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The Gospel Echo, Volume 9 (1871)

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THE
GOSPEL ECHO.

DEVOTED TO THE
PROPAGATION AND DEFENSE OF DIVINE TRUTH.

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

VOLUME IX.

MACOMB, ILLINOIS:
PRINTED AT THE JOURNAL OFFICE.
1871.



P R E F A C E .

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At the beginning of another year's work it is well to retrospect the past and lay plans for the future. The *Echo* has plead the cause of primitive Christianity for the last eight years.

It never has, and never will, under its present Editors, have any sympathy with newly invented theories and human dogmas as matters of faith. It has always sought out the old paths and labored to bring its readers, in all things, to the original ground, both in faith and practice, occupied by the apostles and their cotemporaries.

It has been the policy of its managers to steer entirely clear of unprofitable and unlearned questions which gender strife. This policy will still be adhered to, though we expect to discuss, without fear or favor, all questions of *practical* worth that may arise.

The spirit of Sectarianism, though *not* in so robust health as formerly is not dead yet. Against this spirit we expect to deal sturdy blows during the present year. Infidelity masked under the deceptive names of Spiritualism, Harmonial Philosophy, Materialism, Universalism and Unitarianism is busily engaged in undermining the faith of many, corrupting the morals of more, and sapping the very foundations of society.

It is our purpose to stand like a wall of fire against this ocean of corruption that seeks to overwhelm the public mind.

We shall, during the year, labor continually to inspire the whole people with an unwavering confidence in the truth of the *whole Bible*.

To this end we will bear our part in resisting any encroachment on our public Schools. We shall maintain the right of the people to have the Book of God in all our Schools.

Romanists for *their* reasons, Spiritualists for *theirs*, and Atheists for *theirs* are all opposed to the divine writings. They would exclude

PREFACE.

them from all our schools if they could. These enemies of the Bible shall all find a foeman, in the *Echo*, worthy of their steel.

At the commencement of a year's labor it is not possible to foreshadow the work in detail. Emergencies will arise and new questions be sprung which no one can foresee. On these we can only say that the *Echo* shall *not* be an idle looker on, but an active, earnest worker on the side of the right.

There will be but one *new* feature in the work. That is the new department announced in the last No., "The Family Circle." We expect to make this a very useful and pleasing part of the year's work.

Asking God's blessings upon our labors, and the prayers accompanied by the "greenback" of the good brethren and sisters and their children we shall, to the best of our ability, continue, during the year 1871, to "*reason of righteousness, temperance, and judgement to come.*"

THE GOSPEL ECHO.

VOL. IX.

JANUARY, 1871.

NO. 1

Do We Occupy Primitive Ground?

Do we, in theory, stand just where the first Christians stood? If so, does our practice fully accord with our theory? Our plea, before the world, is a return in all things to the exact faith and practice of the apostolic age. I have no hesitation or fear in asserting that we now occupy primitive ground and are identical with the first Christians on the following points:

1. We have the same divine creed, and no other: That Jesus is the "Christ the Son of the living God."

2. We bear the same divine names and no others: Christians, Disciples of Christ, Children of God, Saints. We call the body of Christians simply the Church, the Church of Christ, the Church of God. We neither individually nor collectively accept or apply any names or religious titles of human invention.

3. We preach the same Gospel facts, the death, the burial and the resurrection of Christ, and nothing else, as "the power of God unto Salvation."

4. We require of the sinner the same things and in the same order, faith, repentance and baptism in order to the remission of sins.

5. We teach and practice the same baptism, the immersion in water, and no other act, of a believing penitent, and no other person, into "the name of the Father, and of the Son, and of the Holy Spirit."

6. We meet together every Lord's Day for prayer and the observance of the Lord's Supper.

What are now known as "orthodox Christians" differ from the primitive teaching and practice in all these points. (1) They all have added an uninspired, unscriptural human creed to the divine one.— (2) They wear and glory in human names never heard of in the days of Peter and Paul. (3) They preach the abstract operation of the Spirit as the saving power instead of the Gospel as Paul has it. (4) They require "faith only" in order to the remission of sins instead of faith, repentance and baptism as Peter and the rest of the apostles have it. (5) They, or at least many of them, have adopted sprinkling or pouring as the baptismal act and that was never done while an inspired man lived on the earth. They also dare to baptize infants, and would, if they could, supplant adult baptism altogether by baptizing *all* the babes, they, by so doing, trample the words of God under their

feet. (6) They do not meet every Lord's Day to "show the Lord's death till he come."

On these points our position is infallibly safe. We thus far have found out the old paths and are walking in the footsteps of the primitive Disciples.

But these things are by no means all that the first Christians did. — Our plea is, not only primitive theory, but primitive practice also in *all* things. "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." We do the same thing theoretically and I doubt not many of us do it practically. Still it must be confessed that there is a fearful lack on the part of some in our ranks in living up to the primitive standard. I am glad, however, that so far as personal piety is concerned our teaching is in full accord with the lessons taught originally by the tongues and pens of the inspired teachers. Our failures in Christian piety are only individual negligence in practically living up to our profession. This is bad, bad enough it is true, but not so terribly bad as it would be if our teaching were wrong and the great body spiritually sick. The great army of a half million of soldiers of the cross in *this* country is sound as a whole, though some individuals are spiritually dyspeptic. But there is one feature of the Christian life to which I wish to invite the reader's special attention. It is the duty of the Children of God to give the Gospel to "all nations," "to every creature." This is the point where we are im-

mensely below the plane occupied by the primitive Disciples. They both understood it to be their duty to "preach the Gospel to every creature," to "teach all nations baptizing them" and were willing, at any cost, no matter how great, to discharge that duty. They were each willing to "endure hardness as a good soldier of Jesus Christ" in order to save sinners. They were willing to forego the pleasures of home and bodily comfort for the sake of saving souls. They would give up earthly possessions and become exiles for the spread of the Gospel. They cheerfully submitted to stripes and the pains of the stocks in prison cells for the sake of carrying the name of Jesus to dying sinners. They refused not even their life's blood when it was necessary to choose between a life of ease without preaching Christ and a martyr's death for the preaching of "Christ and him crucified."

Do we occupy original ground at this point? If so we will be and are as ready to do and suffer as they were. But are we? Nobody now proposes to make our "feet fast in the stocks," to "thrust us into the inner prison," to stone us, to inflict upon our persons the tyrant persecutors' lash, to cast us to the wild beasts, to hurl us headlong down craggy precipices, to subject our bodies to the torture of the rack, to burn us at the stake or to kill us with the sword.

We have not been and cannot be tried in that way, to see whether we would stand fire or not. We have not the opportunity of showing, in

that way, that we occupy primitive ground.

Is there no way in which to give an ocular demonstration of the fact that we stand in the shoes of the early Christians and are walking in their footsteps? Most assuredly there is a way to do this very thing. We have the opportunity of toiling, and suffering too, for Christ's sake. Have we the will? We have the privilege of taxing our mental and physical powers, even to suffering, if we will. We have the opportunity of giving, without stint, of the substance with which the Lord has entrusted us, and for which, as stewards, he will hold us to a strict reckoning at the judgment of the great day.

He has given us *all* the means necessary to convert the world, to "teach all nations," to "preach the Gospel to every creature," and commands us to do it. He has given every man and every woman the opportunity, by honest toil, of accumulating the means with which to send the word of life to every human being. We are not slow to avail ourselves of the opportunity of acquiring the good things of this life. The good Lord is blessing us with a great abundance of the good things of earth. Our fields, orchards and vineyards have produced copiously. Our barns and cellars are full to overflowing.

The Master calls on us to use our abundance in the propagation of the Gospel. The ancient Christians withheld nothing. They sent the truth to all the then known nations in less time than we have had our

plea before the world. We so far have confined ourselves to the people speaking the Anglo Saxon tongue. Are we walking in the primitive path in this particular? Certainly not.

We ought to make immediate provision for preaching the word in *all* the languages of the earth. How many men have we in our ranks who can preach in any other than the English language? I know of one who can preach in French, and three or four who can preach in German. Besides these I do not know of any who can preach Christ in any other than our mother tongue. And even these are not in the field evangelical. One of them is forced for want of bread to preach in English to a single congregation. The others are shut up in our colleges teaching the sciences and literature of the day, a good and necessary work. Still, other men who can *not* preach in either French or German could do this work.

The first Christians preached in *all* the languages of earth. We are only preaching in *one* language. We consequently are not yet up to primitive ground in this vital particular. The early brethren had not the facilities for furnishing the men qualified for the work, so the Lord, by the miraculous inspiration of His Spirit instantaneously educated a class of men for this work. But he has given us the means to qualify and sustain men in the work, and he will hold us to a strict account if we neglect to do it. We need not expect to get the blessings of the eternal world if we continue to

withhold the bread of life from the famishing nations. There is just one thing lacking. That supplied, and we would be on primitive ground, very soon indeed. That one thing is a really liberal giving of our money for the work of the Lord.

Oh! how often is my heart made sick by the poor, pitiful excuses men, wearing the name of Christ, will make to get out of giving anything for sending the word of the Lord to the nations!

Some of the most common excuses are that "charity begins at home;" "We need all the money we can raise right here;" "We must not expend a single dollar for anything until we get a new meeting house." Reader, did you ever hear of the ancient brethren making such excuses in order to shirk duty! Never! No, never.

In my judgment that hackneyed saying that "Charity begins at home" is an invention of the devil, to keep stingy people from yielding to the promptings of their consciences to give something to the Lord. It is false. Charity for poor earthly sinners began in heaven. God's love went out after that which was lost away from home. So it was with the Disciples in the apostolic age. Their love went out after the sinner in all the world. Their policy was never to keep the gospel at home, but always to send it abroad. Did you ever hear of the first Christians proposing to keep every dollar at home until a new house was built? Never!

Right here is where we are be-

hind the early brethren, where we occupy, *not* by any means, primitive ground. Let the brethren all come up to the old landmarks in giving money to the Lord, and we will soon take the world.

We have done nobly, grandly in many particulars, and there are many choice, liberal souls in our ranks who are willing to give liberally of their means. Yet there is room for a vast improvement in this thing. We must do better yet.

Let us seek after the original spirit of liberal giving as we have done after faith, repentance and baptism, and let us be as ready to hold and defend the primitive ground on the one as on the other and all will be well.

J. C. R.

Prepare to Meet Thy God.

Oh! yes, prepare to meet thy God, the Judge of quick and dead. Prepare to meet Him, O ye inhabitants of the earth! He who has created you and still nourishes and sustains you. Remember the God of Israel! How He dealt with the rebellious in days of yore. Remember He is the unchangeable God; the same yesterday, to-day and ever more. Can you doubt His love, when he sent His only begotten Son, the Prince of Peace, to die to redeem you? Oh! how then can you forget Calvary, and the groans and agonies of the dear Savior! Surely He was a man of sorrows and acquainted with grief.— Why not then obey the Lamb of

God that taketh away the sin of the world?

Prepare to meet thy God ye sons of Time; for Time doth call upon you to prepare for Eternity. Remember you are passing away from the abodes of earth; and very soon will be numbered with those beyond the flood. For

"There peers not a star in the evening's gloom,

For which our fair earth could not number a tomb;

There is not a breeze which flies over the heath,

But it bears on its pinions the sigh of death,

And kingdoms and cities have passed away,

Where the coral bends, and the billows play."

But are you ready for the eventful change? Are you prepared to cross Jordan's fearful stream and be admitted into the presence of Jehovah to go no more out forever? If so, O what a bliss unspeakable and full of glory. But if not, dreadful must be your condition. O, turn then, lest you die. For, how can you dwell in devouring flames among the damned? Then why do you sport upon the brink of everlasting woe? Surely there a balm is in Gilead to make the wounded whole. He is the great Physician. O why will you die? Truly nothing can be more dreadful than the condition of those that are lost, described in the Scriptures as "weeping, wailing, and gnashing of teeth." "The worm dieth not, and the fire is not quenched." The longer you remain in sin the harder you become. Therefore do not delay, and be like the moth

that flies round and round the burning light till its wings and every hair on its little body are scorched in the flames and its very life consumed. O, can you in spite of warning sport with sin till you perish? Pause, for a moment if you please, and listen to the voice of conscience and of God! Harken to the truths of Heaven! And then resolve to become a Christian.

How heart-rending the thought that so much time that is even set apart for the worship of God should be utterly wasted in gazing about the congregation, criticising the minister, thinking of some anticipated pleasure, or in some other way neglecting to make preparation to meet that God who will bring you to an account in the Day of Judgment. But some of you may say: "*We have tried to prepare ourselves and failed.*" Yes, failed; quite true. And pray, How did you try? We pause for a reply.

O, there are various ways of trying, and if we only get to Heaven it will not be asked of us how we came? You say, "If we only get to Heaven." Yes, but in order to get there you must be a Christian, and not simply a professor, or member of the church. The heart must first be mellowed and made to feel the need of a Savior together with a heartfelt conviction of sin. So much so that you can joyfully exclaim in the language of the poet,

"I will not, I cannot refuse."

Then by complying with the requirements of the Gospel—believing on the Lord Jesus Christ, and

walking in obedience to His commandments and ordinances blamelessly, you may safely rest in the sure and certain hope of being fully prepared to meet that God, who, ere long, shall come, clad in unimaginable glory, to judge the world in righteousness.

But how many there are who never think of preparing to meet their God, and are continually wandering in the broad road of misery and woe. They think less of meeting Him than of their earthly master or benefactor. Yet He is the great I Am, presiding over the destinies of a lost and ruined world, and whose sentence will decide our eternal state, which will raise us to eternal joy, forever with the Lord, or cast us down to hell. Oh! sinner think of your Eternal destiny—carefully and prayerfully. For,

"After the joys of earth,
After its songs of mirth,
After its hours of light,
After its dreams so bright :—
What then ?

Only an empty name,
Only a weary frame,
Only a conscience smart,
Only an aching heart.

"After this empty name,
After this weary frame,
After this conscience smart,
After this aching heart :—
What then ?

"Only a sad farewell,
To a world loved too well ;
Only a silent bed,
With the forgotten dead.

"After this sad farewell,
To a world loved too well ;

After this silent bed,
With the forgotten dead :—
What then ?

"Oh then the judgment throne !
Oh then the last hope gone !
Then all the woes that dwell
In an eternal hell !"

In view then of this terrible fate to which the wicked are doomed we exhort you to come to the Savior now, and prepare to meet your God. Come with all your sins, not waiting to get rid of a single transgression. Come weary and worn with the sorrows and cares of life, and Christ will give you rest. Glory to God, he is ever ready and will save fallen humanity, inasmuch as he has no pleasure in the death of the wicked. Why not then turn to the Savior and grasp for your life immediately, and thus secure an imperishable crown beyond the rolling river of death ?

W. K. BURR.
Ameliasburg, Ont., Can.

A Clear Conscience.

How bravely a man can walk the earth, bear the heaviest burdens, perform the severest duties, and look all men square in the face, if he only bears in his breast a clear conscience, void of offense toward God and man. There is no spring, no spur, no inspiration like this. To feel that we have omitted no task and left no obligations unfilled, this fills the heart with satisfaction and the soul with strength.—*Ex.*

"Baptized into one Body"--
1st Cor. xii: 13.

We are pleased with the *enterprising* spirit exhibited by Bro. Vogel in his article page 501, entering the field as new translator; for if he has failed to give a rendering of the above passage that "commendeth itself to all and part an end to all strife, and if, therefore, by his own test, his rendering is wrong, still the same spirit of independent inquiry may in the future give to the world something valuable. But it strikes me that we ought to be a little lenient in our feelings toward the sects when they exhibit so much ingenuity in sustaining preconceived opinions by scripture, when one of us by a *new*, ingenious rendering can get rid of prayer, or "calling upon the name of the Lord," as a means of salvation, and another can get "all merged into one body," even the body of "Christ" (see verse 12 preceding verse 13 of this chapter,) without water baptism as a means. This passage is very similar to Gall. iii : 26-29. Let us place the two side by side, rendered according to this *new* rendering: "For as the body is one, and hath many members, and all the members of that body, being many, are one body, so also is Christ. For by one Spirit were we all *merged* into one body, whether Jews or Gentiles, whether bond or free; and were all made to drink into one Spirit." "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been *merged* into Christ have put on Christ. There is nei-

ther Jew nor Greek; there is neither bond nor free; there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then ye are Abraham's seed and heirs according to the promise." And if any one wishes to know by what means these Galatian brethren were all "merged into Christ" and had thus "put on Christ," and thus become Abraham's seed, that is to say, children of Abraham, and so children of God (Abraham's children were God's chosen people, children of God), the pious sectarian can reply, Why, does not Paul himself, in this very passage teach us that faith is the very means by which we are "merged into Christ," for does he not distinctly assert "ye are all the Children of God, by faith in Christ Jesus?" And so, by the aid of these new translators among our own brethren can it be made to appear that by faith alone, without any baptism at all, either in water or in Spirit, and without calling upon the name of the Lord, all can be *merged into one body* and made *the children of God!*

Now, first, it is very evident that Paul is not speaking to those Corinthian brethren about being "merged into one co-operative body or local church," as good Bro. Vogel imagines, for the thirteenth verse is explanatory or confirmatory of the twelfth verse, which reads, "For as the body is one, and hath many members, &c., so also is Christ," evidently meaning the body or church of Christ, "for," he proceeds to reason, "by one Spirit are we all baptized into one body," *is*. by one

Spirit, were we (the members of Christ) baptized into Christ, into the one body of Christ. See, also, verses 27 and 28.

Second—If the Greek preposition *en* be admitted to mean through, by means of, or with, when a means or cause is assigned, in this passage, as according to Donnegan it sometimes does (and Bro. Vogel so renders it here), then I see no objection to brother McGarvey's view of the meaning of the passage. In the ninth verse we read, "To another, faith by (Greek *en*) the same Spirit," the preposition *en* being used to denote the means or cause. Now, if Paul says of God, that he "worketh all in all," is it too much to think of and speak of the Holy Spirit as *working all effects, being in all spiritual means or agencies?* Was not the Holy Spirit in the apostles, moving them to preach and practice baptism as the means of introducing persons into the body of Christ? Is not the Holy Spirit the very living power that is in the preached gospel, and is not this the reason why the gospel is the power of God to salvation to every one that believeth?

Third—If introduction into the church or body of Christ by water baptism be here referred to, then we have an *overwhelming argument against all division* and contention and jealousy from any and every cause, and the argument is a very natural one growing out of the position baptism occupies in the apostolic teaching and preaching.

According to the apostles' teaching the *saved* constitute the church

of Christ. "The Lord added to the church daily the saved." And according to their teaching also, "even baptism doth also now save us," even as eight souls were saved by water in the ark—"he that believeth and is baptized shall be saved."—They taught that persons enter into Christ by being baptized into Christ, and since being baptized is but faith put in exercise, they teach us that so it is (by this act of faith) we are the children of God by faith in Christ Jesus. They teach us that baptism is the very act appointed by God, by Christ, by the Holy Spirit, by which, or in which, the sinner submits to Jesus and accepts of him as his Lord and Savior. How natural, then, for the apostle to urge that under the direction or guidance of one spirit are we all baptized ~~in~~ to one body. And what a powerful argument to overcome dissension and envy. Under the guidance of the same Holy Spirit of wisdom and love, by the same act of faith have you all entered into the same body, and thus, whether before you were Jews or Gentiles (two people wide ~~as~~ the poles apart, the former counting the latter as dogs and not eating with them, counting their very touch defilement), whether you were slaves or free men, you have been brought together, made one, and you, moreover have been made to drink into one Spirit, your love and joy and peace the very same from the same source; surely, if differences so great, antipathies so strong, have vanished, and common enjoyments drunk in from the same fountain

have taken their place in your becoming members of the one body of Christ, and if the human body is a unit, all the different members, though performing very different offices, yet all useful and necessary, and working together harmoniously to accomplish the same objects, whatsoever the spirit animating the body may choose; surely you, being members of the one body of Christ should work together harmoniously and each perform the part, exercise the gift assigned him by the one Holy Spirit that animates and directs the body of Christ. For my part I cannot conceive of a more moving argument adapted to the case the apostle was considering.

As to the view of this passage which Bro. Vogel attributes to Bro. Lard, admitting that the reception of the Holy Spirit by every one who obeys the gospel is in a true sense a baptism in the Holy Spirit, even then, baptism in the Spirit would seem to be consequent upon introduction into Christ, and not the introduction act. A child by its birth is introduced into the world and, being in the world is immersed in the air and the light. Now, as I understand it, the penitent sinner is, by water baptism, born or introduced into Christ, into the kingdom of God's dear Son, and in that kingdom walks in the Spirit, lives in the Spirit, and so is all the time immersed in the Spirit. But I cannot see how this immersion in the Spirit can be viewed as the act which "introduced the person into the kingdom or body of Christ. The author of the view I am now considering

himself thus explains:—"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 this world, in that instant the Spirit of that kingdom which is the Holy Spirit, enters the body." According to this, by water baptism the body of the penitent one must first be introduced into the kingdom, and if the body contains the Spirit then the spirit of the person must be already in the kingdom before the inner man can be baptized into the Holy Spirit which is the Spirit of that kingdom.

Finally, may not the following be the true interpretation of this passage? The Christian is spoken of as being in God, or in Christ, or in the Spirit, all denoting the same state, the same kingdom. Says Paul, "Ye are not in the flesh, but in the Spirit," &c., and, "If we live in the Spirit, let us walk in the Spirit."—Viewing then the expression, "in the Spirit" as denoting a state or a kingdom the opposite of in the flesh, or of the world, might not Paul say, For in the one Spirit, we (who live in the Spirit) were all baptized into one body &c.? Just so a foreigner who had become a citizen of the United States might, perhaps, say, In this one Republic, we (foreigners) have all entered into the one body politic, by the same act prescribed in the naturalization law of the Republic and have all drunk in to the one spirit of republicanism; and this an argument for harmony. That is to say, This is the law or order of things in this Republic. In

both cases those who are in the government, whether in the civil or the spiritual, are reminded of the law and order of things in or under the government by which they became members of the body whether civil or spiritual, and by which they have been participating in its blessings. This interpretation, if admissible, would preserve the most literal and most common rendering of the Greek preposition *en* in in this passage.— Sometimes we speak of the head as controlling the body, and sometimes of the Spirit as controlling the body. Jesus, the head of the church is in heaven, but the Holy Spirit is present on earth in the church, pervading the body. The head controls the body through the Spirit that pervades it. And if one is in the body, he is in the Spirit that pervades it.

But whatever may be the shade of meaning in which we view the expression "in" or "by the one Spirit," to me it is evident that "baptized into one body" is an allusion to water baptism, since by the universal teaching of the apostles of Christ it is by water baptism that one enters into Christ, enters into the kingdom of God. Moreover, this thirteenth verse is explanatory of the twelfth, the two being connected as follows:—"So also is Christ; for by (Greek *en*) the one Spirit are we all baptized into the one body." This passage certainly corresponds with Gall. iii, "have been baptized into Christ," and "for ye are all one in Christ Jesus." All of which I submit in the spirit

of brotherly love and with all becoming modesty.

J. J. MILES.

November, 1870.

A Word of Warning.

DALLAS, Marion Co. Iowa, }
November 4, 1870. }

We want to say to the readers of the Evangelist, and the brethren generally, that there is a man whose name is W. B. Glover, who came to this county a few weeks ago as a preacher, desiring to be employed as an evangelist in the county. He said that he came to the State by invitation of Bro. Walden, was first sent to Leon, where he labored for the church very acceptably for about five months, but did not get permanent employment. Had letters of commendation from there and elsewhere. Was highly recommended to us by Brethren Reed and Cory as an able and efficient worker in the Lord's vineyard. Consequently, he was gladly received, and listened to with marked attention, as we were well pleased with him as a preacher, and were, and are yet, very much in need of a good preacher in this county. But while we were making some effort to employ him, and had almost succeeded, he proved to our minds to be a wolf in sheep's clothing—in short a bad man, *and one whose company all good men detest.*

But you may call for specifications. We answer that his conduct was such while in company with Brethren Jas. Ragan, J. Hopkins

and J. Brittain, young men of high standing and of unblemished character, also with Elds. Byers, of the Byers congregation, and James S. Aldrich and J. W. McReynolds, of the Aldrich congregation, as to make them loathe and detest him as a man, and pray that he may not be the means of poisoning the minds of our youth—knowing the influence that preachers have for good or evil. We desire that he may be regenerated, that he may have a pure mind, a pure heart, that his actions, words and thoughts, issuing from such a fountain, may be pure also. We would say to him, in all kindness and sympathy, "Know thou, O man, that for all these things God will bring thee into judgment."

J. W. McREYNOLDS,
 JAMES S. ALDRICH,
 JAY J. HOPKINS,
 A. R. BYERS.

KNOXVILLE, Marion Co., Ia.,
 November 5, 1870.

At a co-operation meeting of brethren, representing the congregations known as the Knoxville, the Byers, and the Aldrich congregations, in Marion County, Iowa, held this day in Knoxville, the following preamble and resolution were adopted:

WHEREAS, The conduct of W. B. Glover, who has recently been among us, has proved to be of such a nature as set forth in the above paper signed by Brethren McReynolds, Aldrich, Hopkins and Byers, therefore,

Resolved, That we, as brethren

in council assembled, can not recommend him to the confidence of others.

LARKEN WRIGHT Ch'n.

J. W. McREYNOLDS, Sec'y.

Every Christian paper is requested to copy.—*Evangelist*.

The New Hymn and Tune Book.

As we have received a number of letters making inquiry concerning the forthcoming Hymn and Tune Book, we deem it proper to make the following announcement:

1st. The work is rapidly progressing, and we expect to have it ready about the first of February, 1871.

2d. The book will contain about eight hundred of the choicest hymns of the Christian Hymn Book, and will have music adapted to *all* the hymns of the Christian Hymn Book. This adaption will be indicated in an index, so that when a hymn is announced from the hymn book, the singers can immediately turn to the page of the Hymn and Tune Book where a suitable tune may be found.

3d. The book will contain a large per cent. of the the old, popular tunes, that have stood the test of ages, and also a great number of new pieces of unquestionable merit. We expect several new pieces to appear composed expressly for this work by some of the most distin-

guished musicians and composers in this country.

4th. All the tunes will be adapted to congregational singing.

5th. The book will contain over *one hundred and thirty varieties of metres*. In this respect it will excel any book now published in the United States. In fact, we doubt if there can be found *anywhere*, a book containing the same number of metres. This of itself will render the book invaluable.

6th. It will be of convenient size and form, such as can be easily carried in the pocket, and will be printed from clear open type, so as to give satisfaction to old and young alike.

7th. The price of the book cannot now be determined with certainty, but will be furnished at the lowest possible figures. The retail price will not exceed one dollar, from which liberal discount will be made to the trade. *This will make it by far the cheapest book of the kind ever published.*

The trustees are determined that no means shall be spared to make it in every respect acceptable to our brotherhood, and to this end have secured the counsel and assistance of a large number of the singers and preachers among our own people, as well as valuable aid from some of the most distinguished composers of music in the United States.

In conclusion we desire to say that any suggestions from brethren in reference to the work will be gratefully received and duly con-

sidered if addressed to the undersigned.

R. M. BISHOP,
Chairman Board of Trustees.

Thrilling Incident.

At a temperance meeting in Philadelphia some years ago, a learned clergyman, spoke in favor of wine as a drink, demonstrating its use, quite to his own satisfaction, to be spiritual, gentlemanly and healthful. When he sat down, a plain elderly man rose and asked leave to say a few words. "A young friend of mine," said he, "who had long been intemperate, was at length prevailed on to take the pledge of entire abstinence from all that could intoxicate. He kept the pledge for some time, struggling with his habit fearfully, till one evening at a social party, glasses of wine were handed around. They came to a clergyman, who took a glass, saying a few words in vindication of the practice. "Well," thought the young man, "if a clergyman can take wine and justify it so well, why not I?" So he took a glass. It instantly rekindled his slumbering appetite, and after a downward course, he died of delirium tremens—died a raving madman." The old man paused for utterance, and was just able to add, "that young man was my son, and that clergyman was the Rev. Doctor who has just addressed the assembly."—*Dial*.

