and will no doubt sustain the Messenger if it meets their demands.

Price \$2.00 per year in advance.

MULKEY TOWN, Oct. 20, 1870.

Reynolds & Garrison:

DEAR BRETHREN:—I will send you a report of a glorious meeting of ten days duration, held at this place (Mulkey Town) by Bro. Samuel Williams, of Carmi, Ill., which resulted in the addition of 44 souls to the army of the faithful, 28 made the good confession and were buried with their Lord in baptism, 16 reclaimed.

Bro. Williams has been preaching for us once a month for a year, and closed his labors the first of this month with this happy in-gathering. He was assisted during this meeting by the warm exhortations and fervent prayers of our good old Brother J. N. Mulkey, whose name is familiar to many of our brethren in Kentucky and Illinois, where his lifelong labors have been devoted to the cause of King Jesus. The brethren here are much encouraged and are preparing to build a larger house of worship as the old one is not large enough to accommodate all who flock together to hear the unadulterated truth proclaimed.

May God in His mercy protect His

children, and especially His babes who have lately been born into His Kingdom, from the snares of the evil one, is the prayer of

Your sister in Christ,
MOLLIE BAYLESS.

NEWS P. O. Calhoun Co., Ill., Nov. 5.

Bro. Reynolds:

I have just closed a meeting at the above named place, resulting in seven accessions to the Church of Christ, by confession and baptism. We have no organization at this place, but I think we might have with a proper effort on the part of our preachers.

I am your well wisher and Brother,
J. F. LEEK.

BRYANT, ILL., Nov. 8th, 1870.

Bro. J. C. Reynolds:

DEAR SIR:—The next Co-operation meeting of Fulton Co., Ill., will be with the Bryant (Antioch) Congregation, commencing Friday night before 2nd Lord's Day in December.

We are having a meeting—commenced on Saturday last. There are, up to this time, three additions, with a good interest.

Your brother in the Lord,
D. SHARPLES.

FAIRBURY, ILL., NOV. 1, 1870.

Ellet J. C. Reynolds:

DEAR BRO:—I have engaged to labor for the board of the 5th Missionary District for four months, and am just entering upon that work.

I held a meeting at Minonk, a short time since, which resulted in four additions by confession and baptism; also, have just closed a meeting at Washburn, with five additions. I am to commence a meeting at Forest-to-night, where any communications will reach me for a few days. I am as ever,

Your brother in gospel love and labor,
CHARLES ROWE.

EL PASO, Ill., Oct. 24, 1870.

Dear Bro. Reynolds:

Our great meeting at Ludlow has closed with 54 additions to the church. I am engaged to preach for the church at Pera (Ludlow) the ensuing year. Brethren wanting my assistance must address Elder John H. Braden, Ludlow, Ill.

Your Brother, &c.,

R. B. ROBERTS.

DECATUR, Nov. 15, 1870.

Brothers Reynolds & Garrison:

Bro. D. T. Hughes, of Greenview, Ill., has just closed a series of meetings with the church at Niantic, Ill., resulting in three making the good confession.

The Lord keep them faithful.

If some church that needs the services of a preacher, that knows the truth, and how to preach it, will give Bro. Hughes a call, they will never regret it.

In Christian Love,

L. A. ENGLE.

SPRINGFIELD, Ill., Oct. 20.

Brethren Reynolds & Garrison:

On the 1st of October, I commenced a protracted meeting at Pleasant Grove, Logan county, Ill., lasting two weeks, resulting in twenty-six additions—two from the Methodists, four restored, two from the Baptists, and twenty by immersion.

An interesting scene occurred during the meeting, seldom witnessed. Three brothers, with two of their wives, who had passed the meridian of life, came forward, bathed in penitential tears, and confessed the Savior. They were of high moral standing in society. Their conversion electrified the whole community with astonishment, and exercised a powerful influence for good.

Surely the gospel is the power of God unto "salvation to every one that believeth."

Yours in Christ,

J. W. CRIPPEN.

For the GOSPEL ECHO.

Preachers in District No. Six.