WHY DO WE MOURN.—Our fair morning is at hand; the day-star is near the rising, and we are not many miles from home; what matter, then, of ill-entertainment in the smoky inns of this worthless world! We are not to stay here; our journey is short, and we are fast nearing the pearly gates of our heavenly city, where we shall be welcome to Him to whom we are going.

A Christian Will.

A man can control his property while he lives, and may, if he see proper, control it after he is dead. We and our property belong to the Lord. We are only the Lord's agents for the management of his goods. We are his, also, and he desires our happiness. He wishes us to use enough of the property he has permitted us to have, to supply ourselves with a sufficiency of healthful food and comfortable raiment. He intends to allow us all the happiness we are capable of enjoying in a world of disappointment and suffering. We are held responsible to the great King for all our stewardship. If we have made an improper use of the Lord's money (our money we usually say, though it is the Master's), he will bring us to an account after awhile.

Christians, in theory at least, all admit that God keeps an account with them, and that there is a great day of settlement, when the books will *have to be balanced*.

But there are very few that seem to realize the extent of their responsibility. They are certainly accountable for the use of the means in their hands to the extent of their control over it.

They can not only control it while they live, but also after they are dead. By making a will, according to the civil law, a man can make such a disposition of his property that it will continue to be the means of doing good or evil for ages after he has "slept with his fathers."—

There are thousands of men living in this country who could leave, some a thousand, some five thousand, and some ten, twenty, fifty or a hundred thousand dollars to some benevolent object. There are a hundred brethren in Illinois who could will a thousand dollars each to Abingdon College, and another hundred who could do the same thing for Eureka College just as easily as not to do it. Who could estimate the good that would be thus accomplished for all time to come? A man of wealth may, and most of them do, leave their estates to their children. In a majority of cases it does more harm than good. In a great many cases wealth left to children is a curse to them. Those young men who receive fortunes from their parents seldom do the world much good. They generally die poor.—They waste the wealth heaped upon them and destroy their souls in doing it. A good literary, business and religious education, with habits of industry is the best legacy a parent can leave to his child. It is better than millions of money. Our wealthy brethren—and there are many of them now—had far better bequeath their extra thousands to the Lord, than to curse their children for time and eternity by giving them more than enough. Can a man whose labors the Lord has blessed, when he is done with his estate, and is just about to lay his body down in the grave, be just before God, and give no part of it to the Lord?

Rich brother, when you make your will, remember the poor, remember the orphan, remember the mission-

any cause, 'remember our colleges, remember the church.

Can the will of a wealthy man who forgets or neglects these, be said to be a Christian will?

J. C. R.

Farewell.

How many painful emotions cluster around, and fill our hearts with melancholy thoughts whenever we repeat the solemn word, *Farewell!* How many reminiscences, too, of by-gone days appear once more in panoramic view before our wondering vision. We think of the past—the thrilling associations of former times, which are ever crowding into memory, and of the many times we have bade our friends farewell, and that, too, for the last time while in the chamber of death. Oh, what tears were shed; what lamentations were made; how the heart melted in grief! Can those seasons of bitter anguish be ever forgotten? Shall they ever be erased from memory? Could that sorrowful word pass from recollection? No, never, for we hear it often. It is inscribed upon the fleeting things of time in characters too legibly written to be misapprehended. 'Tis heard in the gentle breeze and in the howling storm—in the deep-toned thunder and in the earthquake's shock—in the blackness of night and in the beauty of noonday. How, then, could we forget it? It would certainly be impossible. And even the very thought of it should inspire

us to prepare for that blissful land where we shall have no occasion to bid our friends a long, a last farewell.

We are here in a land of sin and sorrow, and at all times we should be ready and willing to take our departure from all those that are near and dear to us, for in the best and truest sense we have no home on earth. This world is but our temporary abiding place. Soon we will be compelled to leave our present habitation, and take our final exit to that country lying beyond the river of death. Shall we not, then, strive to be always ready, that when our last hour shall come, we may bid farewell to earth, the land of the curse, and all her tenantry, without a murmur or a sigh, and take leave for that land of uncreated light? Passing through the first heaven, we exclaim, farewell! Onward we pass through the planets, suns and systems which stretch far beyond the reach of thought, and shout a long, a last farewell! Heaven is our home, *Farewell!*

W. K. BURR.

Ameliasburg, Ont.

Regeneration is the true characteristic fruit of the gospel. Till that is realized the gospel has not attained its end. The man who hears but does not believe—who accepts the word of Christ as true, but does not yield obedience to its commands—is still without; he does not see the kingdom, much less enter it.

The Departing Year.

BY AARON PRINCE ATEK.

With footsteps faint thou fadest out, Old
Year,

From human presence as we mortals
gaze,

And sadly shed in love for thee one tear,
A tribute grateful for thy glad some
days.

Shall we not venerate thy form, Old
Year,

All bowed beneath the weight of days
gone by ?

And, too, thy name in after years revere,
As for thy unforgotten joys we sigh ?

Our blessings on thy hoary head, Old
Year,

For thou with open hand hast show-
ered thine

On us, and gladdened pathways dark and
drear ;

On thee be earnest benedictions mine !

Amid the darkly gathering gloom, Old
Year,

That shuts thee out from wistful hu-
man sight,

What spectre forms of murdered hours
appear,

Awaiting now thy near eternal flight !

Aye, take these ghostly shadows dire, Old
Year,

To where secure the unreturning Past
Permission gives their ghostly forms to
rear

No more on mortal path, or shadows
cast.

Forgotten be the misspent days, Old
Year ;

By Lethæan draughts may memory
ne'er retain

How golden moments flitting bright and
clear

Sought recognition from us, all in vain.

Remembered be the hours of Love, Old
Year,

When all the angel that within us
dwells

Intently opened each tale of woe to hear,
As some poor waif its mournful story
tells.

Within thy trembling hands we know,
Old Year,

Thou bearest tablets to the dark un-
known ;

Shall we meet deeds thereon in paling
fear,

Confronting them before the Golden
Throne ?

Abingdon, Ill.

What is Apostolic Precedent ?

Should Christians be expected to copy the lives of the apostles ? With the proper limitations and restrictions, we say yes. But to draw the line that separates them and us, is the difficulty. Many have supposed that they should be copied in all they did. Hence the necessity of miracles, now, as then. The Mormons think the church must continue to have twelve apostles, empowered to work miracles as well as those whom the Savior appointed. Catholics and Episcopalians imagine that the apostles have been succeeded in office by the hierarchy of their churches. And in this conclusion they are followed more or less closely, by nearly all of the Protestant sects. They, supposing that if we are unable to trace our ordination back to the apostles, that our church identity is lost, and the validity of our baptism is gone. I have no time to waste with these errorists. To show the false logic

of these churches were an easy task but not a profitable one.

But we come nearer home, and ask, in what respects are we to be governed by apostolic precedent? We can not conclude that we may assume to be ambassadors of Christ, though many of the clergy of the day do; we cannot perform miracles, though the apostles were the ambassadors of Christ, and hence were endowed with miraculous power to sustain their claims to a divine mission. We can not assemble together as they did and settle any question by an epistle, as they did. In short, any thing that they did as apostles, and not simply as Christians, are no guides for us. What they did as Christians, may be done by us, under like circumstances, provided they did not condemn the deed themselves.

But of this we may remark that, their being apostles does not necessarily perfect their characters.

My brother, read the rest of the article before you take out your ink and paper for a tilt. I mean to say that apostles might do things that were not right then for them to do, either as apostles or simply as Christians. They might even be mistaken in their conclusions. That I am right in these things, is evident from the fact that Peter was to be blamed once for eating with Gentiles, when there were no Jewish brethren present and when they of the circumcision came down, withdrawing himself. And because of this dissembling, Paul withstood him to the face. And Paul himself thought that the Jews at Jerusalem

would hear him in defense of the Christian Religion, but was mistaken. The apostles, all of them, at one time thought that the Gentiles had no right to the Gospel, but were taught better by Peter being sent to the house of Cornelius.

What the apostles did, and approved of themselves by inspiration, was proper to be done. And if they did it as Christians only and not from apostolic authority, may be copied by us, under like circumstances. Some things they did were merely circumstantial, and, though they are proper, are not binding on any one else. Paul was at liberty, either as a Christian only, or even an apostle, to have a wife, yet it was not expedient. Many times he traveled on foot when it would have been just as lawful for him to ride, if an opportunity had been offered. But when they gave directions concerning Christian behavior, it was because the Lord intended us to have these things and keep them.

D. R. D.

A New Congregation.

I have just returned from a protracted effort of two weeks at Maquon, Knox county, Ill., sixteen miles south-east of Galesburg, on the Peoria & Burlington railroad. Maquon has for many years enjoyed the unenviable reputation of being the hardest place in all this section of country. Though quite a respectable place in size and rather venerable in age, it has never afforded a church house. It has a

dancing hall, several dram shops and billiard saloons and a race track hard-by. I never before visited a town of its size that contained so much infidelity. Its prevailing form is Spiritualism, now, happily for the town, on the decline. The Methodists have been trying to maintain an organization there, but evidently without much success. I sent an appointment to an acquaintance of mine living there, for the fourth Lord's Day in last June, and on Saturday evening before. I filled the appointment, had good audiences and so great was the interest manifested by the citizens of the place that Dr. Dunlap jr., a brother who had recently moved there, circulated a subscription paper among them, and a few liberal brethren in the country near, and in a short time raised enough means to employ me to visit them once a month for a year. I preached for them in July and August, and in consequence of my tour to Missouri, and other causes, did not visit them in September or October. On Wednesday before the fourth Lord's Day in November I commenced a protracted meeting there. I preached of evenings to an increasing audience until the evening of Lord's Day, which was the regular semi-monthly appointment for the Methodist preacher, Mr. Miller, a man of more brawn than brain, and more passion than prudence, whose greatest sin, perhaps, is the sin of ignorance in reference to the word of God. His theme was "experimental religion," and mercilessly did he lash those people who believe only in "theo-

retical knowledge." He warned the people against the uncertainty of the "mere word," and told them that the soul needed a "personal altercation" with the Holy Ghost to be conscious of its acceptance with God. This "theoretical people" believed that the "holy Sabbath" was done away with and he sometimes thought they would be glad if another commandment was abolished, viz: "Thou shalt not steal." This and much more like it, was vociferously declaimed, amid the most violent gesticulations of arms and contortions of countenance. When he "got through" he dismissed the audience. I called their attention, told them I thought the cause of truth demanded that I should reply to what they had heard, and asked those who desired to remain to be seated. They all sat down and I gave his discourse such a review as I thought it deserved, and was about to dismiss the audience, when he desired to make some further remarks. It was soon discovered that he had none to make concerning the points at issue. He then made an effort to break up the audience by a great laugh. I succeeded in restoring order, and dismissed the congregation properly. The occasion afforded me an opportunity to correct some erroneous impressions and resulted in good. On the next evening we commenced taking the confessions of persons, which continued through the week. On Saturday evening following, nine ladies came forward and made the good confession. The appointment was made to attend to their baptism

in Spoon river, about one mile and a half from town, on Lord's Day following, immediately after the forenoon services. The day was mild and beautiful as the early autumn. I never witnessed so large a gathering at the river side before, on an occasion of baptism. It was estimated that there were five or six hundred persons present. Before attending to the baptism I made some remarks to the people, comparing the present scene with one that transpired over eighteen centuries ago, when

"In Jordan's banks the Baptist stood,
Immerging the disciples of the Jews,"

that flocked to him from Jerusalem and all Judea. When the Son of the Most High ratified the institution by submitting to it himself, and was acknowledged by his Father.

In the conclusion of my remarks I gave an invitation, and four persons stepped out of the vast throng, and standing on the bank of the stream, under the blue vault of heaven, confessed the name of Jesus, the Immanuel, who was owned by his Father on the occasion referred to.

Twelve persons were then solemnly buried with Christ in baptism, and raised to walk in newness of life, thus showing forth the burial and resurrection of Christ. The best order prevailed while attending to this duty.

On Sunday evening at four o'clock we met for the purpose of organizing. After a short discourse on the subject, those desiring to enter the new organization were requested to seat themselves together. Their names were then taken, and they

proceeded to nominate and elect two brethren to temporarily watch over them until such time as they are prepared to select their permanent officers, who will be scripturally ordained and set apart for their work.

Brethren Dr. G. W. Dunlap, jr. and A. M. Maple were the persons selected to look after the interests of the congregation, taking temporary oversight thereof. They are both good, pious men, and, I doubt not, will, with God's blessings, satisfactorily and profitably perform the duties assigned them. After which, we sang

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

While singing these soul stirring lines, the brethren and sisters extended to each other the hand of Christian love and fellowship with overflowing eyes and hearts. A happier band of Christians we will perhaps never see, until we shall behold the glorified throng of the redeemed as they enter into the possession of their heavenly inheritance. God bless them, shield them, strengthen and establish them!

On Lord's Day evening the large sized school house in which we preached could not accommodate the multitude that assembled. Many remained outside by the windows. We took the confession of two young ladies—one of whom indicated her desire to confess the Savior by rising to her feet when the audience was seated, as the house was so crowded she could

not come forward. We took her confession from where she stood.— On the next day (Monday) we baptized them, and on Monday night preached a discourse to the converts concerning the duties growing out of their new relation. Five others were then received into the fellowship of the church, making the congregation number forty-one. What a grand result for less than two week's labor! Forty-one souls gathered together on the foundation of Jesus Christ and his apostles.— Twenty-one of these were immersed. One other made confession, who yet to be baptized. Twelve, I believe, were from the Methodists, some from the Baptists (it is due to the Baptists to state that these were all there were there), one had been a Presbyterian, some United Brethren and one or two were recovered from the snares of Spiritualism and infidelity. They are now all *Christians*, nothing more—nothing less.

The Methodists in the town gave us no opposition, but assisted us rather. The few that did not come out with us, even, seemed to be rejoiced at the success of the meeting, and some of them assisted us very much. They nearly all admit the correctness of our position, and, I have but little doubt, will come into the organization before long.

I am to visit the congregation once a month. I want to request of our preaching brethren to give them a call when they can and encourage and teach them. *Maquon must be held by the King's forces.* It must be the basis of other aggressive movements in that quarter.

The church is to meet regularly every Lord's Day to break the loaf and engage in such other devotions as they can.

The friends in Maquon will please accept our thanks for the kindest treatment received at their hands. To brother and sister Dunlap, especially, with whom we had a pleasant and agreeable home, do we tender our warmest thanks.

The next day, before we left, accompanied by Dr. Dunlap, we visited most of the members living in town, nearly all of whom subscribed for the *Ecno*, by means of which I will visit them twice a month—once in person, once per *Ecno*.

A great change has come over Maquon. Its future is brighter than ever before. With a congregation that will exert a healthy moral influence in the community, the town will be increased, property enhanced in value, the general peace and prosperity of the people secured, and a community rescued from the soul-dwarfing tendencies of Spiritualism and infidelity.

For all of which let us
 "Praise God, from whom all blessings
 flow."

J. H. G.

The Fellowship.

The term fellowship, is one of frequent occurrence in the New Testament, and one of much importance. It is a word of ancient coinage, and does not convey to the minds of the moderns, the whole of its original meaning. The original

word is *koinonia*, and is rendered: "Fellowship," "distribution," "communion" and "communicate." Webster defines it thus: "Companionship," "association," "combination," "confederacy," "joint interest," "partnership." These definitions are clear and pointed.

Partnership, more fully, perhaps, expresses the original idea, and is the term we prefer, being more modern and more generally in use. The apostle John says: "That which we have seen and heard declare we unto you, that you also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ.—(1 John, i: 3.) From this we gather and state the following: The kingdom of heaven is a divine Association or copartnership. At its head stands the divine Father, who sent the Son, and he executed the work given him to do, and went back to heaven, after which the Holy Spirit was sent down to qualify the Apostles for the work assigned them, they having been previously chosen by the Lord Jesus.—We may say, this copartnership began its work of grace on humanity on the first Pentecost succeeding the Lord's triumph over death. True, we may regard the "one hundred and twenty" as forming a part of the Association. This was the inauguration of "mercy's gentle sign"—a new order of things, contemplating nothing less than the redemption of all who heartily enter the divine organization,—comply with the articles of confederation. These all become "fellowcitizens

with the saints and of the household of God."

Into this Association, the penitent believer enters by baptism; "For by one spirit are we all baptized into one body." This one body is the body of Christ—"his body the church." Each believer thus entering, is at once a partner—a joint partner with all the members of the firm, body, or association, to the promotion of the interests of which, all the energy of its members, collectively and individually, must be given; "for we are not our own, we have been bought with a price, even the precious blood of Christ."

In all joint partnerships in this world, for prosecuting business of any kind, it is expected that all diligence will be given by all the members of the firm, to advance the common interest. This all must in justice do. No one dare devote his time, talents or energy to any private enterprise, in which he alone is interested. This would wrong his co-partners. His powers are pledged to the interests of the association, and when not so exerted, a solemn pledge is broken, the association is defrauded and sin lieth at the door.

Now, all that can be truly said of an earthly firm and its members in these respects, can be said of Christ's kingdom and its members. Every one entering the church, is in duty bound to bear his just proportion of the expense and labor incurred in advancing the interests of the same. A citizen of the State, that hides his property and makes a false return, to avoid the payment of his

just proportion of tax to support his government, is both a liar and a thief, and so all men of any sense of honor, regard him. How much better is he who refuses to pay, according to his ability, in sustaining the cause for which Jesus died in agony on the cross? May we not say: He is much worse. In the former case, the civil government is defrauded; in the latter, God is robbed, and the other members of the church are cheated by the robber.

We doubt not that at the great day, thousands who had hoped for heaven, will be turned off on the left hand on account of their covetousness and illiberality while on earth. These should not be retained in the church, after the impossibility of educating them up to the divine standard, has been demonstrated. The example of such men is injurious, and their presence is corrupting—liable to spread like a deadly contagion, till the pestilence destroys the congregation.

The inculcation of a holier life and more Christian liberality, is a work to which all our teachers and preachers should devote themselves, in the fear of God, and in the hope of saving from certain ruin, all who can be induced to heed the lesson. God will accept no service if Mammon is to have a share. All or none, is the condition of acceptance. Let all think, resolve, and do better.

E. L. C.

The Union Movement.

The Christians or Disciples in Ohio, in their last State Convention, appointed a committee to bear friendly greetings to the Baptist Ohio State Association. The committee tendered the Christian greetings of the Ohio Christians to the Association, and presented several points of agreement between them. This overture of friendly feeling was kindly reciprocated by the Ohio Baptists and a better state of feeling is already discoverable between the Disciples of Christ and Baptists.— This exchange of friendly feeling has excited much interest in religious circles and elicited various comments by various papers. While some of the papers in their notices of this movement exhibit some party feeling and sectarian bitterness, it is a matter of rejoicing that most of them speak favorably of the move and regard it as the precursor of a grander result than the destruction of animosity between these two bodies of Christians—even their complete union in one harmonious, co-operative body, wearing Christ's name and governed by his law.— While it is true that as yet no proposition has been made by either body looking directly to their *organic* union, yet the step taken is a necessary step and the *first* step in that direction.

The "cessation of hostilities" is an absolute necessity to that calm and deliberate thought and action that will be likely to result in that union for which our Savior prayed. It is to be hoped that the example will

Remember thy Creator in the days of thy youth.

prove contagious. Let not this friendly feeling between Baptists and Disciples be confined to Ohio. Let the feeling be universal. Of course we mean no compromise of truth, no surrender of one single bible fact, command or promise; but only to look more at our points of agreement, and reconsider carefully, prayerfully and in the spirit of our Master, our points of difference. Have we not overlooked the former and magnified the latter? Not that there are no points of difference. There are. But have we not been too much disposed to regard our differences as a gulf like that which separated the rich man and Lazarus? Is there a man on this earth that will undertake to furnish a scriptural reason why all baptized believers should not fraternize as members of the "one body?"—I think not, in view of the following passages:

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."—John xvii-20, 21.

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment; for it hath been declared to me of you my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul?"—1st. Cor. I. 10-13.

We present these old passages of scripture just now with the hope that they may possess a *new interest* and a *new force* as our minds are now occupied with the practical solution of the problem of Christian Union. The reader will observe that in the above quotation from our Lord's prayer, the following questions are settled:

1. For whom did Christ pray?

"Neither pray I for these alone but for them also which shall believe on me through their word."

2. For *what* did he pray?

"That they all may be one."

3. For what *kind* of oneness did he pray?

"As thou, Father, art in me and I in thee." * * * "That they may be one even as we are one."

We are to be one then in the same sense that Jesus and his Father are one—that is, one in the work to be accomplished, and one in the means employed to accomplish that work. One in heart and one in action.

4. To what end did this union look?

"That the world may believe that thou hast sent me."

How any one who loves him that thus prayed, can find it in his heart to oppose a movement in the direction of the fulfillment of this prayer, is something I do not understand. It has been suggested by some that we are not the ones to make a move in the matter of union. Why not? Have we not advocated the union of Christians more than all other religious bodies put together? Is the fact that we have been the first to

preach union a reason why we should be the last to *practice* it! But upon what ground is it said that the Baptists, and not us, should first make a move towards union? I presume that persons so thinking and arguing would give as a reason, that Baptists are in the wrong—that they are to blame for our not being united now. Suppose we grant that, does it follow that therefore we ought not to move in this matter until Baptists do? Let us apply that logic to the unconverted and see what course Christians should pursue towards them. Those who live in this country and who have heard the gospel all their lives are certainly to blame for not being Christians. Shall Christians, therefore, wait until the unconverted and ungodly feel the importance of becoming Christians and, come to us with propositions looking to that end?

We have none of us been in the habit of so thinking or acting, but have considered it to be the imperative duty of those who were awake to the importance of securing their soul's eternal interests, to urge upon the sinner the necessity of his return to God and to lay down the terms upon which reconciliation with Him may be effected. If it be true then that of all immersionists, we have been the most alive to the necessity for Christian union, it is a good reason why we should be the first to make propositions looking even to the *organic* union of all Christians, and to set an example of charity that comports with our pretensions.

The Echo is committed, without

reserve, to the union of all God's children on the broad and divine basis of his holy word. We hail with heart-felt gladness the indications of a more friendly feeling between us and the Baptists as a precursor of that happy day, when all who have believed on the Lord Jesus Christ with their whole hearts, and, trusting him for salvation, have been buried with him in baptism, shall stand together united heart and hand, and with the glorious banner of the cross unfurled, bearing upon its flying folds the inscription: "JESUS CHRIST AND HIM OFFERED," shall go forth a mighty unflinching host to meet the defiant enemies of our Master and carry the strongholds of error. We need the Baptists, they need us, and God needs us *both* to stand up for his truth against papal corruptions and infidel encroachments, in the mighty struggle through which the church is soon to pass. O! that the spirit of the Master might prompt all our acts in this movement, that it may ultimate in that union between Baptists and Disciples for which Jesus prayed!

J. H. G.

Correction.

Bro. Hopson, of the *Apostolic Times* in a very friendly notice of *The Christian*, says:

It is to be regretted that there are two papers in Missouri. There are two in Cincinnati, two, I think, in Indiana, and two also in Illinois, conducted by our brethren, and presenting somewhat rival claims for patronage and support.

There *are* two papers in Cincinnati and two in Indiana, but if there is any other paper in Illinois published by our brethren, besides the *GOSPEL ECHO* we are not aware of that fact. Since the *Christian Herald*, published at Eureka, was merged into the *Echo*—one year ago last August—the latter has been the only paper published in the interest of Primitive Christianity in the State of Illinois. Bro. Hopson of course, either had not noticed that fact or had forgotten it.

We heartily endorse the following from the same article concerning the propriety of each State that is able, having its State paper:

I have been for years committed in writing to the opinion that the local interests of the cause in every State demanded for their full furtherance a State paper, and that where the churches in it had a numerical and reading membership that would justify the movement, the publication of the paper, should at once be initiated. Experience has demonstrated that it requires quite a large membership to support even one. When this patronage—an absolute necessity to the support of one paper—is appealed to for the support of two, in nine cases out of ten the one or the other of these rival claimants for maintenance, must perish for the want of that sustenance that is essential to the preservation of newspaper life and health.

No one, I think, who has any proper appreciation of the cause of Christ in Illinois, can deny that our local interests demand the publication of a home paper. We have a brotherhood of from forty to fifty thousand in this State, of as much general intelligence as can be found

anywhere, and possessing more wealth, perhaps, than the brethren of any other State in the union. We have immense resources and facilities for doing good. Illinois is and is destined to be the granary of the United States. Its soil is unsurpassed. As an agricultural region, it is without a rival. The State is a net-work of railroads. Think you that we can do without a paper here to assist in turning this wealth into the proper channel, and to foster and support our missionary and educational interests? One that so thinks certainly has never opened his heart to take in the great work that is to be done in this state. We commence the work of the new year with the determination to make our magazine more worthy than ever before, of the great State of Illinois and the noble cause we plead. Let every brother and sister who thinks we need a good paper in this State, do something to sustain such a paper. We offer in another place a handsome prize for small clubs. This will afford a good opportunity for any one feeling an interest in having a good paper in this State, well sustained, to manifest that interest.

Who is interested? We shall see!
J. H. G.

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Things that Look Well or do Not.

It does not look well for the sons of the members of the church, between the ages of twelve and twen-

ty years, after having come into the Lord's house, to get up and walk out just after the preacher commences his discourse. In some neighborhoods I never see anything of the kind. In others it is repeated by the same boys at every discourse. I, some time since, visited a certain congregation consisting of some two hundred members. I preached ten or twelve discourses. There were about a dozen young men in stature, I will not say what in deportment, who always stayed in the yard until after I commenced my discourse. Then they would come in with heavy tread, walking the entire length of the uncarpeted aisles (the pulpit being between the doors,) before they would find a seat. They would remain seated ten or fifteen minutes, and then commence going out, two at a time, with the same stately tramp of heavy boots. I learned that some of these youths were the sons of prominent members of the church. There are a good many neighborhoods where the the same thing is acted out with less sham pomp and on a smaller scale. Query—Do those fathers and mothers bring up their sons "in the nurture and admonition of the Lord?"

It does look well to see father and mother and sons and daughters come to the church in good time and take seats together and remain quiet until the congregation is adjourned.

2. It does not look well to put the wine for the Lord's Supper on the table in a brandy bottle. I remember once in my life seeing the wine come on the table in a large

glass bottle with a long neck. The brother who presided took this bottle by its long neck, and held it up before the audience, and returned thanks in that position. He then poured the wine *not* into cups, but into regular wine glasses, such as were then used in drinking saloons. I will never forget the (to me) disgusting sound, "chug, chug, chug," with which the wine struggled with the air as it passed through that long neck into those wine glasses. The whole scene was well calculated to excite thoughts, in the minds of many, entirely foreign to the solemn scene enacted on Calvary.

In my travels I yet quite frequently encounter the glass bottle and glass tumblers on the Lord's Table. It does not look well, brethren. Any church in Illinois is able to procure a decent metallie "Communion Service," consisting of a modest, comely vessel for the wine, two plates and two cups of the same material. These on the table with a clean, white linen cloth, with the bread, never excite impure thoughts connected with the dram shop.

Let us, brethren, pay some attention to the looks of things. Let us banish bottles and glasses, and everything from the Lord's Table that in any way imitates the trappings of the grog shop.

3. It looks well in a worshipping assembly to see all the members in the same posture in prayer. Let all stand if any stand. Let all kneel if any kneel. I have been pained to see some standing, some kneeling, and some even sitting during the same prayer. It does not look

well. I think either standing or kneeling in prayer proper, but a sitting posture is in my judgment *never* becoming when we are talking to the Lord. I have been disgusted to see young lady members whispering and laughing while the congregation was engaged in prayer. This is shocking, indeed. Young ladies thus acting have no part in the prayer. Their thoughts and their hearts are as far from God on such occasions, as the gay and giddy dancer of the ball room. They forget that the all-seeing eye is at that very moment upon them. Just then, while they, giddy creatures, are desecrating the "sweet hour of prayer," the great God is looking down into their light and thoughtless hearts.

4. It does not look well to see a preacher's lips stained and tanned, and his beard bedaubed with the essence of tobacco. It *is* filthy and looks badly. There are some preachers whose breath and clothing constantly emit the offensive odor of the noxious weed. These things ought not so to be. The minister of Christ is expected to be a pattern for others to imitate.

Do you, my brother preacher, wish the boys to imitate you in carrying a pocket full of tobacco and a huge pipe everywhere you go?

Do you know, my good brother, that you make yourself disgusting to many of the sick that it is your duty to visit and comfort and cheer. Yet by poisoning your breath and making a smokestack of your nose, you make your very presence disgusting to them. The preacher of

Christ ought to be a good man, and surely he ought to be a *clean man*. His very breath ought to be sweet, which it *never is* while it emits the foul stench of tobacco. *It does not look well!*
J. C. R.

Christ Needed Among the Germans.

We have in this country an immense German population. This element in American society is rapidly on the increase. There are tens of thousands of Germans in this country who can neither speak nor understand the English language well enough to learn the way of salvation by hearing us preach in *our* tongue.

This large German element in our population is, as a whole, very irreligious and alarmingly infidel. They do not believe the Bible to be the word of God. They are making sad havoc of morality and temperance among all classes in our cities and larger towns. They have little or no regard for the Lord's Day, only as a day of sport, beer-drinking and carousal. Their beer-gardens are corrupting the morals, vitiating the tastes, besotting the appetites, and destroying the bodies of the youth of our country. This beer and whisky drinking class is augmenting from three sources, from natural increase, from European emigration, and from our own American youth drawn into it by these beer-gardens open and in full blast on the Lord's Day. Christ is not among this people as is abund-

antly shown by the life they lead. They are cut loose from their old moorings in their native land, and have taken up their abode where all the preaching of the gospel is done in a language that they do not understand. They are an educated people so far as the literature and philosophy of their native country is concerned.

Already the seeds of skepticism, deism and Atheism have been sown in their hearts in their native land. Here their reading is all of the same kind not being able to read in our language readily.

Notwithstanding all this, these people have many good traits of character. They are no worse than others would be under similar circumstances.

Can they be reformed? Can they be christianized? Can they be converted to Christ? Can they be fitted and adorned for the Master's use? Can they be polished and made gems for the world above? I believe that many of them can be redeemed from their faults and made pillars in the church. They are a sturdy race, possessed of a good degree of firmness, and once converted to Christ, would be steadfast in the faith.

Wherever any of them have had an opportunity of hearing the gospel in its primitive simplicity, they have been as ready to receive it as others. And, wherever I have found one that has received Christ, I have found a faithful brother in the Lord.

Ought there not to be an effort made to convert these Germans to

the primitive faith? Every brother *must* say yes. In my judgment we will never be able to save many of the present generation of these, our adopted fellow citizens, unless we make provision to have the old gospel preached to them in the German language. The Holy Scriptures are already in their tongue.—The work of translation is already done to our hands. There are two necessities to be supplied in order to begin and prosecute the work.

1. Men qualified to preach Christ in German.

2. Money with which to furnish them with food and raiment while they do the work of evangelizing among these people.

The qualifications necessary for a missionary among the Germans include all the ordinary qualities of a Christian preacher, with the addition of the ability to speak German fluently, and an ardent desire to preach the gospel to *that* people.

I know of one such man. He ought to be allowed to engage in that work at once. He speaks German with great ease—has preached some to the Germans in one of our cities—has been kindly received by them. They would hear him gladly. He has a burning desire to be an instrument in the hands of the Lord in saving that people.

Let us, brethren, hurry up the missionary work. Let us fill up the treasury of the General Board at Cincinnati. Then let the Board set that good brother to work. Let him preach the unsearchable riches of Christ to that race. The following good results would ensue:

1. Converts to the Lord would reward the first labor. Congregations would very soon spring up among them.

2. These congregations would very soon become self-sustaining.—Preachers would rise up among the members of these churches. These German preachers, filled with the love of God and fired with missionary zeal, would rapidly spread the old Jerusalem gospel among their fellow-countrymen on this continent.

These would be the very men to send back to Germany itself, to tell the story of the cross in the "fatherland." These would be the men to free the minds of their fellow-countrymen from the blighting influence of Rationalism, Materialistic Philosophy and Infidelity, and give them instead of these isms the simple story of Calvary as *the* power and the *only* power that God ever has or ever will put forth to save the poor sinner.

Will not our brethren arouse themselves to the importance of these things? These people are here. We have the gospel. The responsibility of giving it to them in its simplicity and purity is upon us, and we cannot dodge it. We must either meet the issue like men, or make up our minds to meet the charge of unfaithfulness at the "Day of Judgment." J. C. R.

Now is the very time for the friends of the Echo to work for it. Do your neighbors good by getting them to subscribe for and read the Echo. Send in your clubs.

For the GOSPEL ECHO.

On the Golden Shore.

BY AARON PRINCE ATEN.

A beautiful form on the radiant shore,
That has passed o'er the billows dark,
Lost only to sight and gone over before
In the care of the seraphs that silently bore
The soul in their sheltering ark.

A glorified face with its heavenly grace,
That turns with its rapturous sight,
To scan in its beauty the glorious place,
And the infinite love and compassion to trace,
Of the King on the throne of his light.

A hand that the palm of its victory bears,
And beckons me over the way;
That strikes the sweet harpings to heavenly airs,
And in wavings of welcome eternally shares.

Feet that once trod o'er a wearisome way
Shod by the Evangel of peace;
That through the the sweet valleys Elysian, stray,
And press the gold pavements through infinite day,
Nor ever in weariness cease.

A voice whose harmonious melodies flow
As sweet as a vesper chime;
A voice that we heard in the days long ago
Of life's young dream, and we loved it so,
But it floated away from Time.

Ah, these are the beautiful visions that rise
On the photosphere floating above,
Like mirrorings grand in the blue of the skies,
That will change to the real when earthly eyes
Shall know of the heavenly love.

Abingdon, Ill

FAMILY CIRCLE.

Fireside Chat.

Dear little readers of the *Keno*: If you will allow me to intrude into the privacy of your home-circle for a little while, I will sit with you around your cheerful fire and tell you some things that are in my heart. You see at the top of this page these words, FAMILY CIRCLE. We mean by that, that we are going to talk to you *home* in the *Keno*.

Under this heading we want to talk so as the *whole family circle*, large and small, can understand us. We must not neglect the little boys and girls. The Savior loved little children and took them in his arms and blessed them. He also said to one of his disciples, (Peter) "feed my lambs." We want to feed our little "lambs" of the *Keno* flock, so they may grow up to be good men and women. Do you think the Savior wanted Peter to feed little boys and girls, bread and meat and such food as you have on your tables? Oh, no. What then? Little boys and girls have minds and hearts. They are not fed on that kind of food.— But they can eat. Do you laugh at that? It is true. When you are reading a book or paper your mind is eating its kind of food. If you read and understand a *good* book, your mind is eating good food. But if you read a *bad* book then your mind is having bad food.— When you read about Jesus—how he loved you, and how much he has done for you—this sinks into your heart and you love him. This is food for your heart.— We will feed you good healthy food, only.

If I should come to your home to spend the evening with you in your cozy

family circle, I would talk some to you and some to your parents. So in our "Family Circle" in the *Keno*. We will talk some to your parents and some to you.

By the time you read this, Christmas and New Year's days are both to pass. Your parents will make you nice presents, no doubt. For these you will thank them if you are good children. But do you know that God has given to the world the greatest Christmas gift that it ever received? If any of our little readers can tell what this gift was, and will write to us, we will put their answers in the next number of the *Keno*.

I hope you will all try to be good boys and girls and learn all you can during this year. Try to make your parents happy—your playmates happy—everybody around you happy—and you will be happy and loved by all.

As I shall write to you often I will now bid you all good bye!

J. H. G.

My Birth Day.

This morning awakens strange emotions in my soul. This, Dec. 15th, 1870, is my forty-fifth birth day. This morning memory carries me back to the scenes of my early childhood. Oh! what sad, yet what pleasant reminiscences go flitting through my mind. This morning, memory insists on painting in living colors, that I see as if *before* my eyes, the winding river, on whose margin I used to play. The lofty hills, the rugged cliffs, the beautiful cedars, the primeval cane that

still lingered along that river, the lofty forest—all rise up before me now, and it seems but yesterday that I was a little child.

I see at this moment the exact image—to me so very beautiful—of my youthful mother. It seems to me that I almost hear the silvery notes of her musical voice. By her side memory paints the tall, erect and manly figure of my father, then a young man. That best of mothers never grow old. While yet young and beautiful she hid adieu to earth—Oh, how well I remember, when a lad of only twelve summers, weeping, sadly weeping, at her grave. Memory hurries me along from my mother's grave over a period of thirty years, and I stand at the grave of my father, who had become an old man. I feel thankful that I can say that I have not yet forgotten the lessons of that saddest mother, and that best of fathers. I shall see that father and mother beyond "the rolling river." They will be young and beautiful then, and will so remain forever. Memory, swifter than the telegraph, is playing strange freaks with me this December morning. I am back on the sunny banks of that river again, playing with my little brother and sisters. How soon that brother became a man, a good man, too, but how soon again I stood with his broken-hearted wife and orphan little ones at his cold, damp grave. I shall see that beloved brother again. I aspire to tread the golden streets of the celestial city with him. Should his children, now in a distant State see these lines, let their father's brother say to them: do as your father did. "Remember now thy Creator in the days of thy youth."

Those little sisters all yet live; they are all wives and mothers now. Years have passed since I have seen any of them—we have not seen each other's faces since we took the parting hand at the grave of our father. My dear sisters, you may never see me more on earth, but you will read these lines; let me say to you now, while my heart throbs with emotions too

deep for utterance and my eyes are blinded with tears, never forsake the Savior, never abandon your Christian profession. "Bring up your children in the nurture and admonition of the Lord," so that when you are gone they may call you blessed. When you pray, remember your brother that he may be faithful to the end. If we meet no more on earth, let us meet in heaven where there will be no more parting.

It seems but yesterday that I was a little boy, astride a horse, on a sack of grain, going to the mill. That was the "primitive" method of milling in that country. Short as the time now seems, it has been long enough for the mill to disappear. "That mill has gone to decay." Scarcely is there left one stone upon another. Where are my playmates? Echo answers, where? Many of them, whether prepared or unprepared, have gone to the world, yet, to its unseen. Only a small remnant is left. Forty-five years of my poor life are already past. Yet how much work there is yet for me to do! Much more than half my days on earth are already swept, by Time's ever-rolling stream, into the past, never to be recalled. Crushing thought! I feel its weight upon my heart this morning. Only a few of those fleeting years that seem so short as I look back, have yet to glide swiftly by, and my face will be seen and my voice heard on earth no more.

Reader, look back and see how short life is. Look forward and see how near death is. Realize the magnitude of the work yet to be done, only a few—perhaps none—birth days will we have on earth. In a little while, we, dear reader, *you and I* will have to close our eyes on this world and launch our frail barks on death's dark, turbid river. If Jesus be our friend and brother, the chilly waters of the cold river will not hurt us. We will outride its surging billows, and safely land on the eternal shore and "live forever" in "that sun-bright clime" where birth days will never cease to return.

J. C. R.

1870.

Ere these lines shall have met the eye of the reader, another volume in life's history will have been completed. The year 1870 has hurried by on the swift-footed moments, but not without having strewn along its path many startling events to enrich the historian's page.—What a grand, and memorable year 1870 will be when looked back upon through the historic lens from the heights of succeeding centuries.

Few years have been permitted to compass more events calculated to shape the world's destiny than the one which closes the seventh decade of the present century. It was in 1870 that the papacy reached the climax of human absurdity and folly, and in convention assembled, declared that frail old bachelor on the Tiber, infallible. In all time to come 1870 will have the honor of being the year in which the Pope *became* infallible, or the year in which the Romish church *discovered* his infallibility, or else the year in which the church, having always known him to be infallible, thought it necessary to pass a public decree to that effect lest the *people* might not find it out.

In either case the event is note-worthy as an illustration of how far men can depart from the spirit and teachings of Christ and still claim to be Christians.—The "mother of harlots" is ripe for destruction and the work soon commences. On the next day after the blasphemous dogma of papal infallibility had passed the Ecumenical council at Rome, war is declared by the Emperor of France, a Catholic nation—against Prussia, a Protestant power. In the exigencies of that war the Catholic Emperor withdraws his forces from the protection of his "Holy Father—the—Pope who, when assailed by the Italian troops, surrenders his temporal power. In view of this calamity which so soon befell "His holiness," how fortunate would it have been had that august conclave of mitred bachelors decreed him *Omnipotent* as well as infallible.

ble! It might be well to have a called session of the council for that purpose. "He that exalteth himself shall be abased."

As another result of the war, the Napoleonic dynasty has been swept out of existence, the French Empire destroyed, and on its ruins a republic has been commenced, at least. Paris, the second city of the world in size and the first in beauty, style and magnificence, is besieged by the Prussian army and is cut off from communication with the outside world except such as can be had by means of balloons.

Spain has exiled queen Isabella and called to her throne a young prince with more liberal ideas. The leaven of republicanism is working in Europe, and thrones are crumbling and autocrats are trembling. The events of 1870 will produce a mighty change in the map of Europe. What their ultimate effect will be on the destiny of Europe and of the world no human mind can now forecast. Certain it is, however, that God is behind thrones, emperors and kings, carrying out his own infinite designs through his own instrumentalities, demonstrating a greater truth than that announced by Galileo, *viz. the political and religious worlds are moving—not backward, but onward.*

Our own country has not been without its events of importance during the past year. Presbyterians have been welding their divided forces and the spirit of union is becoming out-spoken and bold. A movement has been made looking in the direction of union between the Baptists and Disciples. Roman Catholicism having become strong enough in the United States to feel safe in so doing, began during the past year to manifest its old hatred to the Bible by clamoring against its use in the public schools; and in the city of Cincinnati did actually, with the assistance of the infidel element, vote to banish that blessed volume from the public schools of the city.

Nor has the physical world been idle.

Nature seems to be multiplying her prodigies in these latter days. Earthquakes during the past year have been numerous and frightful. Volcanoes have been belching up their molten lava from subterranean regions of fire. Water courses have suddenly outgrown their limits and spread destruction and misery along the adjacent country, deluging farms and cities, and carrying away houses—inmates and all, to submerge them in one common ruin beneath the angry waves.

The Northern heavens have been repeatedly illuminated with broad belts of crimson flame of woe, kindling the wisest and ignorant.

So then, reader, during the year 1870, God has been at work; nations have been at work; the physical elements have been at work; the church has not been idle, and even Satan has been busy. But what have you done? Are you satisfied with your past year's work? Have you improved all the opportunities you had for doing good? How many of us can answer this last question in the affirmative? *Very few*, I dare say. But let us waste no time in vain regrets. The best way to show our sorrow for time mispent, is to improve the *present* while it is ours. Let us treasure up our experience during the past year and carry it with us through the one now before us.

What has been our experience? Has it not been our experience, preachers, that the less we preached theories and the more we preached Jesus, the better success we had in winning souls to Christ?

Has it not been our experience that the closer we clung to the word the more influence our preaching had on the people? Have we not noticed that the more humble and prayerful we were, the better we could preach? Such has been the experience of your humble servant who pens these lines, and I doubt not yours have been the same. Let us profit by this experience.

Brethren, all, what has been your religious experience during the year 1870? Do you say you have not enjoyed your-

selves as well as you desired? Perhaps you may not have been as *faithful* as the Lord desires you to be.

Has it not been your experience, brethren, that the nearer you lived to God the happier you were? Doubtless; and this is the reason you so often sing these beautiful lines:

"Nearer, my God, to thee,

Nearer to thee;

Yet through it all my crown,

That crowneth me."

Have you not also experienced the truth of the proposition, that the nearer we come to doing our whole duty, the nearer we are to God? Certainly; and this is the philosophy of *doing right* in order to *feel right*. Doing right brings us near to God, and living near to God, we are happy.

Now, I know that all our readers, young and old, desire to be happy during this new year. We have just given you an infallible recipe—no more—and leaving done that, we wish all the Echo readers a *very* "happy New Year."

J. H. G.

Keep Warm.

Many a fatal case of dysentery is caused by the want of a woolen undershirt, or an extra blanket at night. The sudden changes of temperature which occur at this season of the year are very trying to the constitution. People with weak lungs quickly feel the effects of them.—Frequently the thermometer falls many degrees within a few hours. Not only the feeble, but the robust and strong persons suffer from such variations of temperature. When the weather grows cold rapidly, the pores of the skin are suddenly closed, and the result frequently is a bad cold, which may hold on all winter, and terminate in consumption or a fatal attack of dysentery, or that dreadful disease, typhoid fever.

There are many ready-made coffins at

at the cabinet-shops and undertakers—little, short, tiny coffins—which are going to be filled up soon by children—some of them as sweet and beautiful as anybody's, as your own; and just think of it, these coffins might be left in their bright homes if only warm shoes and stockings, which keep little feet dry, and warm clothes and woolen blankets, were more plenty.—*Free Methodist*

A Bad Fire.

"Jones, have you heard of the fire that burned up the man's house and lot?"

No, Smith, where was it?"

"Here, in the city.

"What a misfortune! Was it a good house?"

"Yes, a nice house and lot. A good home for any family."

"What a pity! How did the fire take?"

"The man played with fire and thoughtlessly set it himself."

"How silly! Did you say the lot was burned too?"

"Yes, lot and all; all gone slick and clean."

"That is singular. It must have been a terribly hot fire—and then I don't well see how it could burn the lot."

"No it was not a large fire, nor a very hot fire. Indeed it was so small that it attracted but little attention, and did not alarm anybody. The man for whom it did so much mischief saw it all the while and thought it a little matter. A few drops of water would have put it out at any time. In fact, it often went out of itself, and the man lighted it again."

"What for, I should like to know?"

"Oh, he didn't seem to think what harm it was doing. He liked the smell of fire and amused himself with the pretty smoke."

"But how could such a little fire burn up a house and lot? You haven't told me yet."

"It burned a long time—more than twenty years. And though it seemed to consume very slowly, yet it wore away about one hundred and fifty dollars worth every year, till it was all gone."

"I can't quite understand you yet. Tell me where the fire was kindled and all about it."

"Well, then, it was kindled in the end of a cigar! The cigars cost him, he himself told me, twelve and a half dollars a month, or one hundred and fifty dollars a year, and that, in twenty-one years would amount to \$3,150, besides all the interest. Now, the money was worth at least ten per cent., and at that rate it would double about once in seven years. So that the whole sum would be about ten thousand dollars. That would buy a fine house and lot, even in Chicago. It would pay for a large farm in the country. Don't you pity the family of the man who has so slowly burned up their home?"

"Whoigh! I guess now you mean me, for I have smoked for more than twenty years. But I didn't know it cost so much as that. And I haven't any house of my own. Have always rented—thought I was too poor to own a house. And all because I have been burning it up. What a fool I have been!"

"There is still another idea."

"What is that?"

"You may live twenty years longer and burn up another home."

"I see. I ought to leave off smoking."

"Yes, many smokers feel that they ought to leave off."

"But I mean to give up my cigars and quit."

"Yes, I have known many to quit—the same man at least a half a dozen times."

"Friend Smith, I tell you I am determined to quit once and forever, and to break myself completely of the bad habit. I am resolved to put out this fire, never to light it again. I won't burn up another home, that my family so much need, and that I shall need in my old age, and

my children after I am dead and gone."

"Well said, Jones. Now I trust you will. If you are fully resolved you can, though I promise you a severe struggle. If you are not fully set in your purpose, the old habit will be too strong for you, and your second house and lot will vanish in smoke."

The boys had better never set a fire which costs so much, and which, though it might be so easily put out, is yet so likely, if once kindled, to keep burning all their lives.—*Sunday School Scholar*

CAN'T RUB IT OUT.—"Don't write there," said a father to his son, who was writing with a diamond on his window.

"Why not?"

"Because you can't rub it out."

"Did it ever occur to you, my child, that you are daily writing that which you can't rub out?"

You made a cruel speech to your mother the other day. It wrote itself on her loving heart and gave her great pain. It is there now and hurts her every time she thinks of it! You can't rub it out.

You wished a wicked thought one day in the ear of your playmate. It wrote itself on his mind, and led him to do a wicked act. It is there now, you can't rub it out.

All your thoughts, all your words, all your acts, are written in the book of God. The record is a very sad one. You can't rub it out.

Sunny Rooms.

Every woman is wise enough, and careful to secure for her house plants every bit of available sunshine during the cold winter months. Great care is taken to get a southern exposure for them. Indeed, if one can secure no other than a north window for her plants, she has too

much love for these unconscious, inanimate things to keep them at all. She would rather leave them out in the cold to die outright, than to linger out a martyr's existence in the shade.

Folks need sunshine quite as much as plants do. Men and women who have a fair degree of strength and the use of their legs can get out into the world and get a glimpse of the sunshine now and then, and if they choose to do so let them live in rooms with only a northern exposure; but if it is possible, let us secure rooms into which every ray of sunshine that falls may enter, for the little babies who are shut up in the house, invalids who cannot leave their rooms, and aged people who are too infirm to get out of doors. Let us reflect for a moment that these classes of persons, if kept in rooms with only north windows, will suffer just as much from the want of sunshine, as green, growing plants would in the same rooms, and their suffering is of account in proportion as a human being is better than a geranium or a fuchsia.—Everybody knows how a bright, sunny day gladdens every one who is situated so as to enjoy it. Let us make some sacrifices, if need be in order to give the feebler ones their measure of sunshine.—*Laura of Life.*

Cold Bathing.

A recent article in the "*Mother at Home*" advocates for children cold water bathing all the year round as preventive of colds and greatly conducive to health. But cold water, like all other hobbies, may be ridden to excess. Some doctors may recommend it—I do not know how that is—but certainly there are physicians of long experience and high standing who cordially disapprove it, especially for children.

There is little danger, either for adults or children, of too frequent bathings and rubbings, provided tepid or warm water be used; the hot bath, unless taken at

night, does, as most people are aware, open the way for colds; not so, tepid or warm water.

A strong, athletic, stout man, who never knew a day's sickness, may use a cold water bath and enjoy it—perhaps one in ten thousand. But for women and children it is another thing. Scarcely one in fifty thousand can bear it. Unless the system be so vigorous as to cause a glow to follow directly, more harm than good results. From one to four hours afterward, pale, blue, shaky, and thoroughly uncomfortable, is, to say the least a remedy worse than most diseases, and seems in itself a sufficient argument.—**Serious and even fatal results have followed the cold bathing of little children. Better to be prudent! They are of too great value and responsibility to admit of any risk or doubtful practice.—Home Magazine.**

Are You Kind to Your Mother?

What answer can you give to this question, my little boys and girls?

Who nursed you, and took care of you, and watched over you, never grow weary in her love to you, when you were a helpless child? Who kept you from the cold by night, and the heat by day? Who guarded you in health, and comforted you when you were ill?

Who was it that wept when the fever made your skin feel hot, and your pulse beat quick and hard? Who hung over your little bed when you were fretful, and put the cooling drink to your parched lips? Who sang the pretty hymn to please you as you lay on your little bed? Who bore with your childish ways, and was glad when you began to get well, and who carried you into the fresh air to help you recover? Who taught you how to pray and gently helped you to read? Who loves you, and contrives and works, and prays for you every

day you live? Is it not your own dear mother?

Are you kind to your mother? There are many ways in which children can show whether they are kind or not. Do you always obey her and try to please her? When she speaks, are you ready to attend to her voice, do you neglect what she wishes you to do? Do you love to make her glad? Then, dear children, obey your parents in the Lord, for this is well pleasing in His sight. If you do so, when Jesus comes He will say, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven."—*Young Pilgrim.*

Tobacco a Poison.

Dr. Willard Parker, the distinguished Christian physiologist of New York, speaks plainly and strongly concerning tobacco: "That tobacco is a poison is proved beyond a question. It is now many years since my attention was called to the insidious but positively destructive effects of tobacco on the human system. I have seen a great deal of its influence upon those who use it, and work on it, or inhale it. Cigar makers, snuff manufacturers, etc., have even under my care in hospitals and in private practice; and such persons can never recover soon, and in a healthy manner, from any case of injury or fever. They are more apt to die in epidemics, and more prone to apoplexy and paralysis. The same is true also of all who chew or smoke much."

Go YOURSELF.—A man once said to a friend: "I have coaxed and whipped my boys and I can't get them to go to Sunday School. Now what shall I do?" "Go yourself," suggested his friend. He did so. His boys and many others followed him.

For the GOSPEL FIELD
Angels are There.

BY JOHN BUSTON

In the humble cot, away in the wild
 wood;

In proud mansions of the unjust, in
 homes of the good;

Wherever mortals are struggling with
 care,

For good or for evil—angels are there!

E'er in life's battle, on land or on sea,

Whether in hope or in despair we be,
 Pinioning above us, unseen in air,

Pleading our destinies—angels are
 there!

Visit the school-room, or chapel where
 youth

Are quaffing from fountains of wisdom
 and truth;

Wreathing all with bright smiles of the
 innocent fair—

Oh, what a legion of angels are there!

Go enter the chamber where despair and
 death

Are triumphing over hope and health;
 Your sympathies share, in a fond prayer,

Hasten, oh quickly! Death's angel is
 there!

Yes, enter the home where darkness you
 see,

'Tis lost to pleasure and to glee;

Tread softly and gently, speak with a
 care,

You are associated with the angels that
 are there.

Some one has gone to the bright, golden
 shore:

From the cares of life, and weakness of
 flesh evermore;

The reward of the laborer, the welcome
 plaudit to hear;

Amidst the glad songs of the angels
 that are there!

Yes, one less to love, and one less to em-
 brace,

One more departed to a better and a
 brighter place.

One more soldier has finished his warfare,

One more voice is added to the heav-
 enly choir.

Go bow beside yon moss covered grave;

In the hope of immortality your spirit

bathe;

There bow in submission and utter a

prayer,

God is around you, and angels are

there!

"Armies of angels are guarding us all,

Lest in the path of temptation we fall;

Then let us be thankful (and bend to the

rod),

For the goodness, the love and the mer-
 cy of God."

There is a Boy I Can Trust.

We once visited a public school. At recess a little fellow came up and spoke to the teacher. As he turned to go down the platform, the master said, "That is a boy I can trust; he never failed me."—We followed him with our eye, and looked at him as he took his seat after recess. He had a fine, open, manly face. We thought a great deal about the master's remark. What a character had that boy earned. He had already got what would be worth more to him than a fortune. It would be a passport into the best store in the city, and what is better, into the confidence and respect of the whole community. We wonder if the boys know how soon they are rated by other people. Every boy in the neighborhood is known, and opinions are formed of him; he has a character, either favorable or unfavorable. A boy of whom the master can say, "I can trust him, he never failed me," will never want employment. The fidelity, promptness and industry which he shows at school, are in demand everywhere and prized everywhere. He who is faithful in little, will be faithful in much.

Love One Another.