The desire has often been expressed that the names and addresses of the Preachers in Illinois be published in the Gospel Echo.

I am satisfied that such a publication would be useful as well as desirable, and especially so by being published in a monthly like the Echo, which is more likely to be preserved and furnishes better facilities for reference than a weekly sheet.

It would be an easy task for the District Evangelists of the several Districts to ascertain and publish all the Preachers of their respective districts, and in this way we could, in a few months, have the names and addresses of every preacher in the State.

The following is a list in alphabetical order of the Preachers in District No. Six.

This district is in the North end of the State and comprises all the territory north of the Chicago & Rock Island R. R., including all the towns through which that Rail Road lies and embracing that which is equal to sixteen entire counties:

1. Aylsworth, John, Barrington Station, Cook Co., Ill.
2. Burgess, O. A., 787 Michigan Avenue, Chicago.
3. Blackburn, A. J., (colored), Rock Island, R. I. Co.
4. Brokaw, Geo. W., Limerick, Bureau Co.
5. Collins, Wilson, Batavia, Kane Co.
6. David, Jesse, Sykamore, De Kalb, Co.
7. Dowling, L. H., Waukegan, Lake Co.
8. Girly, —, 420 Halstead street, Chicago.
9. Howe, D. J., New Bedford, Bureau co.
10. Lord, M. N., 96 Washington street, Chicago.
11. La Grange, J., Chicago, (823 Cottage Grove Avenue).

12. Mapes, G. W., Princeton, Bureau Co.
13. Martin, Mahlon, Lanark. Carroll Co.
14. Naramore, W. J., Lena, Stevenson Co.
15. Owen, Joseph, Antioch, Lake Co.
16. Rowe, Geo. J., Rapids City, R. I. Co.
17. Rogers, Edwin, Rock Island.
18. Ross, Andrew, Limerick, Bureau Co.
19. Sweeney, J. S., corner of 24th st. and Calumet Avenue, Chicago.
20. Smith, J. N., Lanark, Carroll Co.
21. Sherwood, C. W., Sycamore, De Kalb Co.
22. Sroufe, G. W., Cambridge, Henry Co.
23. Taylor, Dr. G. W., Princeton, Bureau Co.
24. Thornberry, J. L., care of D. Borey, Woosung, Ogle Co.
25. Waldo, L. D., Rockford, Winnebago Co.
26. Young, Robert P., Walnut, Bureau Co.

But twelve of these are now constantly employed, and supported in preaching the Gospel, and but three of them are out in this broad field evangelizing—These, however, are three more than we had in the field one year ago and more than we would now have had if it not for our present missionary move so happily and promisingly under way.

Our next general meeting will, if the Lord is willing, be held with the congregation at 25th street and Ind. Avenue, in Chicago, and will commence on Wednesday before the first Lord's Day in June next.

May God prosper the good work of saving souls now so well begun, is the earnest prayer of

C. W. SHERWOOD,
Cor. Sec'y.

Sycamore, Ill., Nov. 8th, 1870.

P. S.—Brethren, please give us, through the Echo, all the Preachers of the State.

C. W. S.

ALLEN SPRINGS, ILL., NOV. 15, 1870.

Brethren Reynolds & Garrison :

Brother Wilson has just closed a meeting at this place during which thirty-two persons united with the congregation.—Thirty were immersed.

Your brother in Christ,

ASHER WYCKOFF.

FOOTVILLE, Rock Co, Wis., Nov. 7, 1870.

Brethren Reynolds & Garrison :

Three persons were recently added to the church at a meeting we held in Erie, Whiteside Co., Ill., and six at a meeting since then we held at Coleta, in the same County.

The good cause moves steadily onward and we hope to have some good reports to make to the brethren during the winter.

Yours in Christ,

C. W. SHERWOOD.

MARRIED.

In Mercer County, Illinois, on the 22nd of September, 1870, at the residence of the bride's mother, by Elder Joseph B. Royal, Mr. Milton M. Jones to Miss Sarah E. Willits, both of Mercer County, Illinois.

OBITUARY.

BURNSIDE, Ill., Oct. 25, 1870.