"A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." In this passage we are not requested only, but we are commanded to love our fellow creatures; to entertain for them a feeling of love equal to that bestowed upon us by our Savior. Can you conceive of greater love than that which prompted Him to leave the shining home above and take upon himself our burdens and infirmities? Rich He was and for our sakes became poor; for us He endured the scoffs and jeers of the wicked Jews, and for us poured out His precious life-blood, that we might have eternal life. Each drop as it trickled from His bleeding side proclaimed the immensity of His love for our sinful race, each groan that issued from His dying lips bespoke the magnitude of the sacrifice made for sinful man.

Christ loved, not a few select friends, but all humanity, and for his enemies He gave His life. Then shall not we "Take the pattern He has given and love our enemies; And learn the only way to Heaven through self-denial lies."

We all have a race to run, and for us, who are in the spring time of life the greater part is yet before. Many paths lead out into the field of active life. We must choose one, and though our choice be wisely made, thorns will sometimes spring up amid the flowers and pierce our hearts, clouds that blast our fondest wishes, will sometimes gather over

the brightest horizon. But if we love one another with pure hearts fervently, and endeavor to bear the burdens of our weaker brothers and sisters, many a cloud may be dispelled, and the sting of many a thorn be healed with the balm of loving words from true, and earnest hearts. If we would live the Christian life; if we would prove ourselves valiant soldiers in the army of the Lord, we must work our *work* of faith and labor of love with patience and perseverance, we must strive earnestly to possess that love which thinketh no evil; which suffereth long and is kind, which envieth not, which vaunteth not itself, is not puffed up: and when we have this love in our hearts we will manifest it in our lives. Kind words cost nothing and their value is beyond estimation. Unkind words have cost many of us bitter, bitter pain and sorrow. They furnish food for life-long regrets; and in that Great day they will stand like monuments against us; telling of heartaches which we have caused by unkind, and unloving words and of tears which have been shed because of our indifference. Little do we realize the responsibilities that rest upon us. Little do we know what influence an idle word which we may utter, will have upon our companions: and far less do we realize that we must one day stand before the Judge of judges and give an account for all that we have said and done. Let our actions then be upright and our words kind and gentle as becometh the children of God. Let a vein of love run through our life and then when Death calls us

we can look back upon a race well run, a battle well fought. Friends will rise up and call us blessed and our memories will live in the hearts of those with whom we have associated. In our home in Heaven love reigns supreme, there is nothing but joy and peace and love. May we all be enabled to anchor safely within that harbor, and join in singing the new song with the immortal throng which surround the great white throne.

EMMA J. COOK.

The Tendency to Union.

To the attentive watchman on Zion's Towers, commotion in religious bodies, is almost everywhere discoverable. Not only has the Pope, with all his newly declared infallibility, been dethroned, having lost his temporal power; but good men of all communions are on the look-out for a peaceful harbor, free from partizan strife and intolerance. Many strong minds are awaking to the present unnatural and unscriptural state of religious society. The divisions in the church are destructive of Zion's peace, subversive of the Savior's prayer, and a disgrace to all who desire to perpetuate the anarchy and misrule to-day seen throughout modern christendom.

It is a matter of devout rejoicing, that the edicts of Popes and the deliverances of councils, whether Ecumenical or local, no longer enslave men as they once did. True, some formal respect is yet paid to

them by some; but with the overwhelming majority, the feeling is one of indifference, and with many that of abhorrence. True, many creeds remain unchanged, because, like the farmer with an old plow, they are esteemed as not worth the trouble of repairing. These creeds contain articles of faith, (so called,) which not one in ten of those who live under them, believe, or even know that they exist. The humanly devised church laws, are a dead letter in most cases, and are beginning to be regarded as bonds of factions, rather than as symbols of the faith of the Gospel. It would be death to-day, to any Protestant church, (except the Protestant Episcopal, all the religion of which is contained in the creed and prayer book), should it attempt rigidly to enforce the provisions and requirements of its confession of faith, on its membership. Indeed, this is the very thing, that has multiplied sects so rapidly in the Eighteenth and Nineteenth centuries. Men are beginning to inquire, not "what does the creed say?" or the church require; but *what says God's word?* This is now the battle-cry of thousands of earth's noblest souls, whose spirits yearn for the day when God's people shall be one; forming one grand communion of saints; one "Glorious body, without spot or wrinkle, or any such thing." For this Jesus prayed, and for this every true heart and intelligent mind, in true sympathy with Him, looks and devoutly prays, in the belief and hope of its long desired, and much needed, consummation.

Let us look at the vane on the church steeple, if we would learn the direction of the wind. By this we mean: Let us open our eyes to the active movements and potent agencies at work, to the end of the union of the friends of Jesus. Some men of head and heart, have embarked in the publication of a mammoth weekly, devoted to some kind of *union of sects*. This is, perhaps, not possible—certainly not desirable. The movement shows, however, that there is a restless, dissatisfied spirit abroad, which has an affinity for the good and true of all parties, and this spirit will never cease its efforts till the embattled legions of the Grand army of the cross, can sit down together in one loving family, and all feel at ease, and at home.

The labors of Dr. McCune of Cincinnati, are to the same end. Probably he does not contemplate a universal union; but such is the tendency of his course, and is an augury for good to soon be realized by the suffering saints of the Lord.—

We do not expect the desired result will be reached in the precise way, contemplated by this thinking man. But like the liberty-loving spirit of our fathers, which led to national independence, though not at first designed, so this heaven-descended spirit, now moving on the great deep of human hearts, will never subside—never slumber nor sleep, till the Sanctuary shall be cleansed, and peace secured in a united church, having "one Lord, one faith, one baptism," one body, one Spirit, one Father of all in all

through all and above all.

But the dearest to me, and the most, hopeful symptom of speedy union, is seen in the very much improved tone of our own periodical press, and that of the Baptists, toward each other. Not only this, but other and more formal steps, of a fraternal character, have been actually taken in the State of Ohio, and all parties felt benefited by it. No one supposes an immediate union probable, perhaps not desirable; but if God's hand be in it, no carping sons of discord, on either side, can stay the moving masses, or prevent them from being drawn together, by the omnipotent power, of Christian love. How the soul of the child of God's love, leaps and bounds upward, when this baptism of love and union overwhelms our partizan selfishness, like Israel's foes in the Red sea. May God aid His children in pushing forward the heavenly work of union, peace, love and life, to the glory of His great name, and the good of souls.

— E. L. G.

Cleanliness.

Cleanliness of person promotes health of body, and this in turn naturally begets purity of mind and moral elevation. Such persons are quite as much concerned in having the inner and unseen as tidy and as clean as the outer and the visible; they are pure from principle, not policy.

EDITORS' TABLE.

Premiums Offered.

We are very anxious to at least double our subscription list during the ensuing year. We shall leave no stone unturned to accomplish that desirable end. If we can do this, we shall increase the value of our magazine correspondingly. We can not do this, however, without the assistance of our present subscribers and readers. To induce them to take hold of the work and help us, we offer the following

LIBERAL PREMIUMS.

1 *To every person sending us the names of four new subscribers and eight dollars we will present a neatly bound volume of the Gospel Echo for 1868.*

This volume contains some of the choicest articles in our religious literature and will make a handsome addition to a family library. One brother said of it after reading it: "I would not take five dollars for the volume and do without it."—Others have expressed a very high opinion of it. It would be a splendid book to hand to your neighbor to read.

2. *Any one sending us the names of eight new subscribers and sixteen dollars, will be entitled to a copy of the "Gospel Preacher," a book of*

twenty sermons by Bro. Benjamin Franklin.

This book is too well known and too highly prized to need commendation. Suffice it to say that no book among us is better calculated to disabuse prejudiced minds and give clear views of our great reformatory movement.

3. *Any person sending us the names of twelve new subscribers and twenty four dollars will receive a copy of the "Living Pulpit of the Christian Church," latest edition worth \$3.00. It contains twenty eight discourses from as many eminent preachers of the Christian Church, with a steel portrait and biographical sketch of each. Every Christian family should have one of these valuable books.*

Let persons desiring to make an effort to obtain any or all of these prizes go to work immediately.—Send in names as fast as you obtain them, and when the requisite number is sent, the prize will be forthcoming. State when you begin what premium you are working for so that we may know when you are entitled to it. Write name and post office legibly.

The poorest can obtain any of these books with a little energy and determination. Here now is an opportunity of securing a good book,

benefiting your neighbors, greatly aiding us in making our periodical larger and better and thus promoting the interest of the Redeemer's cause.

Advertising.

Hitherto we have said nothing concerning the *Echo* as an advertising medium. We do not propose to say very much now, further than to state that we will add four extra pages this month for advertising and as many more during the rest of the year as we can fill. We need only to remind persons having business to advertise among the Christian brotherhood especially, that our magazine affords a most excellent medium for reaching the great mass of brethren in this State, besides having a very respectable circulation in several other Western States, all of which, I believe, are represented on our list. We intend giving this department more attention.

Our rates will be reasonable.— See terms of advertising in another place.

Grace and Good Works.

This is the name of a neat pamphlet of fifty-four pages by Bro. R. Milligan, President of the College of the Bible in Kentucky University. It is devoted to the discussion of the divine and the human agency in the work of human redemp-

tion. Like every work from its author's pen, it is full of profound thought and will be read with profit by all. Price, single copies, 10 cents; per dozen \$1.00.

Address: Bosworth, Chase & Hall,
172 West Fourth St., Cincinnati.

The New Christian Psalmist.

A new musical work just from the press of R. W. Carroll & Co., Cincinnati, by S. W. Leonard, author of the old "Christian Psalmist." The book is published in both round notes and numerals, so that persons ordering can have their choice. It contains many of the features and several of the pieces of the old "Christian Psalmist" and is thought by competent judges to be superior to that popular book. The author died before his preface was written. An introductory note by Isaac Errett supplies its place.

Terms: For single copy, by mail, 50 cents. Per dozen, by express, \$5.00. Per hundred, by express, \$35.00.

Address, Carroll & Co., Publishers, 117 West Fourth St., Cincinnati, Ohio.

A word of kindness is seldom spoken in vain. It is seed which, even when dropped by chance, springs up in a flower.

Subscribe for the GOSPEL ECHO.

CHURCH NEWS.

SPRINGERTON, White Co., Ill.,
Nov., 18th, 1870.

Gospel Echo:

We have just closed a meeting of much interest. Our esteemed young Bro. Thos. Mason did most of the labor, assisted by Bro. Alfred Drew. Fourteen took membership, seven of whom were immersed during the meeting.

We have a Lord's-day school.

Truly and hopefully,

JAMES SPRINGER.

LOWE POINT, Detroit Co., Ill.,
Dec., 15th, 1870.

Dear Brethren:

I wish to report the success of the Gospel at this place. Our beloved brother D. D. Miller while on a visit here, preached for us eight days. He commenced under very discouraging circumstances, weather unfavorable, and the church not a unit as to the propriety of holding a meeting. Very few turned out at first, but the meeting grew in interest to the last, and we all regretted, he could remain with us no longer; four were reclaimed, one immersed, and a better feeling exists, than has existed for two years. He gave us several excellent discourses on church discipline, and the duties of Elders; instruction much needed in this Church.

Brother Miller goes from here to labor in the Missionary field of south Iowa. May the Lord prosper him in his labor of love.

Your brother in the Lord,

EDWARD ALLYN.

BEDFORD ILL. Nov. 29th 1870.

Brethren Reynolds and Garrison:

I have just closed a meeting at this place resulting in 38 additions, 2 from the Baptist, one restored, one by commendation.

I had no help from abroad except two eloquent and forcible exhortations delivered by Bro. S. K. Hallam of Blandinville. But was much aided by the prayers and exhortations of Brothers Campbell and Lovitt elders of the Congregation.— There is a very fine state of feeling among the members of the Church. I feel to thank God and take courage.

Yours truly,

L. S. WAJACE.

GENTRYVILLE Gentry Co., Mo. }
Dec. 14th 1870. }

Reynolds and Garrison:

DEAR BRETHREN: Since my last report one hundred and two have been added to the congregations where I labor.

Yours in hope,

J. A. COFFEY.

OBITUARIES.

Fell asleep in Jesus, Sister Elzori Sutherland, at the age of 16. She embraced the Gospel some 3 years since, and has been a faithful member ever since.— She has left a large number of relatives and friends to mourn her loss, but we hope she has gone to that beautiful home in Heaven. HARMON REEVES.

Bro. Wright died at Astoria, Fulton County, Ill., in September last.

I visited Bro. Wright in his sickness and felt, as I took his pale hand in mine to bid him farewell, that I would grasp it no more on earth. When I visited Astoria again he had gone—gone where Consumption ne'er lays his wasting hand on forms of health and beauty.

God will care for the lonely widow and orphan children, but not without the brethren at Astoria, who in the practice of "pure and undefiled religion," will tenderly care for them. J. H. G.

ABINGDON Nov. 24th, 1870

Brethren Reynolds & Garrison :

Death has visited our congregation and called from our midst Sister MARY MEADOWS, wife of our beloved brother Lemuel Meadows, who has been a faithful deacon in this congregation for many years. Sister Meadows was a pure Christian, one of whom it can be truthfully said, "She was of a meek and quiet spirit."

Our sister passed peacefully away on the

2nd inst. after an illness of about ten days, which she bore with Christian fortitude. She died in the 42nd year of her age, strong in the faith of the gospel. She gave herself to the Savior at the tender age of eleven. She was the daughter of Luther Marshall, who has long been one of the pillars of the good cause in Abingdon. Our sister leaves a faithful Christian husband and believing children who deeply mourn their loss.

May the good Lord sustain and comfort them in this their deep affliction, and finally bring them to join her in that bright and happy land beyond the dark river of death. J. W. BUTLER.

WEST POINT, Nov. 29, '70.

DIED.—Nov. 15, James, youngest son of Bro. Henry and Sister Sophia Hinkle. Little Jimmie was a lovely and interesting little boy and had twined himself around the hearts of all who knew him. It was hard to part with him—to realize that we never more should see his childish form nor hear his sweet infantile voice on earth.

But it pleased God who gave, to remove him from this world of sin and sorrow to a world of joy and light where sorrow and death are unknown, and we rest assured that the dear child is now with Him who said "Suffer little children to come unto me and forbid them not." Then cheer up, dear brother and sister, a few more days or years in this world of sin and sorrow, and you will be permitted to lay down the weapons of your warfare and go to meet the loved

one where sorrow and death will not be known in the Paradise of God.

J. W. MADISON.

BERNARD, D.D.

Restored Reynolds & Garrison?

Again it has become necessary to bear to the Tomb another member of brother and sister Sireve's family. Death has done his work, and Harry Arthur, second son, passed away November 3rd, '79, being three years two months and 13 days old at the time of his death. His sickness was protracted a little upwards of three weeks.

He now sleeps in Jesus, where all is peace and love. "Blessed are the dead that die in the Lord."

Your brother

W. BRAY

Fell asleep in Jesus, at her residence in DeWitt county, Ill., on the 12th of November, 1879, Sister Minerva C. Maddox, aged 22 years, 5 months and 23 days.

Sister Maddox was born May 19th, 1848, in Champaign county, Ohio, and from there moved with her parents to Muscatine county, Iowa, where she lived until the summer of 1864, then came to Illinois, and under the labors of that good man who has gone to rest—Dudley Downs—united with the Church of Christ, at Old Union, DeWitt county.

But our beloved sister is gone, and we are left to mourn; but we sorrow not as those who have no hope. To those who knew her best I am sure I can say nothing that would serve to increase their sympathies for the bereft, or give them a stronger assurance than that she has gone to rest.

To the bereaved ones, I would say: Weep not; we would not call her back to this vale of sin and tears. She has faithfully borne her part and has gone to enjoy the rest that remains to the people of God.

Her remains were taken to the Methodist Chapel, which stood but a short distance from her dwelling, where a discourse was delivered by the writer, after which her body was laid in the graveyard near Zanesville, there to await the resurrection morn, when the trump shall sound, and the "dead in Christ shall rise first."

The Lord help us all to be faithful to His death, that we may "be also ready."

J. E. CAIN.

Died, of typhoid fever, at St. Paul, Minnesota, on the 17th of December, 1879, Sister Flora Camp.

Sister Flora had only been married about four weeks, when she was suddenly called from the companionship of her husband to brighter scenes above. Her maiden name was Hume, her parents' home near Colchester, Ill.

Shortly after their union the happy pair went to St. Paul, Minn., where they intended to make their home. Hope painted a life full of happiness and prosperity. But alas! "In life we are in the midst of death." Only four weeks from the day she left her father's home full of hope and happiness, her cold, pulseless form was carried back again followed by her weeping friends and her heart-broken husband. Her funeral was preached at Colchester, in the church where she worshipped, and her body consigned to the cold earth to await the coming of Him whom she loved and served. Let her friends and relatives who are unprepared for that great change, become faithful followers of the Lord, if they desire to enjoy her society in the eternal world.

J. H. G.

Owe naught but love.

THE GOSPEL ECHO.

VOL. IX.

FEBRUARY, 1871.

NO. 2.

Have We The Right?

Have we the right to be Christians, simply, nothing more nor less? On the answer to this question depends the justness of the opposition to us from the religious parties around us. If we have no such moral right delegated to us, but are morally bound to follow the beaten track of those who have gone before us, then do we *deserve* to be called heretics, regarded as heretodox, and treated as a dangerous people. But if it be decided that an individual having read and admired the simple gospel of the New Testament, *has* the God-given right of copying it in his life and being guided by it and *it alone* in all things pertaining to his religious faith and practice, then has the world not witnessed a more causeless and unholy crusade than that directed against the brave-hearted men and women of this century, who, ignoring the edicts of popes and the decrees of councils, have sought to return to that doctrine published by Christ and his apostles, and to that order of things practiced by the first Christians under apostolic supervision.

The sectarian parties of the day virtually and practically deny to us that right. The Romish church denies the right of the people to read

and understand the Bible for themselves, and Protestant christendom with a united voice protests against this invasion of man's sacred prerogatives. Yet a very large majority of these same Protestants will persecute the man that ignores human creeds, traditions and names, and strives to be simply a New Testament Christian.

What is the right to read and understand the Bible for ourselves worth to us, if we dare not *exercise* that right?

Do not Protestant creeds and creed-makers hold as absolute control over the faith of their votaries, as the "infallible church" does over the devout worshippers of the "Virgin Mary?"

True, a member is not cursed from the crown of his head to the sole of his feet, in all the joints and articulations of his body, if he should denounce one of the articles of faith, yet he is quite as effectually excommunicated from the body.

But to return to the driftings of my mind when I commenced this article. The sectarian parties of the day do not think that a man has the right to be a Christian, simply, and stop there. They insist that a man must be a Methodist-Christian, or Presbyterian-Christian, or Baptist-Christian, etc.

They regard it as presumption for a man to leave off all of these modern, distinctive terms, and be simply a Christian. "What a presumption!" said a pious-looking "clergyman" the other day on the cars, in conversation with one of his own kith, "that one body of people should designate themselves as *Christians!*" Where is the presumption, pray! It is certainly no presumption for a man to call himself by his proper name. All will agree to that, as to do otherwise would be to lie or act hypocritically. The *presumption*, then, lies in one of two things—either in being a Christian or in not being a Baptist, Methodist, Presbyterian, etc. But as no one will claim that it is presumption for a man to be a Christian, it follows, conclusively, that our presumptuousness consists in entirely ignoring parties, party names and party creeds, not only as unnecessary to the salvation of the soul, but sinful in the sight of God. This, then, is the crime for which we have been arraigned before the bar of modern Ecclesiasticism and banished from the "evangelical alliance."

We have attacked venerable theories, and rejected names long regarded as passports to the inner courts of orthodoxy, on the simple ground that they are unknown to the Bible. We have dared to open that sacred book, read of Christ, believe on him, take his yoke and wear his name. Have we overleaped the limits of human rights in so doing? I know that it is high ground, but is it *too* high for the

people of this generation to occupy! All depends upon the answer to this question. Can I be a Christian and wear the name of Christ only? My soul aspires to such honor as that. Can I be a Christian and know nor recognize no law but the law of Christ? I *greatly* desire to be such a one. Have I the right? In short, can I be a Christian without wearing a human name or bowing at the shrine of a human creed? My soul exults in the thought that I can, but few people, comparatively so understand it. They ask: "Are you a professor of religion?" I answer affirmatively. "What *are* you?" they next inquire. "I am a Christian," is my reply. They stare at me awhile as if they thought I did not comprehend them, and add; "Yes, but what *denomination* do you belong to?" "I belong to the church of Christ." Then they look as if they thought I was jesting about the matter, and impatiently ask, "What *branch* of the church do you belong to?" I answer—"I belong to no *branch* of the church, sir, but to the church *itself*." Here the catechism usually ends, but evidently, with but little satisfaction to the interrogators, who look as if they still were in doubt as to what persuasion" I belong to. What is the trouble? Have I not answered the questions properly? I *know* I have, if it is possible or allowable for me to belong to the same church that Paul, Peter, James and John, Barnabus, Silas, Timothy and Titus, belonged to. They were Christians, members of Christ's church. Am I to cut myself off from their fel-

lowship by taking membership in an organization that had no existence when they lived on the earth!

Tell me not that. Something is wrong. There has been a mighty "falling away" from the simplicity of the "faith once delivered to the saints." The moral sky is so over-spread with clouds of human tradition and speculation that the warming and illuminating rays of the sun of righteousness fall feebly upon us. The wrong, however, is not all intentional. Honest hearts and earnest minds are befogged and enfeebled by the subtle intricacies of speculative theology, and the conflicting theories of modern sectaries. "What church shall I join?" asks the struggling soul of the awakened sinner. He opens his Testament and reads of the "church of Christ,"—the "one body" and the "one fold," and desires to belong to that. He makes inquiry of the preachers as to where that church is and they tell him there is not a visible organization of that kind, but that there are several "*branches*" of it. "Is Christ divided?" Great God! have mercy upon us! Help us in our honest efforts to get back to the ancient land marks when there was one church, one body, one fold and one shepherd. Have mercy on those who oppose us in so noble and praiseworthy an effort. "They know not what they do." They realize not that the salvation of the world depends on the destruction of religious parties and the union of God's people.

Yes, thank God, we *have* the right to be Christians and not be-

long to any party in Christendom, nor wear a party name, nor fight a party battle under a party banner. Yes, more. We not only *have* the right to be this, but we have no right to be anything else. We must not be defensive, simply. The tide of battle must be turned back. Our brethren among the sects must be taught, kindly and lovingly taught, that they have no right to be Baptists, Presbyterians, Methodists, etc.; that as we were not baptized in the name of Luther, or Calvin, or Wesley or Campbell, but in the name of Christ, we must wear Christ's name.—(1st Cor. I-12,13). This, then, is our mission—to lead the people out of the darkness and confusion of sectarianism, into the broad day-light of God's simple truth as revealed to us in Jesus Christ. It is our mission to tear down party walls and bring the people of God together into one glorious body to work for the conversion of the world to Christ; to turn the people away from the clangor and tumult of denominational strife, to hear words of wisdom from him, by whom God hath, in these last days, spoken unto us.—We are raised up of God to do this grand work. Of this I have not the *shadow* of a doubt. The work *must* be done. It is God's work and it *will* be done. We are honored by being his chosen instruments for the accomplishment of this work. If we prove recreant to the sacred trust, ~~we~~ we have failed forever, but not the work. God will raise up another people to carry it on, more worthy of the honor and the reward.

That craven soul that is not inspired by the grandeur of our God-given mission to brave danger, endure persecution, sacrifice ease, time, labor, money, and if needs be his *life* to carry on the well-begun work, is unworthy to be numbered among us. Never *has* there one gone out from us and engaged in undoing the mighty work that God has sent us to do, but that God has branded his forehead with the word **TEKEL**.

Yes, we have the right to do the very work that we are doing. God *tells* us to "contend earnestly for the faith which was once delivered to the saints." We are doing it.—That is all we *are* contending for. We contend not for *opinions*, but for *faith*—"the faith"—"the faith once delivered."

We undoubtedly have the right to obey God.

Let us then, brethren, go at our work with renewed zeal, cheered and animated with this grand thought,—we are doing God's work and He will help us. The Lord of hosts is with us, and *will* be so long as we are engaged in the work that He has called us to do. The mighty arm of Israel's God is our shield and buckler.

Committing the cause we plead with all its weighty interests to Him in whose service we are, let us labor on diligently, lovingly, prayerfully, hopefully, and "in due season we shall reap if we faint not."

J. H. G.

Hints to Preachers.

BRETHREN :—Do you want to make your ministry a success, to gain respect in your profession, to win souls to Christ, and to honor God in your high calling? Then consider the following hints :

Do not trade horses. You will "get your eye-teeth cut," or you will trade your soul and your church away to the devil.

Do not think yourself above work, and beware that you do not fall below it.

Let patent rights alone ; and do not solicit your people to buy patent medicines and receipts till you forget all about your church periodicals and hymn books.

Use tobacco only to brighten your intellect, to sweeten your temper, to cleanse your mouth, to adapt you to the best society, and to replenish the Lord's missionary treasury.

Be a gentleman in all of your conduct, out of and in the pulpit.

Make your style that of a man of God ; and avoid all affectation.

Be a common man in respectable society, altogether above the vulgar in style and life, but never aspire to aristocracy. Express your thanks for the smallest favors. Never give people cause to think you ungrateful even for your hard-earned salary. Teach liberality by your own example. Remember that "a good name is rather to be chosen than great riches." Be careful about making promises. Keep your word sacred in all cases. Rather sacrifice a horse than your reputation. Better sur-

The liar cannot enter the Kingdom of Heaven.

prise men with a timely apology than with a broken promise.

Where you do not mean yes say no; but never say no when duty says yes. Be careful with your words in the smallest matters. Have no trifles. Many a good sermon has been altogether buried under one unbecoming word.

Be cheerful but not clownish. Be polite, but not foppish. Be dignified, but not "puffed up." Be sociable, communicative, but not simply talkative. Do not slight the children. Do not insult even the impudent. Keep your secrets. Be reticent where people's faults are discussed. Speak of people's good qualities freely, but prudently, and of their faults with great caution and charity, and expose none where duty does not demand it. With all your own grievances go first to the Lord, then to the offender—and stop there.

Be industrious, but never in a hurry. One hour late in the morning always makes the day that much too short. Be prompt in meeting your promises and making your time. Never teach people lying and laziness by being late at your own appointments.

Avoid long prayers, except in secret. Make all your sermons from thirty-five to forty-five minutes long, and make one hour your average length for an entire service. Use plain English in all your sermons. Big words used to display scholarship only prove the want of it. The most learned men always use the simplest language. Many preachers would be ashamed of their own

words if they knew their full meaning.

Study your Bible and take your skeletons from Isaiah and John and Paul and Christ. Use not the gospel to help you preach science; but use science to help you preach the gospel.

Read Christian biography, but avoid "religious novels." Study well your sermons. Write them, if possible, but leave them in your drawer when you go to your pulpit. You cannot look at your congregation through a paper wall; and it is ill manners to look at another object while earnestly addressing your fellow. Remember that wit is not wisdom, and sarcasm is poor logic. Many preachers display their dullness in their sharp (†) sayings, and their want of religion in their graceless style, and their want of knowledge in their indiscreet zeal.

Preach not yourself—nor anybody else—but Christ. In your preaching tell people their faults, but all in a kind and sympathetic spirit, carefully guarding against the harsh and censorious style. Remember that heaven expects you to be your people's "beloved pastor," and that, if they cannot desire your continuance with them at the close of the year, it is doubtful whether you are fit for another pastoral work.

Some pastors gather, and feed, and discipline their flocks, while others scatter, and starve, and demoralize theirs. The Lord make you one of the former, and spare you from ever being preceded or succeeded by one of the latter.

Eat only to live, and do not forget that he who lives to eat is a fool. He that denounces intemperance must not be a glutton. Most of our afflictions, and especially those that worst unfit us for religious duties, are the results of our carnal indulgences. . . . Beware how you eat.

If you have no family cares, then be content, and thank God that you can labor as Paul did—"do better."

If the Lord in his providence has seen proper to bereave you of a beloved companion, then in humble submission, bow down in your grief and say, "Thy will be done." But remember her, and do not seek for another wife before her corpse is cold in the grave. Think, for a moment, how many brethren have made themselves odious to the church, and destroyed their good influence, their usefulness, and themselves by such indiscretions.

Do not marry a wife till you can find, not the girl of sweet sixteen, but the woman who will be a helpmeet for you in your calling. Help her. Take her with you, where she can find the work of a Mary, a Lydia, a Dorcas, in the Church.—Make her comfortable at home.—Keep your children together—and at home. Once a good sister, seeing her pastor and his family come, was tempted to remark, "There are the gypsies again." The Lord pardon her.

Is it not strange that the best (if) man in the place should have the worst children? Think, brother.—Finally, remember this: that a minister of Jesus must be "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?" "Moreover, he must have a good report of them that are without; lest he fall into reproach and the snare of the devil." Brother, let us pray.—*Religious Telescopes.*

Giving.

Giving conscientiously, and from a desire to honor God does not impoverish the giver. "Give and it shall be given unto you again"—even "an hundred fold" of both property and friends. Mark 10:30 He who has all resources at his disposal will bestow upon every faithful steward all the abundance of earthly goods which that steward can wisely use. It was in reference to worldly prosperity that God said to his people: "Bring ye all the tithes into the store house, that there may be meat in my house, and prove me now herewith, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Such is the divine bounty, that man gives his tithe, and God fills both house and heart with good. The morning flower gives up its dew-drop, the heavens return the evening shower. Nor falls that shower upon the giver only; the bursting clouds pour blessings far and wide.—*Christian Secretary.*

Lord's Day Sickness.

This wonderful disease, though prevalent as it has become, has never, so far as my observation has gone, been incorporated in works on disease. But, it is none the less formidable on account of its isolation. It is a very peculiar disorder, in many respects. It has its remissions, and its exacerbations, being intermittent in character, and in these respects, it much resembles the hot and cold stages of ague, except the peculiarity from which its name is derived, viz: That of its paroxysms occurring only on Sunday.

There are three stages to be seen in its duration. First, The forming stage, second, The cold stage and third, The febrile stage.

The forming stage is ushered in early on the morning of the first day of the week, usually before the patient gets out of bed. There is a disposition to slumber late, and when aroused for refreshment there is a marked degree of *listlessness*, *lassitude*, *exhaustion*, feebleness of heart and heaviness of mind. The muscles of locomotion are quite indisposed to move, especially toward the house of God. There is no appetite for healthful food and quite frequently the appetite is abnormal, and craves that which it ought not. There is a sluggishness of the entire system. As the sun rises in its zenith these symptoms become more and more aggravated, until, usually about ten or eleven o'clock the cold stage is ushered in.

Now there is a wonderful degree

of coldness. There is a lulling of the mind, and a chilliness of the heart. The countenance presents a kind of spiritual cadaverousness, the eyes are closed, and the hands clench the pocket-book. Savory meat is now refused—the stomach is irritable and the person is somewhat petulant. There are times in which a person suffering with this malady, manages to get out as far as the house of God. But he generally gets there late, perhaps half an hour after the sermon begins, and even then, he is no sooner seated than the paroxysm begins with *yawnings* and *slumber*.

Then comes the febrile stage, with *restlessness*, and *uneasiness* in the house of God. The victim complains, not so much of pain as he does of the length of the sermon. He wilts and nods, then he rouses and looks wildly toward the door, as if there were no friends in the house, but was expecting one to come—now he gazes with frowns toward the preacher, having a kind of inward muttering delirium.

Thus the disease progresses until finally a lower type of fever sets in. This usually takes place about the morning of the Second day (Monday morning). It then is called *febris mundi*, or fever of the world. Now the disease has become dreadful, and the symptoms are still more aggravated. While the person is sinking from day to day, he thinks that he is rising fast, he does not realize his true condition, and hence, he feels able to be out, and attend to worldly pursuits. He surprises all his religious neighbors, —he ex-

poses himself in all kinds of weather,—he rises very early every morning, (except Sunday),—he would have risen then but his system felt the shock of toil through the week. He feels hopeful of his case on all days except Sunday, and he only lives through the week to die on the Lord's Day. He is now nearly gone—he is spiritually dead, and if he does not revive, an eternal death must inevitably close the scene.

Such is the Pathology of that wonderful malady that afflicts so many in every community and society. It is but a sad commentary upon the weakness and frailties of human kind.

DIAGNOSIS.

The disease is easily discriminated from all others, after it has made one revolution.

PROGNOSIS.

In the majority of cases the recovery is exceedingly unfavorable, but if the victim of this disease is inclined to receive *proper food* there is hope of a recovery. These cases need watching, with great care, in connection with the right kind of treatment.

TREATMENT.

The first object will be to arrest the disease, secondly to prevent a return. There is a specific which will answer for every indication. It is called the *Divine Vitar*, or *Bread of Life*. "This is that bread which came down from heaven: he that eateth of this bread shall live forever." K. Y., M. D.

For the Echo.

The Holy Day.

What a great blessing is the Lord's Day! How beneficial to the body, how invigorating to the mind and how refreshing to the spirit! We are lifted above earth with its cares, self with its sins, and hold sweet intercourse with God and those who are to be our companions in heaven. It is the jewel day of the week, a shining gem, sparkling upon the stream of time, a glittering star shedding its brightness upon the path from earth to heaven.—How little do we appreciate it, how poorly do we improve it. What a blessing should we make it to ourselves! Let us show our love for it by honoring it, by the assembling of ourselves together, by devoting it to the purpose for which it was intended—a rest from earthly care. Some of the sweetest remembrances in the life of many a Christian are of the sweet refreshment which has been enjoyed upon these holy days of the past and of how they have been helped along the heavenly road.

MRS. MARY BOULWARE.

Musings on New Year's Eve.

SATURDAY NIGHT, 8 o'clock,)
December 31st, 1870. }

Is it possible that the year is so near to a close which we hailed with so much joy only so short a time ago! Yes, what a short time; it seems like only a few weeks since,

full of happiness, we welcomed in the new year, greeting all we met with smiles and a "Happy New Year." Yet, in a few short hours, 1870 will be buried in the past and all that has been said and done whether good or evil, the deeds of justice and injustice that have been committed and *all* that has been left undone, will so have to remain until that great and last day when all things will be righted, for it is gone forever so far as concerns this life, and at the end of time we shall have to give an account of how we spent it. That word *gone*, how it rings. We cannot recall it or any portion of it to correct errors; or to perform any generous or kind act that has been left undone to gratify our own pleasure in some idle amusement which now looks to us as a blank.

Many are the changes that take place in a year; for awhile many pleasant reflections of joyful events and pleasurable pastimes, of doing good and making others happy, fill the mind; and especially will the passing year be remembered by me as the time in which one of the greatest changes of my life has taken place, that of choosing the companion of my life, leaving father, mother, sisters, and brothers for him who is to help bear the burdens and enjoy the pleasures of this life; and God grant we may live in unity and be spared to enjoy and improve many new years.

Then again, there is a list of sad reflections fill the mind when we think of what might have been had we at all times done our duty; and

of the dear friends who a year ago gathered with us in the enjoyment of health and beauty, full of life and hopeful anticipations for the future, who have been called from us to try the realities of the unseen world.

In reflecting on the almost past year, can we realize or see that any person has been made happier or benefitted by us? Can we look back at the time when we have made hearts lighter and happier by an approving or encouraging word or smile in time of trouble and trials?

Then, perhaps a cold, unheeded, uncared for look would have crushed the hopes and aspirations to the ground? If so we can feel as though we had not lived in vain, but had done good which will be one source of pleasure to us on the eve of this new year, in the last hours of the old year. We can look back at it as a time when there were flowers in our pathway, the flowers being kind words, and how easy to give them, and what a world of delight they sometimes afford; yet, how seldom are they let to fall by the wayside; how often are opportunities to do good let pass thinking it not worth the trouble to give an encouraging word or approving smile, or lend a helping hand, and now, at the end of the year, when it is too late, what a sad reflection it brings to the mind. Oh! if we could or would only realize and keep before the mind at the present, remembering that the present moment is the time to work and it, too, will soon be numbered with

the things that are past, what a list of sad and sorrowful reflections it would save; and still more important is it when we appreciate that *we* too are passing away. The end of another year may not find us here. Yes, as the years roll around we, sooner or later, will be made to realize the sad fact that we are passing away to a boundless and everlasting eternity, then we will have to give up our existence here, and as our reward depends upon the deeds of the present moment, let us resolve to lead a better, nobler life, to watch the present more closely; and as we can do nothing of ourselves, let us bow our heads in deep reverence before Him who rules the universe and bids the seasons come and go at the appointed time, in whom we live and move and have our being, send up our petitions before Him, asking forgiveness for our past negligence and ask for strength and aid to carry our resolutions into practice for the future; by so doing we feel strengthened within ourselves as having done our duty, and can cheerfully bid the dying year adieu and welcome in the morning of the new year, (1871), with light and happy hearts, and sincerely wish all a happy New Year. ELLA.

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Bishop Pearce of Little Rock.

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I hope that my last essay, kindly addressed to you, through the *Record*, is sufficient to show that your assumption to Apostolic succession

is not tenable, but a priestly assumption, such as Rome deals in. You astonish me, in shielding yourself behind the Apostolic Commission, and then *vantizing* a baby! The Commission says: "He (not it) that believes and is baptized," &c. Faith *antelates* baptism, not baptism faith! All the preachers in Europe, Asia, Africa, New Holland and America, could not sprinkle an individual under this commission. Nor could angels or men convert sprinkle into immerse or baptism, by the authority of God. Bishop, you held up the Bible as the Pole-star, to guide the traveler through the voyage of life to the celestial port. And yet you disregard its teachings as fully as you ever did Hume, Volney, Rousseau, Voltaire or Payne! (Read Jer. xxiii.) Did you ever read of the baptism or *vantism* of any infants in the Bible? If so, what part of it? Did you ever read of the baptism of an unbeliever?—Whose commandment did you obey, in sprinkling that baby? Was it God's or Rome's? And had you not sprinkled *it*, whose command would you have violated? Answer me candidly!

What did you mean by *sponsors*? Is it an *office* or *agency*? And who commanded it? God or the priesthood? Not the Lord surely!

Who originated the custom of promising and engaging for another in baptism? That is what *sponsor* means. No promise of parent nor child is mentioned at baptism, as you we'll know. From whence did the custom originate? From the clergy?

What promises are given to baptized infants or minors in the New Testament? None at all. What to believers? "He that believes and is baptized shall be saved."

What threats are denounced against parents for refusing to have their children sprinkled? None from God, but many from the clergy! Is baptism a command? Yes: "Be baptized every one of you."—Should not God's commands be obeyed? Yes. In what does religious obedience consist? In a *voluntary* act of an intelligent agent.

Bishop, is a person active or passive in obeying a command? Active. Is an infant active or passive, conscious or unconscious, in receiving baptism? Surely passive and unconscious, in receiving, sprinkling or pouring—the forged substitutes for baptism or immersion.

Is baptism an act of religious worship? Surely, yes. How must acceptable worship be performed? "In spirit and truth." "God is a spirit; and they that worship Him must worship Him in spirit and in truth."

Can unthinking and unconscious infants worship God in spirit and in truth? No. Can infants, then, in conformity with these principles, be baptized as an act of religious worship? No. Is baptism appointed for the benefit of the subject? Yes. Are there any benefits resulting from baptism in this life? Many. What are the benefits resulting from baptism in this life? They are comprehended in one sentence, viz:—
The answer of a good conscience

toward God. (Peter iii. 21.)

Can any infant be conscious of these things in baptism, or can it afterwards reflect that it intelligently, voluntarily and cheerfully obeyed the Divine command? Surely not.

Can an adult, when instructed in the import of baptism, receive any consolation from reflecting that his parents had him sprinkled, falsely called baptized, when an infant? No, unless it be a delusive consolation; for the answer of a good conscience can only be enjoyed through an inward consciousness that the subject has intelligently and voluntarily obeyed a Divine commandment. How does any adult know he was baptized in infancy? By the report of others. Is there any duty inculcated in the New Testament, that requires us *only* to have the testimony of others for having performed it? Not one. Is there any promise accompanying our obedience to God? Yes: In keeping of His commandments there is great reward. (Ps. xix., 11., Prov. iii., 16-18, xi., 18-29 18, Heb. xi., 6-26, James i., 25.)

Is there any reward accompanying infant baptism? None, except the praise of men. Is there any peculiar promise accompanying baptism? Yes, the promise of the Holy Spirit as a comforter. Act ii: 38, and xix: 2-7.

Your friend and sympathizer,
JAMES A. BUTLER.

Helena, Arkansas, September 27,
1870. —Record.

Who May be Baptized?

The above question, though primary and fundamental, is not yet fully settled in "evangelical circles" as appears from the following extract:

The *Central Baptist* contains the query, "Would you baptize a man whom you believed to be pious, and who yet did not wish to join the Baptist Church?" The editor answers "No."

This needs no other comment than the language of Peter at Cesarea: "Can any man forbid water, that these should be baptized who have received the Holy Ghost as well as we?"—*Christian Union*.

It is a matter of frequent astonishment to me, how weak and imbecile great minds become when, under the influence of false teaching, they are engaged in defending error.

Here are two great men—the editor of the *Central Baptist* and Henry Ward Beecher, editor of the *Christian Union*, dealing with a great Bible question like little boys—both ignorant of the scriptural antecedents of Christian baptism, as the above extract clearly demonstrates.

The editor of the *Central Baptist* is asked, "would you baptize a man whom you believed to be pious, and who yet did not wish to join the Baptist church?" To which he tersely replies, "No." That is, the desire to "join the Baptist Church" is a necessary condition precedent to baptism. This point settled beyond dispute, let us refer to King James' version of the New Testament and correct a few sentences. "Many of the Corinthians hearing

believed, and expressing the desire to join the Baptist church, were baptized."—Acts xviii: 8.

Again: "The Eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thy heart, and desireth to join the Baptist church, thou mayest."—Acts viii: 36-37.

Once more: "Go ye, therefore, and teach all nations, baptizing those that wish to join the Baptist church, in the name of the Father, and of the Son, and of the Holy Ghost."—Math. xxviii: 19.

I ask, my Baptist brethren, in all kindness, do you approve of the new reading? I think I can answer for you; you do not. Neither the words nor the idea is there.—This new condition of baptism, then, that you have adopted, is not a *bible* condition. Better drop it. The nearer we all get to the bible, the nearer we are together. Let us drop our humanisms just as fast as we detect them.

There is a very erroneous idea prevalent about this matter of "joining the church. A great many seem to think that an individual becomes a Christian first, and then selects his church afterwards, at his leisure. I think the Baptists, even, generally have this idea. If it is correct, I certainly have need to be taught "what be the first principles of the oracles of God." The New Testament teaches that a person becomes a member of the church (not *some* church) by believing in and obeying the Lord Jesus. Not long since, while engaged in a protracted meet-

ing, a lady sent some one to inquire of me if I would baptize her and allow her to join what church she pleased. I sent word back to her that if she believed on the Lord Jesus Christ, and would confess her faith in him, I was authorized to baptize her. I had an appointment to baptize some persons the same day, and gave a short discourse before attending to the baptism, in which I explained that persons become members of the church by believing and obeying the gospel; that if an individual believed in Christ with his whole heart, and was baptized in his name, he was then a member of his church; after that if he desired to hunt up some human organization and get into that, and wear the name of that organization instead of that of Christ, he could do so, but God would judge him for it. The lady referred to came forward, made confession of her faith and was baptized. She told me afterwards she was in the right church, and did not expect to hunt for another.

But if a humble, contrite sinner, who believed in Christ with his whole heart, should approach the editor of the *Central Baptist* and say to him, "Sir, I am a poor, lost sinner. None but Christ can save me. I believe in his name and desire to obey him. He commands me to be baptized. Will you, sir, have the kindness to baptize me?" What would be the result? A conversation something like the following, I suppose.

Baptist.—Do you wish to join the Baptist church after your baptism?"

Seeker.—"I know nothing about the Baptist church, sir. I have been reading my testament and am convinced that I am a sinner, and that Jesus Christ *can* save me and *will* save me if I obey him, for he has become "the author of eternal salvation to all them that obey him."

Baptist.—"If you do not wish to join the Baptist church I can render you no assistance."

Seeker.—"Must a man join the Baptist church in order to be saved? If so I will do it willingly, as I am seeking salvation."

Baptist.—"O, no! Its no difference what church you belong to, so far as salvation is concerned, so you are a Christian."

Seeker.—"Why then do you refuse to baptize me unless I promise to join the Baptist church?"

Baptist.—"It would be contrary to 'Baptist usage.'"

Seeker.—"Would it be contrary to the usage of the *apostles* and *first Christians* for you to baptize me on a confession of my faith in Christ?"

Baptist.—"Well, no, I suppose not; but—then—"

Seeker.—"Then *Baptist* usage and *apostolic* usage are not the same?"

Here we must close this conversation with the sincere prayer that all honest Baptists will reconsider this whole matter in the light of revealed truth.

I must not omit to notice, in conclusion, Mr. Beecher's ground of objection to the Baptist's answer.—He says it "needs no other comment than Peter's language at *Cæsarea*: "Can any man forbid water

that these should not be baptized who have received the Holy Ghost as well as we?"

Mr. Beecher aims to be more charitable than the *Central Baptist*, yet if we exclude from baptism all but those who have received the Holy Ghost as Cornelius and his household did, then not a soul living could be baptized, as no one living can speak in a tongue that he never learned. Nor will it avail Mr. Beecher to say that the ordinary gift of the Holy Spirit promised to all Christians, is his test of fitness for baptism, as baptism is a condition of receiving the Holy Spirit.—Proof: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts ii:38.—There is then this slight difference between Beecher and Peter. The former makes the receiving of the the Holy Spirit a condition of baptism; the latter makes baptism a condition of receiving the Holy Spirit. "But Mr. Beecher just quoted Peter did he not?" suggests one. True, but the *application* of that quotation is what I object to. He quoted it to prove the conditions precedent to baptism. The miraculous outpouring of the Spirit at the house of Cornelius was not a necessary condition of baptism, but to remove Jewish prejudices against the reception of the Gentiles into the kingdom. It was not designed to prepare Cornelius and his family for baptism, but to prepare the Jews to admit them to baptism. Hence, so soon as it occurred Peter observ-

ed, "Can any man forbid water," etc. showing its design in the use he makes of it both at that time and when arraigned before his Jewish brethren at Jerusalem.

In conclusion, we give three answers to the question—"What doth hinder me to be baptized?"

1. If you wish to join the Baptist church thou mayest.—*Editor Central Baptist.*

2. If you have received the Holy Ghost thou mayest.—*Henry Ward Beecher.*

3. If thou believest with all thy heart thou mayest.—*Philip.*

The last answer, though the oldest of the three, is undoubtedly correct, for a greater than Philip once said, "He that believeth and is baptized shall be saved."

May the Lord help us all to come to the knowledge and practice of the truth as it is in Jesus!

J. H. G.

For the GOSPEL ECHO.

SHIRLEY, ILL., Jan. 10th, 1871.
Brother Reynolds:

The September No. of the GOSPEL ECHO contains a little history of the church at Shirley, copied from the *Review*, in which I stated that the church debt was upwards of \$1000, and immediately under this, you stated that you had been informed that \$600 had been subscribed toward the debt. You have been wrongly informed. The debt is still upwards of \$1000.

MRS. MARY BOULWARE.

It is not Right.

There is an occurrence that sometimes happens in churches, that is not right. It is the refusal on the part of some member or members of a congregation to bear their proportional share of the burden assumed by the church.

A congregation resolves to build a house of worship on a certain lot, of certain dimensions. A majority of the church settles these matters, but brother A. wanted the house a little larger, brother B. wanted it somewhat smaller, brother C. wanted it built on a different lot where it would enhance the value of some corner lots of his.

These brethren refuse to pay their money for the erection of the house because each could not have his own particular whim. The consequence generally is, that the house is *not* built, or if built at all, some brethren are burdened beyond their ability.

Again, a congregation resolves to employ a preacher. A majority of the church selects a certain brother to do the preaching. Brother A., however, wants some other man, and he refuses to pay a cent toward the preacher's support, because the church does not employ *his* favorite. Thus his share of the burden is saddled upon others. There are three wrongs here, (1) A sins against God and his brethren in refusing to do his duty, (2) other brethren are absolutely wronged out of their money in that they are forced to pay *his* share of the preacher's salary, or let the church itself be disgraced by

its not being paid at all, (3) the preacher's power for good in the congregation and in the community is seriously crippled.

Besides all this, confidence that brethren ought to have in one another is destroyed. The other members of the church come to the conclusion that brother A. is not very devoted to the welfare of the church. They conclude that he loves the peace and happiness of the Lord's family less than the having his own way, and the gratifying his own whims. These conclusions, whether correct or not, are pretty sure to be arrived at, when a brother pursues such a course.

The love that ought always to exist among brethren is frozen out by such a course. The seeds of malice and hate take its place. The foundation is laid for future broils and schisms. The proper course, for every member of the church, is to submit to the will of the majority in all matters where there is not a "Thus saith the Lord." The majority may err. But the minority is, to say the least of it, just as likely to err.

Mistakes are seldom if ever corrected by a factious opposition on the part of the minority. J. C. R.

NEW CHURCH AT MAQUON. We are informed that a new church has been organized in this thriving town, and is known and designated as the Christian Church. They hold to about the same principles as the Campbellites. The organization numbers about forty-five members. Lately a religious revival occurred among them, during which very enthusiastic meetings

were conducted by J. H. Garrison, Esq., of Macomb, associate editor of the *Gospel Echo*.—*Galesburg Free Press*.

It is due to the people of Galesburg and to the members of the "new church" at Maquon, that the above item of church news should receive a few words of comment.—Concerning it we have to remark:

1. It is a matter of regret that the church founded by Jesus Christ over eighteen hundred years ago, should be styled a "new church," and regarded as such by the people of any community. In the city of Galesburg there are several churches that would be considered *old* churches, and yet there is not one there that is eighteen hundred years old.

Among sects the Romish church holds acknowledged seniority, and it is *centuries* younger than *Christ's* church. The "new church" at Maquon is simply a new *congregation* of an *old* church, founded over eighteen centuries ago, in the days when "Rome sat upon her seven hills, and from her throne of beauty ruled the world." If the editor of the *Free Press* should ask how we *know* that, we answer just like he knows that the Republican party of to-day is the same party that elected Mr. Lincoln in 1860 and 1864. If he was called on to prove that proposition, he would doubtless refer to the platform of principles adopted by that party at the times mentioned and show that the party of to-day adopts and is carrying out the same principles. If that could be done it would settle the point conclusively. We make no effort to trace back an unbroken succession to the days

of the apostles. That is a work fit only for Romish hierarchies. Our congregations are organized after the model of those planted by the apostles. They are built on the same foundation, governed by the same law and wear the same name. Paul went to Corinth, preached Christ and him crucified, and was determined to know nothing else; "many of the Corinthians hearing (Paul's preaching) believed (on Christ) and were baptized. Paul leaves them and writes back a letter addressed "unto the church of God which is at Corinth." Query: If a preacher goes into a town *now* and preaches Christ crucified and the people believe and are baptized, and are then organized into a congregation, how ought it to be "known and designated?" Answer as common sense would indicate, and you have the "new church" at Maquon. Letters intended for that body should be addressed to the "Church of God," or the "Church of Christ," or what is the same in meaning, the "Christian Church" at Maquon.

2. Does the worthy editor of the *Galesburg Free Press* actually believe that there is such a body of people in the world as "Campbellites?" I think he does, and therefore the more cheerfully inform him that if there *is* such a body, it is an "invisible" one, as no one ever saw it. There is a body of religious people, however, that are *nicknamed* "Campbellites" by those who know no better, or who have too little Christian culture to call people by their right names.—The people thus nicknamed chooso

to be "known and designated" as Christians or Disciples of Christ, and claim to belong to the church of Christ. They have no lawgiver but Christ, and no law but His will, as revealed in the New Testament, and "advocate" no "principles" not found therein. They require candidates for membership, to believe no human creed, but to believe in Christ and obey him. In short, they teach and practice Christianity as revealed in the inspired pages of the New Testament scriptures, and not as found in human systems. Such is a brief statement of the character of the "New Church" at Maquon.

In justice to it, will the *Galesburg Free Press* have the kindness to insert the above?

J. H. G.

Good in all Denominations.

There is another patent sophism, like that of "unity in diversity".—No man denies that there are good people in all denominations. But why is this plea made? It is made by those who are called upon to reform the Church of which they are members. By comparing certain religious systems with the doctrine of the New Testament, we discover in those systems tenets and dogmas which stand in the direct antagonism to the law and authority of Christ. When these false teachings are exposed, and the real Church of Christ is identified, and people are invited to abandon "the branches" of spiritual Babylon, and then to

place themselves upon primitive ground, they then turn upon us and say, "Why, sir, there are good men in all denominations—why not let us alone?" This is the plausible pretext for covering up and slurring over the manifest defects of the sectarian schools. The universal adoption of such a principle would irrevocably stop all investigation, stereotype all systems, good and bad, and forever shut down the gates of all reform. By this principle we could prove everybody to be right—Mahomedans, Romanists, Mormons, Brahmins, Buddhists, Sadducees, Spiritualists, Pantheists, and Deists; for are there not "good people" in all these? naturally good, naturally kind and benevolent in spite of all their false systems; naturally philanthropic, loving their fellow-men, though they know not God and obey not the Gospel of the Lord Jesus Christ.

Because there are people naturally good found in heathendom, does that fact prove heathenism to be the religion of God? Because good men and women are found in the Roman Catholic Church does that fact prove the doctrine of Popery to be the true religion of Christ? Because philanthropists and human benefactors may be found within the pale of the M. E. Church, does that prove Methodism, as a system of religion, to be identical with the Church of the living God? Such reasoning, on the part of special pleaders, whose name is legion, is made up of the most palpable sophisms. How much time must elapse before honest-hearted public plead-

ers may note the difference between the question of mere goodness of character and the question of the authority of Christ and unqualified obedience to His Gospel? If it is simply a question of goodness of character, measured by the differential standard of morals among all nations, (for the term goodness is relative, as viewed from different stand-points by all nations) then the remedial system of Christ means nothing, and the blood of Christ is without efficacy. On the principle assumed, which is that God accepts men because of their moral goodness, it must be confessed that the morality of Buddhism, or of Brahminism, or of Masonry, or of Odd Fellowship, is just as good in the sight of God as the morality of Christianity.

When the illustrious Luther agitated the Germanic states, more than three hundred years ago, in his attempts to reform the Papal Church, of which he was a member; and when he proposed to root out tradition and give the people the Bible, no doubt there were many religionists present to confront him and say: "Luther, cease your agitation; don't disturb the repose of the church; don't unsettle the minds of the people; let every Romanist enjoy his own opinions; our fathers and mothers lived and died in that holy and consecrated church; there are many good people in it now: their ancestors were godly people and surely they went to heaven; you would not consign them to perdition, would you?" If it is wrong to agitate now, it was wrong to agitate then.

If it is wrong to call people from tradition to the Bible now, it was certainly wrong for Luther to have done so then. If it is right for people to remain in ecclesiastical "branches" now, which form component parts of spiritual Babylon, and where antagonistic creeds abound, it was right for the enslaved masses to have remained in the Papal Church in the days of Luther, and the redoubtable Luther did wrong to propose measures of reform.