Dear Brother Reynolds :

This will inform you, and the absent friends and relatives of Bro. J. B. and Sister E. M. Shreve, that their oldest child and only daughter, Mary Ren, has gone to the spirit land. She died of diphtheria, after a lapse of two weeks from the time the disease first made its attack. On the 17th day of the present month, being six years, three months and six days old at the time of her death. Her

absence from the little family circle gives the dotting parents aching hearts, which time only can alleviate. Truly we were all made to weep when we looked at that lovely child for the last time in this life, laying in the cold embrace of death, but, brother Reynolds, we sorrowed, not as "aliens from the commonwealth of Israel, and strangers to the covenants of promise, being without hope and without God in the world." We said in our hearts "We seek a city that hath foundations, whose maker and builder is God," and that it is better to be absent from the body and to be present with him who has said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven."

WM. BRAY.

OBITUARY.

DIED—Near St. Augustine, Knox Co., Ill., on the 12th of Nov., Delphina Jane, daughter of Bro. Elisha and Sister Rachel John, aged three years three months and twelve days.

Another rose-bud plucked from earth and transplanted by angel hands in the paradise of God, to bloom amid the fadeless flowers of that cloudless clime where storms and winter never come.

"Yet again we hope to meet thee
When the day of life is fled,
And in Heaven with joy to greet thee
Where no farewell tear is shed."

J. H. G.

GREAT SUCCESS!

American Sunday School Worker.

A Month, for Parents, Teachers and Scholars.

\$1 50 A YEAR, IN ADVANCE

Sixty Scholars' Lesson papers free to all clubs of 10.

Send postage stamp for specimen copy and list of Lessons for 1871, to the Publisher.

J. W. McIntyre, St. Louis, Mo. 12-4

THE CHRISTIAN HYMN AND TUNE BOOK;

BY REV. A. S. HAYDEN.

Author of "Sacred Music," "The Sacred Melodeon," and the Hymnist."

This book consists of 272 octavo pages, and contains 746 hymns, selected almost entirely from the "Christian Hymn Book," and set to what is regarded as the best adaptation of music on each page to be found in the whole range of sacred song; making a book admirably calculated to promote congregational and social singing. Printed from clear, new type, upon good white paper, and substantially bound.—So cordially has the "Christian Hymn and Tune Book" been received by the churches, that in six weeks from the date of its issue, it has reached its third edition.

Price, in muslin, \$1.50, or \$14 a dozen.—First lot for introduction, \$1 25 each—cash to accompany the order. Imitation morocco, elegantly embossed and gilt, \$3.50; or when furnished to churches with a quantity, \$2.50.

For sale by the trade generally.

ROOT & Cady,
67 Washington St., Chicago, Ill.

A. LOAR, M. D., PHYSICIAN AND SURGEON.

OFFICE—At Residence on North-West corner of Leavitt and Jackson Sts.

Respectfully offers his services to the afflicted of Fairbury, and surrounding country, in any capacity that the practice of

MEDICINE & SURGERY

may demand.

We practice a safe, innocent and efficient medication, discarding all means and processes, that are known positively to INJURE the human system, using those agents alone that harmonize with and assist nature in restoring the diseased organization to a healthy condition.

We affirm that the great, good and wise Creator never intended that disease should be treated by such fearful and terrible poisons, as those prescribed and sanctioned by the self-styled "regular" School of Medicine. Nature nowhere localizes such an absurd and dangerous dogma; sound philosophy condemns it, and common sense revolts at the egregious fallacy, and every attempt to impose such errors upon the people as scientific, is an impediment to their intelligence.

We hold ourselves responsible for what we assert, and challenge the most rigid scrutiny, knowing that truth never suffers from a candid and unbiased investigation.

Our treatment is

A Radical Cure for Cancers.

It is used without the use of the knife, caustic or loss of blood; and is the only known antidote to cancers. Internal Cancers of any of the accessible surfaces as of the Womb, Nose, Throat, Rectum, etc. are amenable to the remedy.

QUERY—If poison kills the well, how can it cure the sick?

FAIRBURY, ILL., 1870.