If those at the present day, who apologize for the existence of sectarian establishments, and who oppose inroads made upon the traditions of secularized and stereotyped churches, had been present when the immortal Wesley proposed to excite more sympathy, to incite more love, and to produce more genuine piety in the Church of England—and that, too, in direct opposition to the cold and rigid formalism of that establishment, no doubt they would have expostulated with the renowned reformer something after this style: "Wesley, be careful what you do; you are treading on dangerous ground; don't go among the Archbishops and disturb the pleasant repose of the prelates; don't shake the foundation of the Mother Church, in which our fathers lived and died and thence went to heaven; don't you know that there are good people in all denominations, and that it don't make any difference what church you belong to? let every body have their own way about it, and let them enjoy their own opinions without molestation; don't you know that while

the Church may be wrong the people may be right? now do cease your pleadings, John Wesley, and attend to your own business."

Nicodemus was a good man; so was Cornelius; so was the Eunuch; so was Saul of Tarsus; (in his own estimation) and Lydia was an estimable lady; but their goodness was of no account to them until they came into the one body of Christ—until they were ingrafted into the one vine, which is Christ. Now it becomes more apparent every day, that a man may be a devout Romanist, and not be a Christian at all; that a man may be a hot-headed Methodist, and know nothing about the Church of Christ; that a man may boast himself a Lutheran, and not even be acquainted with the facts of the Gospel; that a man run in the deep groove of Presbyterianism, and fairly shine with the blue blazes of Calvinism, and never have experienced the regenerating power of the Gospel. They may have moral goodness, but never having submitted to the authority of Jesus Christ, and loving party more than the unity of the Lord's people, they will find, to their inexpressible sorrow, that when they shall presume, in the day of judgment, to offer the filthy rags of their own self-righteousness, as a passport to the skies, the judge of all the earth will push back all these counterfeits, and say to them, "Romanism I see written on these bills; and Lutheranism I see; and Presbyterianism I see; and Methodism I see; but *my name is not there*. Why did you not heed my words when I said to you,

"Not every one that says, Lord, Lord, shall enter into the Kingdom of God, but *he that does the will of my Father in heaven.*"

When men talk about *good* Methodists, and *good* Presbyterians, and *good* Catholics, and *good* Universalists, we see in all this a cunning device of the devil, seconded by rotten hierarchies, which is intended to thwart the union of the Lord's people, by glorifying sectarianism and hooting down all great heartfelt reformers.

J. F. ROWE.

Systematic Contribution.

It will be remembered by some, that during last year I wrote a series of articles under the above caption, in which I endeavored to join issue with that loose, unsystematic, and, as I think, unscriptural method that is so prevalent in the churches of to-day.

I did so, feeling that there was great need of more efficiency among us on this point, and did hope, by those articles, to stir up some of our brethren on this part of our Christianity. Since then I have heard several discourses on the subject—one from brother Garrison, junior editor of the *GOSPEL Echo*, and one from Prof. A. J. Thomson, both of which were done in a very masterly manner, and were calculated to do much good in those who heard them. Brother Thomson, while commenting upon the meaning of *κοινωνία* which is translated in our version of the Scriptures "fellowship," "contribution." "distribution," etc., took

the ground that while we had different words expressing the meaning of the original, that the word *partnership* comes nearer expressing the whole in one word than any word we have; that we were a copartnership, and hence that each person in the partnership should bear his amount of the necessary finances in proportion to his or her ability, with willingness and equality. Besides these discourses I have noticed some articles from some of our leading brethren.

Bro. Craig's article on "The Fellowship," in the January number of the Echo, gives no uncertain sound. Brother Franklin, in the *Review*, of Jan. 17th, while commenting on the system of contributing which the church at Abingdon has adopted, says that, "this approaches as nearly to it, if not precisely the thing as anything we have seen. It opens the way up and shows who give and who do not." I am pleased with the sanction of good and great men. The church at Abingdon has already set in order the things that were wanting on this question. Brother Thomson, an elder of the church, with the hearty co-operation of Elder J. W. Butler, has gone to work, by the sanction of the church, and found the approximate wealth of the congregation. To find any man's gross ability, he included, First—All real estate; second—all personal property; third—all other actual values; fourth—the capital basis of the excess of his income over ten per cent. on his actual capital. To find his nett ability from his gross ability, determined as above, he de-

ducts, First—actual indebtedness; second—taxes; third—rental, if any; fourth—family expenses for food, raiment and incidentals at the rate of \$75 per annum for each member of the family. Now, for this purpose there is a book kept (and for other purposes which will be apparent as we proceed). This book is divided into columns, in which is, 1st, the names of the members of the church; 2d, the age when received; 3d, the time received; 4th, discharged when; 5th, real estate; 6th, personal property; 7th, all other actual values; 8th, total property valuation; 9th, capital basis of income in excess of ten per cent.; 10th, total ability; 11th, amount deducted; 12th, contribution basis; 13th, the per cent. on the basis; 14th the individual contribution for the year.

I will now give an example or two in which the plan is applied to a member, that the reader may see its application.

Brother John Farmer, aged 47 years, received by immersion March, 1869; real estate, \$13,700; personal property, \$2,300; all other actual values, \$3,000; total property valuation, \$19,000; capital basis of income in excess of ten per cent. of actual capital, \$14,000; total ability, \$33,000; amount deducted, \$5,400; contribution basis, \$27,600; per cent. on basis $\frac{1}{2}$; contribution for the year, \$138.

Again, we have the name of Joseph Laborer, aged 26 years; received into the church 1853, in June, by letter; his real estate, 0; personal property, \$150; all other ac-

tual values, \$200; total property valuation, \$350; basis of income in excess of ten per cent. actual capital, \$3,650; total ability, \$4,000; amount deducted, \$113.9; contribution basis, \$79; at $\frac{1}{2}$ per cent. on basis would be \$40 for his contribution.

Now, in addition to this there is in the book a column for each Lord's day in the year, so that each member may be charged with his absence from church or credited with his presence and amount given on each Lord's day. After this book is made out so that each one may know what their proportion is, then the congregation is furnished with envelopes, the different purposes of which will be readily seen by the annexed printed circular, which is sent to each member of the church.

CHURCH CIRCULAR.

*The Elders, Deacons and Brethren
of the Church of Christ in Abing-
don to Greet-
ing :*

DEAR Your personal, earnest and constant co-operation is most sincerely and hopefully asked in the work of bringing the church into greater efficiency. Our only rule of faith and practice, the Scriptures, enjoins upon us to provoke one another to good works, not forsaking the assembling of ourselves together; to continue steadfastly in the fellowship (partnership); to be not slothful in business; to give with a willing mind, according to our ability, according to what we have, as the Lord has prospered us, so that there shall be equality, so

that one shall not be eased and another burdened.

That you may assist those on whom the oversight of the congregation immediately devolves, you are most respectfully and earnestly solicited to use envelopes in the church, as indicated below as a means of reporting to the officers of the congregation the following distinct items: 1st, Attendance; 2d, Contribution; 3d, Sickness; 4th, Want.

You will find envelopes and pencils on the backs of the chapel seats. At the forenoon meeting of each Lord's day, if you can be present, please write your name on an envelope, being careful to write the first name in full, and the initial of the middle name, if any, and inclose your contribution, if you wish to make one; also any statement of sickness or want in your house which you may desire the officers of the church to know, and hand your envelope to the deacon who may wait upon you.

Remember we greatly desire your envelope though you may have no contribution nor report.

Should you at any time desire to send contribution or report of any kind, inclose in an envelope, write your name and the letter A (absent) on the back, and send it by any friend.

As the weekly contribution is undoubtedly the best plan of supplying the Church treasury, it is hoped you will, as far as practicable, adopt it.

The Church has determined, "if the Lord will," to raise two thousand dollars during the year 1871.

your part of this amount, as shown by a general comparison of the ability of the members, is about \$—— or \$—— a week.

JAMES W. BUTLER, { Elders.
A. J. THOMSON, }

L. C. MEADOWS,
N. H. DAVIS,
C. C. LEWIS, { Deacons.
JUDGE DERHAM,
J. B. SCHEITLIN, }

It will be seen that the above is placed upon a strict Scriptural basis, and that the Scriptural laws concerning the money are all brought to bear upon it. Not a single item is left out, and that all that is done, is simply carrying out the divine injunctions, the outlines of which we have clearly and fairly recorded in the Word of God.

The basis is so fairly made upon ability and equality, that should a member ask what the church is going to do with him if he refuses to do what is enjoined upon him by the church, that the question is equivalent to, What shall I do, if I do not my duty? or, What will be my portion at the great day of account?

E. YOUNKIN.

By one Spirit into one Body.

NUMBER II.

In the November number of the *ECHO* appeared my first article on this subject. The December number contains two reviews. As space forbids repetition, let the reader first peruse the original article and its reviews, then read this, which will

be my last, however much reviewed.

For the benefit of those, however, who may not have seen my former article, and may not have an opportunity to see it, I will premise this much: 1 Cor. xii 13. I rendered, "For by one Spirit were we all merged into one body, whether Jews or Gentiles, whether bond or free, and were all made to drink into one spirit."

"To drink into one Spirit," I construed "to imbibe the same *disposition*;" and the other part of the verse I paraphrased thus: "By distributively giving the Corinthians the gifts named in a part of the preceding verses (after baptism in water, and after they were already in the 'one body' in the sense of being 'in Christ,') thus fitting each one for a different but necessary member of the same body or church, they were by such bestowals by the Holy Spirit 'merged' or united into one co-operative body or local church."

In so far as the objections to this proceed on the *assumption* that the baptism spoken of has reference to water baptism, I must refer the reader for a refutation to my former paper, as they are there sufficiently anticipated and met.

So far as the objections are *direct*, and seem to demand it, they shall be here considered.

1. Whether it is a defect in my piece, as U. C., alledges, that I give the language in the *past tense*.

The issue, here, is not with me but with Paul. The common version, it is true, gives the language in the present tense, but the Greek

of Paul is indisputably in the past.

2. Whether, as J. B., contends, I use the word "merged" without an element, and the sense of "united."

If I do, it is a fatal blunder. But do I do it? I plead "not guilty." At least if I am, J. B., is no less so.

Let the reader bear in mind that J. B. uses the expression "one body," in this verse, as embracing all christians, and I only as including the church at Corinth. The result of his baptism in water is an introduction into, or a *uniting* with, the "one body." It is a *double* baptism, according to his view: the first element is water (of which Paul says nothing,) and the second, if it has any, is the "one body;"—"immersed into one body." This last is certainly a *figurative* immersion. And what more than this is mine? Before the mind of Paul there stands a body in human form—not a real body but only an ideal one. It has hands and feet, eyes and ears, in short, every member that any real human body has. Now here are the Corinthians. By a particular gift the Holy Spirit has prepared one man to be an arm; him He *merges* into the place of the ideal arm; another, who is prepared to be a foot, He places into the room of the ideal foot, and so with every member, till the ideal body becomes in some sense real, but still is only figuratively a body. Here there is strictly an *immersion* without an *emersion*. The element, thus, is an ideal element, and the baptism,

therefore, figurative. As fast, also, as this ideal body becomes real there is a union of member with member, or person with person. Thus the *result* of this immersion is a *union*; and "merged" is not used in the sense of "united."

Should J. B. demur, and insist on this as far-fetched, I would allay his fears by saying, that if he prefers, an explanation is open to me similar to the one to which he must resort. Considering the "one body" as designating all believers, a person is baptized into this one body as an element, when he is introduced into it, considering the "one body" as the church at Corinth, persons were baptized into it as they were introduced into it. In either case, his or mine, the baptism is figurative.

3. Whether the expression "one body" can be used in a local sense.

J. B. correctly says that in Eph. 1. 22, 23, "church" and "body" are used synonymously and as including all believers. But if the general term "church" is sometimes used in a restricted and local sense, why may not its synonym, "body," be similarly employed? If the word "body" were in every other occurrence used in a general sense, that would not be proof that in 1 Cor. xii 13. it is so used.

It is to be remarked that "church," as a general term, does not denote an organized body, while "church," as a local term, frequently does. It is as expressive of organization that I use the term "body" in 1 Cor. xii 13. And as a person may be in *the* church and yet not in *a* church,

so a person may be, and the Corinthians were, in *the* "body," before that relation was sustained to a "body."

4. Whether the use of the pronoun "we" in 1 Cor. xii, 13, militates against the supposition that the "one body" of the same verse denotes the Corinthians only.

J. B. says :

"For by one Spirit are we all baptized into one body, whether we be Jew or Gentile. Now Paul was not a member of the "local church" at Corinth (a) yet he considered himself a member of the "one body" of which he speaks, as the speaker is included in the pronoun *we*. (b.) Had he meant those composing the church at Corinth and no others, he would have undoubtedly said, "for by one Spirit are *you* all baptized into one body." (c.)

a. How does J. B. know that Paul had not his membership at Corinth? I do not say he had; I only wish to remind J. B. that he must not *beg* a premise, it might be damaging to his conclusion.

b. The Scripture use of the pronoun *we* does not always include the speaker. Speaking of the second coming of Christ, Paul says: "Then *we* who are alive and remain, &c."—1 Thess. iv 17. Did Paul expect to live till then? Peter says: "The time past of our lives may suffice *us* to have wrought the will of the Gentiles."—1 Pet. iv 3. Was Peter a Gentile?

c. Paul did say "your:" "Now *ye* are the body of Christ."—1 Cor. xii, 27. Will this satisfy J. B.?

I think it is now beyond a doubt that "one body" in verse 13, is used in a local sense—in the sense of an

organized "body" for co-operative labor. But into a body in this sense men are introduced after they are in the "one body" in the sense of being "in Christ." It hence follows irresistibly that the position taken in No. 2. above is correct; and, indeed, that my former article is in the main true.

There are other points in my reviewers' articles, but they need no attention. Some points in this might be better guarded and more lengthily discussed, but for brevity's sake I say adieu.

PETER VOGEL.

"Baptist Usage" Set Aside.

In the south-western part of the State of Missouri is a congregation of Baptists, with which my earliest recollections are associated. Though near a score of years have passed since I visited the site of the church, that old frame building, the stately oaks, the gushing spring near by, are still imprinted on my mind. I remember vividly, too, the saintly people that worshipped there, and the fervent appeals from that undorned pulpit, by which my boyish heart was touched.

In this venerable old church, recently, a young lady presented herself for membership. She was told by the preacher in charge to relate her experience. She sat in silence. The preacher urged her to tell what the Lord had done for her. The audience waited, the preacher waited, the candidate waited. All sat in silence until it became oppress-

ive, when the preacher broke it as follows:—"Brethren," said he, "I am going to ask this young sister a scriptural question. Do you my sister (addressing the young lady), believe with your whole heart that Jesus Christ is the Son of God?" "I do," answered the candidate, in a clear, distinct voice. "Brethren," continued the preacher, "I have asked this person a scriptural question, and she has given me a scriptural answer. Upon this confession I propose to baptize her." None dared to object. She was baptized. There was more soul-growth in that one hour of heroic devotion and allegiance to God's word, than in a half century's blind conformity to "Baptist usage."

Is there a man in Baptist ranks that will *dare* call in question the course pursued in the case narrated? Why do not Baptists everywhere pursue this method? It is scriptural, therefore right. Let us hope and pray that the day is near at hand, when Baptists will cease to require of candidates for baptism anything more than the apostles and first preachers required, viz: a confession of their belief *with the whole heart* (and that includes repentance) in the Lord Jesus Christ. When that day shall dawn, the union of Baptists and Christians may be regarded as "at hand."

Lord, hasten the day!

J. H. G.

Will Virtue be Rewarded?

The human soul intuitively accepts the affirmative in reply to the above question, and not till drilled in the school of infidel stoicism, can this innate or instinctive, universal feeling be crushed out. We readily admit the impossibility of correctly deciding what a virtuous course would be, had we not a revelation from God. But the feeling is everywhere present in the human race. It is as nearly universal as the power of vision, and like it must have the light before objects can be seen.

Since, then, all sane minds admit the foregoing position, we may reasonably inquire when and where this reward will be meted out and realized by the patient toiler in virtue's holy cause. There is room and reason for a little sober thought, just here. We cannot ignore this question and justly claim to be earnest, honest and fearless seekers after truth. To do so, would be to show ourselves cravens who feared to meet the issue like true men, fearing to open our eyes lest we see something not desired, but so palpable as to give the death-stab to some fond delusion in which we may have trusted, in our blindness. The light is shining and we may look and live, or refuse, stumble, fall and perish.

But when and where will virtue be rewarded? The history of the world is a demonstration of the fact that not in this life will virtue receive her just reward. The treasures and honors of earth fall most frequently on those who are less

"Let the word of Christ dwell in you richly in all wisdom," is Paul's command to all Christians.

scrupulous, they seldom fall upon such as are swayed by what some call a sickly sentimentalism. The virtuous soul—the man of well-developed moral sensibilities—a tender conscience, is looked upon as a weak-minded man. The daring, dashing, scoffing sinner is the man of robust intellect, in the judgment of a short-sighted world. If a man succeeds in gaining wealth or power, it is regarded as the reward of his energy; and so it may be in many cases, but in others the result of dishonesty and outright villainy.

The reward of virtue is not realized in this life, as is proved by the persecutions that have attended its most devout worshippers in all the ages of the past. Go to the dungeon, the rack and the wheel; go to the pile of burning fagots and see the purest of God's children expire in agonies indescribable, because of love and truth and virtue, and tell me, in Heaven's name, is this the due reward of a life of virtue? If so, and this is all, then to be virtuous is a misfortune. Can we accept the sentiment as true? No, the soul rises up in stern revolt against the blasphemous slander against the government of God.

The single fact referred to, which none can deny, that the purest spirits that lived on earth have suffered most, proves the necessity for a day of reckoning, when virtue will be duly rewarded and vice be properly punished. If this is not so, then virtue will never be rewarded, and if not, then there is no God to reward it. This lands us on blank atheism, to escape which, we must

insist on the doctrine of future rewards and punishments. In this world vice goes unpunished and virtue is ignored and unrewarded.

God has appointed a day in which he will judge the secrets of men's hearts by Jesus the Christ, and then shall every man be rewarded according to his works. So says Inspiration.

E. L. C.

Whisky Christians (?) What to do With Them.

Whisky Christians, in this paper, are persons whose names are on the church record, and who call themselves Christians, and still drink intoxicating beverages occasionally, and some of them even habitually.

It is, to my mind a humiliating and painful acknowledgment to have to make, that there are men who have a name and position among us, who do drink whisky to their own injury, and to the disgrace of the Christian name. It is a shame that a man who claims to love the Lord and his people should ever allow strong drink to find its way into his mouth. Yet there are men in the church who are too often guilty of this sin. Reader, what think you of a church member's having a jug full of the "fire water" in his possession, and asking young men and boys to drink with him?

1. I think he is in danger of becoming a drunkard himself, and consequently of being shut out of the everlasting kingdom.

2. I think he brings a reproach upon the church of which he is a member, and brings the name of the Lord Jesus into disrepute among men of the world.

3. I think he is creating and cultivating an appetite for alcohol in the youths whom he invites to drink that is very liable to make drunkards of them, and in the end consign them to a place in the "lake that burns with fire and brimstone."

4. I think there is great danger that his example will ruin his children in their bodies and their souls, in time and in eternity.

5. I think he is making an improper use of the Lord's money, which he calls his, but of which he is only God's steward, and for which he will have to render a strict account at the "Day of Judgment." It is surely a grievous sin to invest the money, that the good Lord has allowed a man to use for his glory and man's good, in that which burns and sears the stomach, vitiates the blood, unnerves the muscles, sets the brain on fire, inflames the passions, degrades them to bestial lusts, blunts the intellect, damns the soul, and will, finally, "destroy both body and soul in hell."

How does it look for a deacon to go into a whisky shop where "lewd fellows of the baser sort" congregate, and *there*, in *their* presence, drink the vile stuff that a hog would turn away from in disgust.

My soul sickens at the thought of such things, yet they exist. The religious teacher and public journalist must speak out against such sins.

He must cry aloud and spare not.— He cannot himself be guiltless if he remain silent.

I am also pained to find that some congregations are powerless to correct this sore evil. The officers of the church, in some cases seem to be afraid or unwilling to take hold of these men, and deal with them with a firm hand. It not unfrequently happens that the offender is a man of influence, is popular; aside from this sin, is, sometimes, an excellent man, wealthy, liberal in the payment of money for the support of the church, is allied by the ties of consanguinity to the best people in the community.

It ought to be remembered, however, that these very things increase the evil of his example in the church. They only make it the more necessary for the church to free herself from the odium of their conduct.

There is one other difficulty.— None of these men ever admit that they are drunkards. They, and sometimes their friends, say that the scriptures that speak against drunkenness are not applicable to them, because they are not drunkards; they are only "moderate drinkers." They only take a dram occasionally, though in some cases the intervals between these occasions are fearfully short, and growing shorter all the time.

But waiving the question whether this habitual or occasional drinking amounts to drunkenness in the sense of the scriptures, it is true beyond all dispute, that drinking intoxicating liquors is offensive to an overwhelming majority of the brethren.

He who respects his brethren as he ought, will not offend them by drinking rum.

They who love their brethren with "pure hearts fervently" will not be caught outraging their feelings by guzzling mean whisky. And it is all mean.

It is also true beyond controversy that even the *world* in this age and in this country, looks upon dram drinking as a shame, and beneath the dignity of a Christian. Hence the church member who is guilty of it brings the reproaches of the world upon the body of Christ. Besides, Christians are commanded to "Abstain from all appearance of evil." This scripture is violated whenever a professed follower of Christ goes into a drinking saloon, whenever he there buys or sells the accursed thing, whenever he drinks the execrable stuff, whenever he offers the abominable liquid to the young, whenever he puts the bottle to his neighbor's lips. He who persists in this course after proper admonition ought to be severed from the church.

J. C. R.

giving tone and direction to the lives of thousands of the young men and women of the country. The noble men who conduct and labor in these institutions, have done so usually at great sacrifice. The most of them are unknown to the masses of the brotherhood. They are modest, humble men, toiling on patiently in their own sphere—themselves unknown, their work too often unappreciated, yet *making* our prominent men. Their's is a mighty work. They hold a powerful lever. They operate upon the very best minds with the most powerful agencies.—Here is one of the secrets of the power exerted by our Seminaries, Colleges and Universities. The very best class of young men and women in the land, with the highest aspirations and the greatest native capacity are the ones usually that attend them. These minds are now developed, their capacity increased and their aspirations, turned into the proper channel. Thus the finest intellects are being consecrated to the noblest of causes. Our institutions of learning are all, so far as I know, founded on the great idea that education is the development of man's three-fold nature.—Hence the Bible is used as a text book in order to the moral culture of the young. They do not proceed on the false principle that the sole province of colleges is to give mental training while the matter of spiritual culture is left to chance, as a thing of inferior importance. The practice of teaching the Bible in the college as any other text book, is a distinctive feature of our own liter-

Our Educational Interests.

To no one department of human effort are we perhaps more indebted for the past success and the present prestige of the cause of Primitive Christianity, than to our institutions of learning. They are citadels of strength and centers of influence in the land. Silently and unpretentiously they have been developing the minds, cultivating the hearts and

ary institutions. Our learned men have, wisely enough, not neglected this powerful means of propagating the ancient gospel. We have already in existence about twenty colleges and universities, about a dozen academies and seminaries, with numerous other schools of humbler rank. In our own great State we have two colleges that are doing a noble work for the cause. Abingdon and Eureka Colleges are among the most potent agencies in the State for disseminating a pure gospel. Their power to do good could be greatly enhanced by the brethren giving them that patronage that their merit deserves. Let brethren remember that a good Christian education will be worth infinitely more to their sons and daughters than gold and silver or sections of land. Many fathers and mothers seem to be very anxious about giving their children a "start in the world," and sacrifice much to give them an easy commencement in business, who manifest no concern about that mental and moral culture which alone can qualify them for the solemn duties and responsibilities of manhood and womanhood. There is too great a tendency among the brethren to regard education as something separate and distinct from Christianity. This we regard as an error. As the Christian religion contemplates saving the whole man, so it must contemplate the full development of every department of his nature.— True, an individual may be a Christian with a very limited fund of knowledge. But there are degrees in Christianity, and the Christian is

to "go on to perfection." "Go on" how far? Who can place the limit to man's attainment in knowledge? Who can say to his ever-widening sphere of thought and comprehension, "thus far shalt thou go and no farther?" The wisest are but infants in knowledge. We can here only enter the temple of knowledge and *commence* the work whose completion will fill with ceaseless activity the unlimited duration of an eternal future.

Let us, brethren, cultivate broader views of our duty and destiny, and nourish these institutions in our midst, that our people may become famous for a high degree of mental and moral culture, elevated in their tastes, pure in their lives and efficient in every good work.

J. H. G.

For the Echo.

Touch the Chords Tenderly.

Human nature is such a strangely blended mass of mysteries. There's a thousand and one differently strung chords across the soul, and whoever undertakes to play upon them, has a task before him, infinitely more delicate than the production of the finest work of art, the world has ever known.

There's a beautiful piece of music called "Dreams of Heaven," written for the piano. Some of us may have heard it, and if so, we would recognize the first notes, were it played again. We *know* it, but could we finger those keys so as to *produce* it? Not without learning

how first. Our touch, otherwise, would awaken only discord. Would we, then, blame the instrument and condemn it to silence and dust, because of this? No, we would understand the difficulty too well for that.

But isn't that just exactly the way we act with regard to that much more complicated instrument—the human heart, when we find we can't play on it?

Perhaps we have watched others at their life-work—watched them as they governed the people with whom they came in contact, leading them, with a *look* almost, into light and truth, or into darkness and danger, just as they pleased. We have watched their fingers as they swept the heart-strings of their fellow men—we have *heard* the piece of music, in other words, and think *we* would like to produce it too—to influence those around us as *they* did. In order to do so, we spend many years, perhaps, in the university or college—we travel over the old world—we attend the lectures of its celebrated philosophers and divines.

We do all this to learn our piece of music—it may be art, science, politics or religion. We will suppose the latter. We first educate ourselves until we can comprehend, in some slight degree, at least, the sublime glory of the plan of human redemption. Now, our object is to impress the world with the cause we have espoused.

If we could *only touch the right chords*, the melody would ring responsive from every heart. But too often we have neglected to study

how; we have learned what one piece of music is, but have not learned how to use our instrument. Our efforts, though we mean well, produce only discords that make us shiver.

May be it's a woman, whose tender, timid heart is quivering with grief at the loss of friends and reputation. We try to reclaim her—make her a Christian, but are so *cold*, so regardless of *how* we touch those broken chords, that we repulse her, and finally leave her soul all out of tune—away down below every thing heavenly and pure.

There—she is *blamed* and *deserted*. Is it all *her* fault that our messages of Christianity were not received? Is it all the fault of the piano, that we could not produce music?

No, we didn't know how.

On one hand we must present Jesus and his claims to the blushing, happy bride with the orange blossoms of hope, love and long life trembling on her brow. Only a step farther on, a wife's tears have just fallen on the dead face of her husband, or a mother's darling baby has shut its blue eyes, hushed its sweet voice, folded its little hands and gone with "the boatman pale, over the mystic river."

Across the way from where these funeral lights are burning, we may watch the successful man of the world, as he kneels at the altar of his god—ambition; next we are with the sectarian clergyman, with the avenues to his reason carefully guarded by prejudice; then with the Roman priest, with the little inherent good there is in him so far

down, so well concealed that he himself does not know it is there; then with the terribly mistaken woman who, at his command, has renounced the world and taken the veil.

The Christian must go to all these hearts, but oh, how very *differently* and how very *tenderly* must the chords be touched to produce the glorious music of a true Religion.

E. V.

God's Manifestations.

Eternal existence, is an overwhelming and overpowering thought. Things and beings now exist—we found them here when we came, and we are forced, in tracing the thread of existence backward, to assume the existence of an intelligent Being, who now is, ever was and eternally will be. Neither men nor things, created themselves: Hence, we naturally attribute their origin to this great self-existent cause—a divine personality, whom we call God, and in whose existence, under some form, all nations have believed, in all ages, since nations existed.

God's first manifestation, was in creation. "In the beginning God created the heavens and the earth." Now this is true, or it is not; and if not true, then what is? Whence come the heavens, with all their beautiful drapery and stars of light and splendor? The most perfect skill is displayed in the uniform motion and regularity with which they whirl through space,* like a

grand *harmonium*, constructed by divine mechanism, proclaiming from day to day, to earth, and air, and seas, the praise of their Creator—God, whose power and wisdom called them forth.

God is first presented to us, in the first chapter of *Genesis*, as Creator; but in the second chapter, He is represented, not only as Creator—God, but as Law-Giver—Lord God. He not only created, but enacted laws to govern that which He had created. If there exists in this universe, anything either rational or irrational, over, above, or independent of law, then is it supreme—it is God, for He alone is over all, and above all—the omnipotent One, the source of life and being.

During four thousand years, God was manifested to men, in laws and ordinances, and by occasional angelic visitations, for angels were sent from the courts of light, to bear messages to the sons of earth. The ponderous ritual of the Law Dispensation, had as one of its objects, the preparation of the race, for a higher, fuller, more perfect development, or manifestation of Deity. Law, when it is good, is useful, as a restraint on vice, and as an incentive to, and promoter of virtue. Hence the apostle says: "For the law was added because of transgression." Again he says: "It was given for the punishment of evil-doers, and for the praise of them that do well." It was to those under it, appropriately called, "a school master," till Christ came, when its dominion ceased—it then passed away. True, God manifested Himself to individuals

at various times and in various ways, and He was ever present in that providential supervision which He exercised over all the works of His hands. But the world was yearning for some desired good—some brighter display, not of power, for this was displayed on nature's panorama above, beneath, on every hand. No, there was needed, not a grander display of power, but a manifestation of warmth—of love—Divine love, Human hearts could love, and desired to be loved, and were ever restless, till the manifestation of God's warm, gushing love appeared to man.

The incarnation of the Lord, was the manifestation of the Divine in the human—"God manifest in the flesh"—"God with us". By this divine personality, all things were made—the world and all its multitudinous throngs. "In him," says John, "was life, and the life was the light of men." Here we have the statement, that, *in Him was life*; in Him is the source of all life; from Him we have derived our being—existence is from Him.

Here we plant our battery, throwing bomb-shells of divine truth into the camp of all Unitarians, whether full-fledged, or yet in the nest. For this false and freezing philosophy, (which is not a philosophy,) we have no affinity—no respect—no patience. A system that denies to Christ, divinity, robs me of a Savior, in whom I can trust. Hence, I reject the specious delusion, and cling to an incarnate Savior, "in whom dwells—Divinity—the Godhead bodily."

To deny that Christ was really divine is to attribute to him a created existence, making his death only the death of a martyr; whereas John ascribes to Him life, *absolute*—"In Him was life." Go back into the ages of eternity, as far as imagination "poised on airy wings" can soar, and still we are forced to say: In Him was life. "In the beginning was the word, and the word was with God, and the word was God." Yes, in the beginning was the word—the *Logos*—the *life*—the eternal *reason*, and by Him all things exist and consist, or stand in order or together. No one can reach a point that antedates the beginning, and this Word was in the beginning, and *was* and *is Eternal Life*,—undivided and unoriginated.

In this manifestation of God, He comes very near to us—near our hearts, in the character of God's Son—God with us—Immanuel, showing a union of the human and Divine—Earthly weakness and Heavenly strength united—Son of God and son of man. He came—"The mighty God" came, in the person of Jesus, to bind earth back to heaven; not with galling chains; no, but with silken cords of love, to link our hearts to His, in affection so pure, and so vitalized by Divinity, as to outlive the rolling orbs in space, and continue on, and on, and still onward, while age on age shall roll away in immeasurable periods, which shall forever repeat themselves, while God exists and eternity endures.

Brother, sister, friends: you and I will behold this omnipotent Being

in his final manifestation, as Judge of quick and dead. Shall we hail his return as the glad morn of eternal peace and joy? Why not? His shed blood, amid the agonies of the cross, tells the story of His love. For thee He died, and with Him you may live, only believe, love and obey.

E. L. C.

Letter from O. P. Hay.

EUREKA, ILL., Dec. 18, '70.

Brethren Reynolds & Garrison:

With your permission, I will present to your readers a short account of matters, educational and religious, connected with the cause in this section of the country. In doing this, I shall first refer to the present condition and prospects of Eureka College. The session opened in September, with considerable increase of students above those of last year; and the whole of the first term was characterized by unusual energy and thoroughness in work. All the departments were well represented; there being in the biblical, especially, a fine class of young men who are preparing for the ministry, under the instruction of President Everest, and Prof. Weston. Among these young men are some who will one day do noble work for the cause of pure Christianity.

On the 22d November, the students and citizens had the pleasure of listening to a lecture delivered by Eld. O. A. Burgess, of Chicago, lately President of N. W. C. University. His subject, previously announced as "A Modern Thesis,"

was a discussion of the positions which the lecturer conceived it to be the duty of Christians of the present day to assume on the subject of politics, science and religion. Bro. Burgess has a head and a heart, the one too full of profound learning and sound thought, the other of love and sympathy for all mankind, to allow place within him for the lodgment of party spirit, and he therefore plead, not for what will preserve peace and quiet now, but for what will do most for the coming generations of men. He favored a thorough education of all men, especially of ministers of the gospel; and showed the folly of the inordinate desire in the young men of the present to rush into active life without due preparation. He also made a defense of the use of the Bible in schools, and commended our brethren for making the Bible a textbook in all their Colleges.

This lecture was the first of a course of six, to be delivered here this winter, by prominent men; among whom are Dr. Shepard, of Ohio, Bro. Enos Campbell, of Jacksonville, Illinois, and Hon. Newton Bateman, our State Superintendent of Public Instruction. The 10th of January has been appointed for the lecture by Bro. Campbell.

The present term of College, which opened about two weeks ago, is still more encouraging than last. Never, I think, in the history of the Institution, have the classes been so full, and this is the more flattering in view of the fact that times are so close, and that in all this section of the country the last crops were ex-

ceedingly poor. The endowment fund is being rapidly increased, and it is hoped that one day, through the liberality of the brethren, the College will be in a position to give as thorough instruction as any in the country. The cabinets of Natural History are being likewise enlarged, and soon will be sufficient to illustrate with thoroughness, the different sciences. All are requested to co-operate in this, by sending any specimens that may fall into their possession.

President Everest has been engaged by the church here to preach during the coming year. He has lately been assisting in a protracted meeting at Washington, which resulted in nineteen additions. A part of the preaching was done by Bro. J. G. Waggoner, a student at this place. Bro. J. B. McCorkle, lately finished a meeting at Watseka, with some twenty additions. The church had previously been very weak, but was put into a condition to go forward in the good cause with vigor.

O. P. HAY.

Don't Stay at Home on Lord's Day.

There are many country congregations in which there is preaching but once or twice a month. In such congregations there are many professed followers of the Savior, well meaning people, who do not attend the Lord's house, unless there is preaching. They stand greatly in the way of their own enjoyment, for they would surely be blessed in

going, and their presence would be sure to bless and inspire some one else. That expression of the Savior's, "the cares of life," means much, is a very comprehensive expression. "The cares of life," though necessary and unavoidable, are worldly, burdensome and unsatisfying in their nature, and sometimes we are almost immersed in them. Our natures are continually soaring above them—we need something else. After having been absorbed in them for one week, even though we may have been relieved by the companionship of friends, yet, when the sacred day comes round, which is such a blessing, and so different from all other days, 'tis a good thing to go to that sacred place, the house of worship, where we have our minds lifted above themselves. We experience a taste of heavenly things, and drink sweet draughts from the river of life. The Giver of all we enjoy, has promised us His presence there. The enjoyments which we find there, are more elevated and exalting than those which we find anywhere else, and it is as much our duty to attend when no preaching is expected, as at any other time, if not more so, for our presence is more needed, and the companionship of brethren and sisters is a mutual benefit to each other. By the sight and companionship of the brethren and sisters, the reading and songs, we are reminded afresh of what we had almost forgotten when at home amid "the cares of life," that we are members of that happy band of people who are journeying

to a better country. By availing ourselves of the various means of worshipping and drawing near to God, our intellectual and spiritual natures are gratified, feasted and expanded, lifted up into a loftier and a higher sphere. There is no place upon earth so sacred and so rich with holiest associations as the house of God's worship; the oftener we go, the better we love it. When no preacher is expected, God is there, just the same, and rich spiritual blessings. We have no right to set any one a bad example by staying away, and if we go from a sense of privilege and duty, and avail ourselves of the good which we meet with, we are sure to come away wiser, better, richer far, and strengthened afresh for the struggle with sin and the battle of life.

MRS. MARY BOULWARE.

Family Circle.

THE MINISTER AT THE PUMP.

Many years ago a certain minister was going, on Sunday morning, to his school-room. He walked through a number of streets, and as he turned a corner he saw assembled around a pump a party of little boys playing marbles. On seeing him approach they began to pick up their marbles and run away as fast as they could. One little fellow not having seen him as soon as the rest, before he could succeed in gathering up his marbles the minister had come to him and placed his hand upon his shoulder. They were face to face, the minister of God and the poor little ragged boy, who had been caught in the act of playing marbles on Sunday morning. And how did the minister

deal with the boy? That is what I want you to notice.

He might have said to him, "What are you doing there? Don't you deserve to be punished?"

But he did nothing of the kind. He simply said, "Have you found all your marbles?"

"No," said the boy, "I haven't."

"Then," said the minister, "I'll help you."

Whereupon he stooped down and began to look for the marbles; and as he did so, he remarked, "I liked to play marbles when I was a little boy very much, and I think I can beat you; but," he added, "I never play marbles on Sunday."

The little boy's attention was now arrested. He liked his friend's face, and began to wonder who he was. The minister said—

"I'm going to a place where I think you would like to be; will you come with me?"

Said the boy, "Where do you live?"

"In such a place," was the answer.

"Why that's the minister's house!" exclaimed the boy, as if he did not suppose that a kind man and a minister of the gospel could be the same person.

"Yes," said the man; "I am the minister myself; and if you will come with me I think I can do you some good."

Said the boy, "My hands are dirty, I can't go."

"But," said the minister, "here's a pump—why not wash them?"

Said the boy, "I'm so little I can't wash and pump at the same time."

"Well," said the minister, "if you'll wash, I'll pump."

He at once set to work, and pumped and pumped; and the boy washed his hands and face till they were quite clean.

Said the boy, "My hands are wringing wet, and I don't know how to dry 'em."

The minister pulled out a clean handkerchief and offered it to the boy.

Said the boy, "But it is clean?"

"Yes," was the reply. "But it was made to be dirtied."

The boy dried his hands and face with the handkerchief, and then accompanied the minister to the door of the Sunday-school.

Twenty years after, the minister was walking in a street of a large city, when a tall man tapped him on the shoulder, and looking into his face, said, "You don't remember me?"

"No," said the minister, "I don't."

"Do you remember, twenty years ago finding a little boy playing marbles, round a pump? Do you remember that boy's being too dirty to go to school, and pumping for him and speaking kindly to him, and taking him to school?"

"Oh!" said the minister, "I do remember."

"Sir," said the gentleman, "I was that boy. I arose to business and became a leading man. I have attained a position in society, and on seeing you to-day in the street I felt bound to come to you, and say that it is to your kindness and wisdom and christian discretion—to your having dealt with me persuasively—that I owe, under God, all that I have attained and what I am at the present day."—*S. S. Workman.*

PICKING UP SUNSHINE.

I was calling on little Willie's mother not long since; it was one of those days, so often found in the April time, of occasional showers and sunshine. The mother sat in the window at her sewing, and little Willie was on the floor at her feet among his playthings.

As we sat chatting pleasantly together, the clouds broke away, and the bright sunshine poured into the room. Willie uttered a cry of delight, and began creeping over the floor very fast, until he sat in the full glory of the light, and then began playing with the sunbeams, trying to catch them upon his golden head, and over his rosy face.

"My Willie is picking up the sunshine," said his mother. "No matter where he is: if he sees the sunbeams pouring in, he thinks he must catch them, and cover himself with them. Sometimes he will follow me into a darkened room, where the sun's rays struggle in through the closed shutters in fine lines of light. He does not seem in the least afraid of the darkness, but runs to the beautiful rays, and fairly crowns himself with glory. I hope that Willie will always be watching for the sunshine through his life, and let the clouds and darkness only be the means of his seeing and loving the light more clearly."

Now, little readers, can we not all be "picking up some sunshine" everywhere, if we have a mind to try, and keep ourselves crowned with it like a glory about our heads and about our feet wherever we go?

Some children seem as if they always lived under a cloud. They have the sulks when they first waken in the morning, sulks over the refreshing bath, and sulks for the comb in the tangled hair; sulks when they go down to breakfast with pouting lips and tearful eyes: often under a cloud, they will not look around them "to pick the sunshine."

Others seem to waken with the sunlight all over them; the bright, sweet smiles (which are better than sunbeams) radiate all over the happy face, and creep around the rosy mouth,—sunshine in the nursery, sunshine in the breakfast room, sunshine in the school-room and on the playground. Such children, like little Willie, can find sunshine even in dark places.

Oh, how I love to sit in such sunshine!—the sunshine of glad, happy, loving hearts, beaming over the countenance, and shedding brightness everywhere,—the sunshine of sweet smiles.

Little children, dark days will come to all of us; we all shall know of sickness and sorrow and death; and at such times we feel indeed as if we were under a cloud, and the sunlight seems a mock-

ery to us. But the sunlight of God's love shines behind the cloud; it is still around and over us. Let us not forget that, but wipe away our tears, that our eyes may not be dimmed to see the glory. Like little Willie, let us not be afraid of the darkness, but press on to seek for the light which our eyes see afar off.

The little ones who love the blessed Savior, and seek him in simple, earnest prayer, ever trying to do his bidding, always bear that peaceful light from within which overspreads the face like a gleam of sunshine, telling of that peace of God which passeth all understanding.—*Well-Spring.*

PRAYER IN THE MORNING.

While a mother was sitting at work in her parlor, she overheard her child, whom an older sister was dressing in an adjoining bed room, say repeatedly, as if in answer to his sister,—“No. I do not want to say my prayers.”

“How many believers, in good standing,” thought the mother to herself, “often say the same thing in heart, though they conceal, even from themselves the feeling?”

“Mother,” said the child, appearing in a minute or two at the parlor door; the tone and the look implied that it was only his morning salutation.

“Good morning my child.”

“I am going to get my breakfast.”

“Stop a minute; I want you to come here and see me first.”

The mother laid her work down in the next chair, as the boy ran toward her. She took him up. He knelt in her lap and laid his face down upon her shoulder, his cheek against her ear.

“Are you pretty well this morning?” said she in a kind, gentle tone.

“Yes, mother, I am very well.”

“I am very glad you are well. I am very well, too; and when I woke up this morning, and found that I was well, I thanked God for taking care of me.

“Did you?” said the boy, in a low tone, half a whisper. He paused after it—conscience was a work.

“Did you ever feel my pulse?” asked his mother, after a minute of silence, at the same time taking the boy down, and setting him in her lap, and placing, his fingers on her wrist.

“No, but I have felt mine now; how it goes beating!”

“Yes,” said the child.

“If it should stop beating, I should die at once.”

“Should you?”

“Yes, I cannot keep it beating.”

“Who can?”

A silent pause.

“You have a pulse, too, which beats, in your bosom here, and in your arms and all over you, and I cannot keep it beating, nor can you. Nobody can but God. If he should not take care of you, who could?”

“So, when I awoke up this morning, I thought I would ask God to take care of me? I hope he will take care of me and all the rest of us.”

“Did you ask him to take care of me?”

“No.”

“Why not?”

“Because I thought you would ask him yourself. God likes to have us all ask for ourselves.”

A long pause ensued. The deeply thoughtful and the anxious expression of countenance showed that the heart was reached.

“Don't you think you had better ask for yourself?”

“Yes,” said the boy, readily.

He knelt again in his mother's lap, and uttered, in his own simple, broken language, a prayer for the protection and blessing of Heaven.—*World's Crisis.*

HE COULD BE TRUSTED.

Alfred was missing one night about sunset. Mother was getting anxious, for she always wished him to be home early.

A neighbor, coming in, said a number of boys had gone to the river to swim, and he thought Alfred was safe enough to be with them.

"No," said the mother, "he promised me he would not go there without my leave, and he *always* keeps his word.— He never told me a lie."

But seven o'clock came, then eight, and mother was still watching and listening for the step of Alfred; but it was half-past eight before his merry shout and whistle were heard, when he ran into the gate.

"Confess, now," said the neighbor, "that you have been to the river with the other boys, and so kept away till late."

How the boy's eye flashed, and the crimson mounted his cheeks!

"No, sir! I told my mother I would never go there without her leave, and do you think I would tell a lie? I helped James to find the cows which had strayed in the wood, and did not think I should be so late."

James, coming up the street just then, came in to tell us "he was afraid we had been alarmed; they had been so far in the wood it made them late in getting home."

The neighbor, turning to the mother as he took his hat to go home, said, "I think there is comfort in store for you, madam. Such a boy as that will make a noble man."

A FAITHFUL SHEPHERD BOY.

Gerhardt was a German shepherd boy, and a noble fellow he was, too, although he was very, very poor.

One day while he was watching his flock which was feeding in a valley on the borders of a forest, a hunter came out of the woods and asked—

"How far is it to the nearest village?"

"Six miles, sir," replied the boy, "but the road is only a sheep-track, and very easily missed."

The hunter glanced at the crooked track and said—

"My lad, I am hungry, tired and thirsty. I have lost my companions and missed my way. Leave your sheep and show me the road. I will pay you well."

"I cannot leave my sheep, sir," rejoined Gerhardt. "They would stray away into the forest, and be eaten by wolves, or stolen by robbers."

"Well, what of that?" queried the hunter. "They are not your sheep. The loss of one or more wouldn't be much to your master, and I'll give you more money than you have earned in a year."

"I cannot go, sir," rejoined Gerhardt, very firmly. "My master pays me for my time, and he trusts me with his sheep. If I were to sell my time, which does not belong to me, and the sheep should get lost, it would be the same as if I stole them."

"Well," said the hunter, "will you trust your sheep with me while you go to the village and get some food and a guide? I will take good care of them for you."

The boy shook his head. "The sheep," said he, "do not know your voice, and—," Gerhardt stopped speaking.

"And what? Can't you trust me? Do I look like a dishonest man?" asked the hunter, angrily.

"Sir," said the boy, "you tried to make me false to my trust, and wanted me to break my word to my master. How do I know you would keep your word to me?"

The hunter laughed, for he felt that the boy had fairly cornered him. He said, "I see, my lad, that you are a good faithful boy. I will not forget you. Show me the road and I will try to make it out myself."

Gerhardt now offered the humble contents of his scrip to the hungry man, who, coarse as it was, ate it gladly. Presently his attendants came up, and then Gerhardt, to his surprise, found that the hunter was the Grand Duke, who owned all the country around. The Duke was so pleased with the boy's honesty that he sent for him shortly after,

and had him educated. In after years Gerhardt became a very rich and powerful man, but he remained honest and true to his dying day.

Honesty, truth and fidelity are precious jewels in the character of a child. When they spring from piety, they are pure diamonds, and make the possessor very beautiful, very happy, very honorable, and very useful. May you, my readers, wear them as Gerhardt did! Then a greater than a Duke will befriend you, for the Great King will adopt you as his children, and you will become princes and princesses royal in the kingdom of God.—*Young Pilgrim.*

FIRESIDE CHAT.

In our last number, we asked the Echo children what was the greatest gift God ever made to the world, and requested an answer.]

Two of our dear little readers have responded, and we take great pleasure in printing their letters, so that all the children in the Echo family may have the benefit of reading them. Here they are:

ASTORIA, ILL., JAN. 8th, 1871.

Mr. Garrison:

DEAR SIR:—You put a question for the little readers of the Echo and I am a little reader. The question was, "What was the greatest gift God ever gave to the world?" I answer, Christ was the greatest gift. I was at Sunday School to-day and when I came home, mother asked me the question and I answered it. My name is Addie Lane, and I am 10 years old.

Yours truly,

ADDIE LANE.

MACOMB, ILL., JAN. 11th, 1871.

EDITORS OF THE ECHO:—In your last number of the Echo, in a piece called "Fireside Chat," you asked if any of your little readers could tell what great Christmas Gift God had given to the world, and you also said if we could and

would write and tell you, you would put the answer in the next number of the Echo. I think the best gift God ever gave to man was his Son Jesus, for he could not give a better one. Is my answer correct?

DAMON CLARKE.

Yes, Damon, you and Addie have both answered correctly. "For God so loved the world that he gave his only begotten Son that whosoever believed in Him might not perish, but have everlasting life."—John iii-17.

This passage shows that Jesus was a gift from God to the world. But is he the greatest gift? Paul so reasons. He 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."—Rom. viii-32.

As much as to say: "If God loved us well enough to give us His own Son, certainly He will give us all things else that we need, as his Son was the greatest and most precious gift that could be given.—If He give the greater, He will not spare the less."

So Addie and Damon were right in saying that Jesus was the greatest gift God ever gave to the world. I am glad they are both Sunday School scholars.—The Sunday School is a good place to learn about Jesus. I wonder how many of our little readers go to Sunday School. I would be glad to know that they all did, but some, perhaps, live where there is no school convenient. They will have to read the Bible and Echo and other good books and papers at home and learn from their parents. Those that go to Sunday School ought to do that also.—Let none of our little boys and girls spend the Holy Lord's Day in frolicking and romping around with wicked children. If you wish to become good and wise men and women, you must not spend the Lord's Day in that way. If Addie and Damon had done so, they could not have answered the question that we asked them. In conclusion, let

me say to all the children of the Echo family, I hope you may all accept this great gift from God. When your parents offer you nice things, you accept them and thank them for it. God has offered you his Son. Will you not all accept Him by loving Him and obeying Him? Then shun bad company; love and obey your parents; tell the truth; read good books; attend the Sunday School, and next month we will have another "fireside chat" with you about Jesus. I will tell you *why* he is the best gift the world ever received. Until then, good bye. J. H. G.

DEGRADATION OF SWEARING.

It is no mark of a gentleman to swear. The most worthless and vile, the refuse of mankind, the drunkard and the prostitute swear, as well as the best dressed and educated gentlemen. No particular endowments are required to give a finish to the art of cursing. The basest and meanest of mankind swear with as much tact and skill as the most refined; and he that wishes to degrade himself to the lowest level of pollution and shame, learns to be a common swearer. Any man has talents enough to curse God and imprecate perdition on himself and fellow-men. Profane swearing never did any good. No man is richer, or wiser, or happier for it. It helps no one's education or manners. It commends no one to any society. It is disgusting to the refined, abominable to the good; degrading to the mind; unprofitable, needless and injurious to society; and wantonly to profane His name, to call His vengeance down, to curse Him, and to invoke His vengeance, is perhaps of all offenses the most awful in the sight of God.

Letters have been received from Myron Beckleshymer and Grace Burnaugh in answer to the query in Jan No. Answers right.

Only a Word.

A frivolous word, a sharp retort,
A parting in angry haste,
The sun that rose on a bower of bliss,
The loving look and the tender kiss,
Has set on a barren waste,
Where pilgrims tread with weary feet
Paths destined never more to meet.

A frivolous word, a sharp retort,
A moment that blots out years,
Two lives are wrecked on a stormy shore,
Where billows of passion surge and roar
To break in a spray of tears;
Tears shed to blind the severed pair
Drifting seaward and drowning there.

A frivolous word, a sharp retort,
A flash from a passing cloud,
Two hearts are scathed to their inmost
core,
Are ashes and dust for evermore;
Two faces turn to the crowd,
Masked by pride with a life long lie,
To hide the scars of that agony.

A frivolous word, a sharp retort,
An arrow at random sped,
It has cut in twain the mystic tie
That had bound two souls in harmony,
Sweet love lies bleeding or dead;
A poisoned shaft with scarce an aim
Has done a mischief sad as shame.

A frivolous word, a sharp retort,
Alas! for the loves and lives
So little a cause has rent apart;
Tearing the fondest heart from heart
As a whirlwind rends and rives,
Never to reunite again,
But live and die in secret pain.

A frivolous word, a sharp retort,
Alas! that it should be so!
The petulant speech, the careless tongue,
Have wrought more evil and done more
wrong.

Have brought to the world more woe
Than all the armies age to age
Records on hist'ry's blood-stained page.
—*Christian Examiner.*

Church News.

IOWA.

We are in receipt of a letter from Bro. Silas Garrett, of DeSoto, Iowa, which gives some very interesting church news. Bro. Garrett moved to DeSoto a little less than two years ago, from Camp Point, Ill. We give the following from his letter:

"When we moved to Iowa, it seemed like getting a long way from church. We put our membership in at Adel, seven miles north of where we live. In a few months we had preaching in DeSoto, every three weeks in an old school house used Sunday about by Presbyterians, Methodists and us. Last summer we concluded to build a meeting house. We went to work and built a house 33x60 feet * * *

All things considered, it is the nearest a complete house that I ever saw. The best of all—it is paid for. We built it without the help of any other congregation. The opening discourse was preached by Bro. Hobbs of Des Moines to a crowded house. He is an able man. He stayed with us until Dec. 21st, preaching every night. The result was seventy-two more were added to our number. About forty of these were from the Methodists. Almost all that would come and hear the truth for themselves, would come to the conclusion that they had not obeyed the Savior. Once they saw the truth, they obeyed it, old and young. There were several old gray-headed persons that had been members of the M. E. Church, came forward and were buried with their

Lord in baptism. It was a solemn sight to see the old gray-headed obey their Savior after trying to serve Him all their lives."

If all the Methodists were as honest as those at DeSoto, thousands of them all through this country would "obey the Savior," as many of them are convinced of the error of their way. We extend the hand of congratulation to those DeSoto brethren whom the Lord has blessed so wonderfully. May they continue to be worthy of his blessings.

J. H. G.

ILLINOIS.

Sister Neville, widow of the lamented Bro. C. O. Neville of Eureka, writes from Lily, Ill., under date of Jan. 16th, as follows:

Bro. Garrison:—We have had a glorious meeting here. It closed last night, with sixty additions to the church. Thirty-eight were immersed; some received by letter, some reclaimed and some from the denominations. The meeting was conducted by Bro. John Lindsay. We are going to build a meeting house at or near Lily, this summer. Please call and preach for us if you should pass this way. We are one mile south of the station, which is four miles east of Mackinaw. * * * Remember the widow and Orphans in your prayers.

Your sister in Christ,

E. L. NEVILLE.

The greatest curse to ordinary Christians would be to relieve them at once of all earthly cares.

Brethren Reynolds & Garrison:

On the 3th of December I bid farewell to loved ones at home. Stepping aboard the cars, I soon found myself comfortably seated in Dr. Bridges' office in the young, but fast growing city of Mattoon; and after spending an hour in talking over the missionary work, and receiving such instructions and suggestions as the board had to make, having an hour to wait for the south-bound train I availed myself of the opportunity of calling on Bro. Alexander, who, while not now a member of the board, I found full of the true missionary spirit. After a few minutes spent very agreeably, I again found myself speeding south; in consequence of missing the early train at Mattoon, I did not reach Watson until 7½ o'clock, p. m. My appointment being three miles out in the country, I was unable to reach it until the next day at 11 o'clock. Preached three discourses to attentive audiences; immediate result, three added to the saved. Returned to the thriving town of Watson, delivered two discourses to very attentive audiences, in a private parlor, there being no church building in the place, and the school directors having locked the school house against all preachers, I left them amid many solicitations to return. I promised to return when the weather would admit of out-door worship. While there I enjoyed the Christian hospitality of Capt. Schooly and his amiable lady, whom I had the pleasure of introducing into the Kingdom. On leaving Watson, an hour's ride found me at Louis-

ville, Clay county. Here we have an organization of about fifty members, but no house. Called on Capt. G. W. Henry, where the weary preacher will always find a hearty welcome. Preached at night in the Baptist church to a very good congregation, called together by the ringing of the bell; agreed to hold a quarterly district meeting there the third Lord's day in February, commencing on Saturday night before. Bro. Reynolds is promised, and a good meeting and many additions expected. We have fifteen congregations in Clay county, and about 1,100 members. I leave in a few minutes for Lawrence county, where you will hear from me.

Yours in Christ,

H. MULLINS,

Cor. Sec'y 2d Dist.

FLORA, Jan. 6, '70.

In the month of December I visited two congregations in Mercer county—Ohio Grove and Keithsburg. I spent one Lord's day at each place.

Ohio Grove church is in the country remotely situated from any town. Its members are all farmers or members of farmers' families. They are a noble little band of brethren, about sixty in number. They pledged \$50 00 missionary money, and paid \$29 75 of it.

Keithsburg is a handsome village on the Mississippi river. The church here also consists of about sixty members. A majority of them live in the country; some of them

several miles away. They are unfortunately situated in this particular. They also, pledged \$50 00 missionary money and paid \$33 50. Two persons made the good confession and were baptized, and four others who had been members elsewhere, united at Keithsburg. I shall ever remember the kindness and Christian hospitality of the brethren of Mercer county. Bro. J. B. Royal is preaching one Lord's day in the month, for each of these two congregations. He has done, and is doing a noble work among these brethren. They are immensely better off now than when his labors began among them. His influence in any community is spiritually healthy.

Very recently I have baptized four believing penitents at Macomb.

J. C. R.

BLAIRSVILLE, ILL.)
January 2, 1871.)

Brethren Reynolds & Garrison :

Please permit me to report, through your paper—the GOSPEL Echo—a grand little success of our brethren during the past holidays, in Williamson county.

There was a call made by brother Geo. P. Slade, Evang. for Dist. No. 1, to the brethren of this county to meet at Herrin's Prairie, on Friday, Dec. 31st, for a consultation meeting. The brethren met promptly from four out of six congregations in our county, and several from an adjoining county. Bro. Wm. Rhodes was called to the chair, and brethren Rhodes, Thomas Statler and A. Cox

were appointed committee on programme.

The committee reported as topics for investigation :

1. The condition of a church before organizing for the government of itself.
2. Qualifications of officers.
3. Duties of officers (bishops and deacons).
4. Lord's day schools.
5. Finance.
6. How are officers ordained ?

We had more topics than we had time to investigate in the two days. We gave each a brief discussion, trusting that there was enough said to incite to further investigation.

The brethren were all highly interested in the great work. The leaders on the several topics were allowed from 30 to 40 minutes and the rest of the time was occupied in 10 and 15 minute speeches. Each brother had some additional thought on each proposition. There was some difference in regard to elders. Some claimed that Timothy an Titus ordained men *in order to their becoming* elders, while others claimed that they ordained them *because* they were elders. The young brother who led on the "How are officers ordained," was decidedly in favor of "fasting, prayer and the laying on of hands." This was the only point on which there was much difference, but this brought forth the disapprobation of brother M. F. Wilson and the most of his congregation. Upon the whole, the brethren unanimously pronounced the meeting the best, considering the extent of its range, they have ever

had. We have determined to meet from time to time, and from place to place, in order to bring the practical points in church polity before the masses of our brethren. The great masses know but little about those things. And it seems like an uphill business for a few old men to evangelize the world and keep home affairs in order, unless we go on to perfection, not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of the resurrection of the dead, and of eternal judgment." It is time that our teachers were a unit in understanding, determination and interest. The mainspring to all our actions is very weak in many places, and if our brethren would look after their own welfare more, and not fight the sects so much, we could build each other up the more.

Let them meet in every county where there are enough of them to have such meetings and when they properly understand the nature of the work, they will, doubtless, press onward and upward to the mark of the prize of their high calling in Christ Jesus. We will meet at Sulpher Springs on Friday before the 3d Lord's day in May for a similar meeting. May the Lord give us strength and courage to work in his vineyard.

Your brother in Christ,
ALLEN COX, Sec.

CENTRALIA, Ill., Dec. 1, '70.

Bro. Reynolds:

It is now three months since I first commenced work in the First Missionary District; I have preached eighty sermons. There have been seventeen accessions. The building of one meeting house has been commenced. I have collected one hundred and twenty-two dollars and twenty cents. I have expended for traveling and postage, twenty-two dollars and five cents. I have pledged for each coming quarter, one hundred and one dollars and ninety-five cents. I have a cheering quarter's work. That is, it cheers me and nerves me for continued labor. If every member will be faithful in paying his quarterly pledge, so that I will be enabled to visit other congregations, every congregation can be enlisted in the work by the time we meet at DeSoto, in July next. I hope the elders and deacons will assist me in this work. I hope, too, they will engage some two or three young brethren and sisters to aid in collecting the pledges, and seeking new ones. Young brethren! Young sisters! If the elders and deacons don't ask your assistance, ask them to let you assist. "Ask and ye shall receive." Let us all labor for success.

GEO. P. SLADE.

BLANDINMILLE, ILL., Jan. 9, 1871.

Dear Brethren:

Since beginning my labors for the congregation at Sciota and Blandinville, the first of April, 1870, there have been added at various

Remember now thy Creator in the days of thy youth.—Solomon.

times, 97 persons; of these, 38 have been by baptism, the remainder either reclaimed, from the Baptists or by letter. During our meeting here, which continued nearly four weeks, 23 were added—13 by baptism. I did all the preaching myself, except one discourse by brother Wallace and one by brother Lucy. These brethren greatly encouraged us by their prayers and exhortations.

Allow me to say that as I shall close my labors here the first of April, I desire to make an arrangement to labor all my thime for one congregation. Any congregation desiring to correspond with me on the subject should address me as above. Yours in the one hope,

S. K. HALLAM.

PARIS, Ill., Jan. 24, '71.

Brethren Reynolds & Garrison:

I report to you as an item of interest, a meeting held here by our pastor, brother Z. T. Sweeney, resulting in 37 additions. Bro. Sweeney is the youngest of the Sweeney family of preachers. We regard him as a second edition of J. S. Sweeney.

During the eleven months he has been with us, his labors have been blessed with nearly 150 additions.

The cause is moving rapidly in this city and country.

In Christian bonds,
G. W. PULMAN.

Blessed are the pure in heart, for they shall see God.—Jesus.

OSKALOOSA, IOWA, Jan. 31, 1871.
Eld. J. C. Reynolds:

DEAR BROTHER:—The cause of our Master is onward in this country. During the winter there have been about 40 added to the congregation at Oskaloosa, 45 at Indianapolis, 40 at Union Mills, 15 at Peoria. The meeting at the last two places are still in progress. Several other protracted efforts will be made in this county during the winter. Throughout our State the work goes gloriously on.

Yours in Christ,
G. T. CARPENTER.

FARMER CITY, Dec. 13, 1870.

Bro. Reynolds:

I have had a glorious meeting at New Rutland, closing on the 1st ult. It continued twenty days and resulted in twenty-two additions.

I am, as ever, your brother and fellow laborer,

CHAS. ROWE.

TOULON, Jan. 5, 1871.

Bros. Reynolds and Garrison:

As an item of news I will say we have just closed a meeting of several days with four additions, two immersions, one reclaimed and one united with us from the Baptists. Our young Bro. Beckman, from Tazewell county, did the preaching, assisted by our home preacher, W. S. Lloyd, in exhortation. Three had been previously immersed during the season, making seven added during the year at this place.

Your Brother,
D. McCANCE.

BROWNING, Ill., Jan. 24, '71.

Brethren Reynolds and Garrison:

Bro. Jacob Leek, with the assistance of Bro. Benjamin Walton, has just closed a meeting, with the following result:

Eleven by letter; 7 from Union Baptists; 4 from M. E. Church; 13 by confession and baptism; total, 40. Let the Lord have the praise.

Yours in Christ,

E. M. BRADLEY.

Dear Brother Reynolds:

Immediately after my report in September, I was compelled to return home, and was detained there two months, during which time I only preached on Lord's days, at such points as I could reach and return the same day. I have since visited Dallas and Liberty, in Vermillion county. Dallas is a good missionary point. We have a few good brothers and sisters there, but they labor under many disadvantages. The Baptists not only opened their house to me, but appeared to take as much interest in the meeting as if it had been their own. I preached two discourses for them, which were well received, judging from the manner they treated me. I left them with regret, promising to visit them again, if circumstances should permit. Liberty Church, I believe, is the pioneer church of Vermillion county, and a few years ago was in a very flourishing condition. Here it was that W. P. Shockey commenced to sow the seed of his heresy, "soul-sleeping," which finally

culminated in his ruin; but I believe there is but little of it left in the neighborhood.

I found as devoted and warm-hearted brethren here as I ever met. I staid with them two evenings; one noble young man confessed his faith in Christ, and put him on, according to primitive practice; and one intelligent young lady from the Baptists, laid aside all human authority and took position with the brethren, upon the Bible alone.

I have just returned from one of the most interesting meetings I ever held; not on account of the numbers added, but the deep interest manifested by the entire community, and the amount of prejudice removed. Baptists, Methodists and United Brethren, indorsed publicly, in conversation, every position taken by me. The immediate result was, that seven obedient souls were made to rejoice; among them, two ladies 70 years old, who had been shining lights in the Methodist church over 30 years. I was compelled to close the meeting just as the interest was beginning to manifest itself in obedience. This meeting was with the church on Salt Creek, Effingham county. This is my second visit to that church. At my first, 25 were added. I am to visit them again the first Lord's day in January.

Bro. Z. T. Sweeney has just closed a meeting of 15 days, at a school house, 6 miles west of Paris, with 37 additions. This is another missionary effort under the auspices of the Paris church. Bro. Haynes, from the Kansas church, is doing a

glorious work. I hear he has just organized a congregation, but I cannot now give the number. The cause never was so prosperous in Edgar county.

If all the 125 congregations in my district had such pastors as Paris, Kansas and Tuscola, home missionary work would be provided for. I trust there are other churches in the 2d district doing the same, but they have not reported yet. Brethren, let us hear from you; the next three months is the time to work.

Ten successful evangelists wanted, to hold protracted meetings in the 2d district. The places selected by me. None need apply unless they are willing to leave the railroads and cities, and work in good old primitive style.

My address is Paris, Edgar county, Illinois.

H. MULLINS,
2d Dist. Evangelist.

Broth. Reynolds & Garrison:

Having arrived safely at home last night, after an absence of 26 days, of hard labor and much fatigue, I find I very much need a little rest, but I must give a short report of my visit to Lawrence Co. I arrived at Bridgeport on the evening of the 6th, and after being refreshed in body by partaking of a sumptuous meal, at the house of Bro. J. Turner, who met me at the railroad. I was soon called for by Bro. Wilson Fife, who informed me that I was to preach in Union Chapel, a nice, large, United-Brethren house, five miles out in the country,

which had been opened by the trustees for me to hold a meeting in.— An hour's drive in a lumber wagon brought me to Bro. Fife's, where I was to make my home when not invited somewhere else. On learning the condition of things I was much discouraged, and wished I had not sent the appointment. We had once had a good church in the neighborhood, but the war, and internal commotion had completely broken it up. Some had united with the United Brethren, some gone back to the world, while a few were desirous of re-organizing again, and had sent for me. They once had a pretty good house, but the windows were out and the plastering off, which rendered it unfit for use.

Well, I commenced my meeting, mostly with a United Brethren congregation, they doing my singing and most of the praying, we got along finely until they began to feel and talk as though there was but little difference. I had a short prayer meeting before preaching, at which they prayed for the success of the meeting with good, United Brethren zeal, thanking God heartily for sending me there to preach the gospel to them. Thus things went on for about 11 days, up to which time about 30 had been reclaimed and baptized, among the latter some of their own members, but their zeal still increased; they sung, they prayed, they exhorted, they gave the hand of fellowship. The twelfth night, the presiding elder and the circuit preacher, hearing how things were going, left their work and came to look into the

matter. They came in late, and first took seats back. I preached that night upon the similarity of practice of the Apostles and the Christian Church of the 19th century. At the close six came forward to take their stand upon the Bible. Being informed that the "pastor of the church" was present, I called upon him to come forward and talk to the people. He got up apparently much out of humor, remarking "He should feel at home," but said he felt a little "sore;" but he pitched into us with a will, trying to provoke me to a reply, and thus alienate his members; but I paid no attention, but proceeded to hear the confessions as though he had not been in the house. They announced meeting for Elder Nie the next day at 11 o'clock. He commenced by saying that "what astonished him the most was that the house had been opened to Campbellites and that they would get enough of them this time, that they taught water salvation and frog-pond religion, and such low slang, which only served to disgust the thinking part of his own church, and after getting through with his low slang, and seeing his utter inability to remove the impression that had been made, he said that he freely admitted that Peter preached baptism to the Jews for remission of sins, because they had publicly denied Christ, and had crucified him, but we were not Jews but Gentiles, and that Cornelius got Holy Ghost religion, and that was the way to get religion now. At the close of his meeting there was a move made

to turn us out, but it was a perfect failure. One of his most prominent members arose and said the house had been opened to me, and I had been solicited to remain over Sunday, that I had preached the gospel to them, and had proved every position I had taken, and they had sanctioned my preaching, and if every man in the neighborhood joined he would say amen, and if the United Brethren joined he would say amen; all the trustees acquiescing. I was invited to continue until Sunday, which I did with success. I replied to all his positions, in two discourses founded upon Acts x, 34-35, showing his fallacy in having one religion for the Jews and another for the Gentiles. They sent for their preacher again Saturday night. He came forward to the front seat. I preached from Rom. i: 16. After hearing me through, instead of offering objections, he shook hands with me, saying he was much pleased with my sermon, that he liked it very much, after which we parted, perhaps never to meet in this life again; but I would not be surprised to hear of his obeying the Lord. His regular appointment was Sunday night, but I did not hear him, as I had an appointment four miles off for that night, but the brethren said he had nothing hard to say, but said he was much pleased with my preaching. The immediate result was 40 recruits and returns to the army of the Lord. The windows having been repaired in our old house, and the weather being mild, I met the brethren there on Monday, and after preaching

them a short discourse from Matt. 3:13, 14. They then pledged themselves to God and to one another by saying "Come let us anew, our journey pursue," and when they had selected their officers, and been kindly encouraged by Bro. Clark, of Salem, they all engaged in song, viz., "My Christian friend," &c., during which the pouring brick was extended until twelve o'clock, we then separated, and turned our eyes homeward, each feeling conscious that they would never all meet again until summoned before the Judge of all the earth. My God prosper our effort for the spread of the Gospel, is the prayer of

H. MULLINS,

Car. Sec. 21 D.

Editor's Table.

FAMILIAR HYMNS.

Two hundred and fifty familiar hymns and spiritual songs adapted to protracted meetings, religious associations, social meetings, Sunday schools, and all occasions where there is a deficiency in the supply of the large, excellent and standard hymn books now in popular use.

Such is the title page of Bro. C. W. Sherwood's last and enlarged edition of Familiar Hymns. We have given the whole of it as it explains the character and design of the work. The first edition of four copies, was sold out in three months. The last edition is an improved and wisely greatly improved.

Address, C. W. SHERWOOD,
Sycamore, Illinois.

NO LONGER AN EXPERIMENT.

As the new year begins, our young friends are looking about for the best and cheapest Juvenile Magazine for which to subscribe for the next twelve months. Every boy and girl should take a Magazine and read it, provided it is a good one. In this connection we cannot forbear calling our readers' especial attention to the Little Chief, published at Indianapolis, Indiana. For four years The Chief has steadily gained in all the good things that go to make a safe, pure, earnest, first-class periodical for young people. It is no longer an experiment, but, for the price, only seven y-five cents a year, the handsomest, best, and cheapest Magazine published. It is just what you want, boys and girls.

We advise our readers to send at once for sample copies and premium list, free of charge, to

SHORTTRIDGE & BUTTON,
Indianapolis, Indiana.

KEEP IT UP.

Nearly every mail is bringing us new subscribers—many of them from other States. The Echo is widening its circle of acquaintance and growing in favor with the people. The January number has received a shower of compliments. We think this number will not if belated in. The "Familiar Hymns" is a "volume of 1000." We want all your friends to send a long volume long number. This is just what we want—new subscribers, and the success of our cause. *Keep it up.*

THE CHRISTIAN QUARTERLY.

The January number of the Christian Quarterly has been received and read at this office. This is the first number of the third volume of the Quarterly, and the ninth since its commencement. Its mechanical execution and literary finish are simply faultless. There are five able essays in this number, besides lengthy literary notices. 1, "What is *Secularism*?" 2, "The *Genuineness and Authenticity of the Gospels*," 3, "Classic *Baptism*," 4, "Inebriate *Preachers*," 5, "Fiction." These articles are all magnificent. They are the kind of reading suited to men of brains. The Quarterly is edited by our accomplished and indefatigable brother, W. T. Moore, and published by R. W. Carroll & Co., 115 and 117, West Fourth Street, Cincinnati, Ohio. Price, \$3.00 per annum. Single numbers, \$1.00.

J. C. R.

J. S. SWEENEY.

I have just learned that this distinguished brother has resigned his charge of the church on 16th Street and Wabash Avenue, Chicago, Ill. He is going to Paris, Kentucky. The brethren of this State will regret to part company with brother Sweeney, but the Kentucky brethren will, doubtless, be highly pleased to have so able an accession to their ranks.

Bro. G. H. Payne wants to know who paid him two dollars for the Echo, who is not credited in this number.

J. C. Winter, Bro. J. B. Royal called at the E. no office this week on his way home from Mt. Pleasant, where he preached last Lord's day. He had spent the previous night at Plymouth, where had preached one discourse. He informed us that the brethren at Plymouth have secured the labors of brother J. C. Winter, formerly of Indiana, for the present year. We gladly welcome brother Winter to the band of Illinois preachers. May his labors be crowned with abundant success in Plymouth.

OBITUARY.

BUTTON—Died at her home in Abingdon, Ill., Dec. 11th, of Dropsy, Sister Enza G. Button, formerly Pace, in the 59th year of her age.

Sister Button was born in Barren county, Ky., in which State she became the wife of Whitfield Button. More than 30 years ago the husband and wife at the same time formally gave themselves to the Lord, and openly commenced his service. Two sons and a daughter, all their children who arrived at the years of maturity, departed not from the way they should go, but gave themselves in like manner to the Lord. The sons, in the midst of a useful life, full of promise, died, the one in '63, the other in '67.—The mother, in the full exercise of her mental powers, spoke frequently and feelingly during her last sickness, of the prospects before her. She felt that while she was very soon to leave some members of her family here, she was as soon to meet others who had before left her here. In the midst of intense suffering, the sun beaming in upon her dying couch, she exclaimed, "Beautiful world! but it cannot compare with that city of gold paved streets and jasper walls."

As the rising sun ushered in one of the last days of her earthly pilgrimage, she requested the door to be opened that she might again behold his glories. Looking upon the golden light, she said, "Beautiful! but the sun of righteousness has risen with healing in his wings and he is my Savior." Fitting expressions these to close a life devoted to God, the loss of which brings sadness to many hearts.

May the Lord sustain the stricken husband and daughter, and finally bring the members of this dis-served family together in that city of which John said, "it had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof."

Abingdon, Ill., Jan. 20, '71.

A. J. THOMSON.

OBITUARY.

DIED—On the 24th day of January, at the house of her brother-in-law—Bro. James Tatman, in Quincy, Ill., Mrs. Nancy Payton, in the 73d year of her age.

Deceased was the mother of seven children, six of whom survive, and four of the six are followers of Christ, and confidently hope to meet the absent mother in the "Happy land," after awhile. Sister Payton made a public confession of the name of Christ in 1834, in the State of Kentucky, and was immersed by Eld. Samuel Helm, now deceased. She was ever cheerful, kind and tender hearted; patient and hopeful under trials and discouragements, and of these she had a full share. Her life was one of incessant toil, cheerfully performed for her children, whose unwearied attentions to her during her last illness, and their deep grief at her departure, evinced their love and devotion to her.—Death had no sting to her, and her only concern was for her two sons, who are unsaved. God grant, that the triumphant faith, and peaceful end of their mother may influence them to prepare to meet

her in the "Better land," where neither death nor sorrow will ever invade the home circle anymore.

Rest in peace, dear mother—we hope to meet thee.

E. L. C.

Feb. 3d, 1871.

Receipts Since Jan. 1st.

Socrates Stevens, *	\$2 00	A W Higbee,	\$2 00
Jas M Crawford	4	Sam'l F Hart	4
U W Hardy	8	Joseph Harris	2
E C Garrison	2	G B Meadows	2 50
J C Laimier	2	J M Norris	2
Mrs Jas. Robinson	2	Prof J Derham	4
Prof A Linn	2	N H Davis	2
Prof. A. J. Thomson	2	Biblical Society	4
B A Stead	2	D P Palmer	2
Solomon Rhodes	2 50	F T Privett	2
Jane Colborn	2	J M V Shreere	2
Ether Conover	2	Jacob Fall	2
J H Rogers	2	Sarah Conover	2
Chas H Gum	2	Mrs Jane Gum	2
Geo. C Swearingen	2	Isaac B Gum	2
David Miner	2	Geo. Seaburn	2
Mrs Angeline Harlan	2	Mrs Sarah Grim	2
Samuel Frost	2	D B Gregory	2
Thomas Elwell	2	Mrs Ma r A Elwell	2
James B Wiltsey	2	W B Swango	2
W J Burrow	2	W T Jones	5
J F Black	2	William Black	2
Isaac L Hart	2	J W Morrow	6
Wm G Kirkpatrick	2	James Ingels	2
T B Maury	2	J F Wilcozen	2
George Haver	2	Rufus M Ray	2
J W Haver	2	Ebena John	2
Knock Hawkins	2	Sophia E Patengill	2
Joseph M Ruth	2	John Bond	2
George Cashman	2	D B Ruth	2
Jesse Routh	1	C W Hart	2
Wm McAdams	2	Mrs Adaline Naylor	2
H P Tandy	4	Joseph Stover	2
Clark Bruden	2	Morgan Williams	2 50
Mrs Florida Boulware	2	J G Burner	2
D S Hampton	4	U-known	2
Israel Morris	2	Wm Lindsay	2
John D Wait	2	Miss Mary E	2
Mrs Jane E Hayden	2	E C Garrison	1
M P Lhompeon	2	W H Gresham	2
Michael Brown	4	Joseph Over	2
A J Gresham	2	H. T. Jackson	2
Mrs M A Duden	2	Phoebe Trelead	4
Jane Stauffer	2		
John Buckles	2		

THE GOSPEL ECHO.

VOL. IX.

MARCH, 1871.

NO. 3

Universal Salvation Based on a Universal Resurrection.

The above head is long and may be thought clumsy, but it fitly expresses the point made in a nameless article sent us for publication in the Echo. After carefully reading it twice I, in all good conscience named it *Universal Salvation based on a Universal Resurrection*. If I understand the writer—and I am pretty sure that I do—his article is intended to be an exegesis of the words of the Savior in reply to the question asked by the Sadducees concerning the woman who had seven husbands in this world—“In the resurrection whose wife of them is she?” I will quote the passage in full and, following it with our correspondent’s article, will review his positions:

Then came to him certain of the Sadducees, which deny that there is any resurrection: and they asked him, saying, Master, Moses wrote unto us, If any man’s brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. There were therefore seven brethren: and the first took a wife, and died without children. And the second took her to wife, and he died childless. And the third took her; and in like manner the seven also; and they left no children, and died. Last of all

the woman died also. Therefore in the resurrection whose wife of them is she? for seven had her to wife. And Jesus answering said unto them, The children of this world marry and are given in marriage: But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead but of the living: for all live unto him—Luke xx. 27-38.

“Remembering that the Sadducees, who asked this question, believed in no resurrection after the death of the body, it seems that the Savior did not and could not when he spoke of *that world* mean any future world of the righteous contrasted with a like one of the guilty, but only to compare the world or state after the death of the body, with this present world or state before the same event. Then those who are worthy to obtain that world, and the resurrection, (surely implying that the resurrection is a consequence of obtaining that world, or state) can never die any more; because they are equal unto the angels, and foreseeing that some would

say that any intelligence working God's purpose whether through evil or good intent may be called an angel, Mark 12th, 25, adds "as the angels in Heaven," and Mathew 22-30 says "as the angels of God in Heaven," and by our first quotation from Luke these "being the children of the resurrection." And notice that it is not a resurrection of some class, but in general terms, *the resurrection*. If it is agreed that some are not, or at that day will not be found worthy to obtain that world and the resurrection, then, remembering what is as clear as sunlight, that there are but two worlds or states spoken of; one here before death, termed *this world*, the other after the death of the body called *that world*, what will you do with those who are unworthy to obtain that world and the blessing? Surely all must leave this one, and if some are unworthy to obtain that one, will you leave them, spirit and body, dead in the grave? Certainly not, for in the next verse, Mark 12, 26, upon the same subject, it is said, "as touching the dead," not the righteous dead only—but the dead "that they rise; have ye not read in the book of Moses * * God saying I am the God of Abraham, the God of Isaac and the God of Jacob?" And these, every one knows, had long before passed the point in life's existence that we call death. Then inspiration affirms Luke 20, 38 that "he is not a God of the dead but of the living—for all live unto Him." Then those who are dead to us, are alive to God, and are the children of the

resurrection and such children are equal unto angels—as the angels of God in Heaven. They are his, not spoken of here as children of nature, or subjects of creation—but as those holy beings in heaven who do God's will. Then, if the dead—which certainly includes the one woman, seven men and every one else that dies—if they rise and become as the angels in heaven, we cannot determine who or what class will be accounted unworthy. Again when it is said "They are the children of God—being the children of the resurrection, does not the language imply that every child of the resurrection (and all are raised) is a child of God? When it is said "the volume is yours, being the purchase of your own money, we rightly infer that all such purchases are yours to dispose of. Then if, as it appears from Math. 22, 31-32, Mark 12, 26, Luke 20, 36-38, all of the dead become children of the resurrection, hence children of God, that too, in the same sense that angels in heaven are his children, the gospel is indeed glad tidings unto all men. Give us Bible light.

J. H.

J. H. closes with "Give us Bible light." I now ask him to give *candid* and *conscientious* attention to the following as it is my desire to give him some Bible light on the Scriptures that he has quoted.

J. H.'s position is simply this: that "all of the dead become * * children of God * * in the same sense that the angels in heaven are

his children." This is not proven by his proof texts and if not by them, certainly by no others in God's Holy Book. Now let us examine his proof carefully.

J. H. reasons illogically in applying the Savior's answer, to a special question and to a peculiar class of people, to the entire human race.

The persons asking the question denied that there would ever be a resurrection, that there were any such beings as angels and that man had any spirit.

They supposed a case that they doubtless thought would involve the Savior in difficulties inexplicable.— In asking "in the resurrection whose wife of them is she?" they assumed that men in the resurrection state would enter the same relations and contract the same alliances that they do here. The exposure of this false assumption made their query, which they thought to be a poser, look very silly indeed.

J. H. is trying to show that *all* the dead become the children of God. His witness, however, only testifies concerning a class of the dead.— Christ, in the passage quoted, is only talking of those who are "*worthy* to obtain *that world* and the resurrection." It is said of the *worthy* (not of *all* the dead) that they "neither marry nor are given in marriage" that "neither can they die any more" that "they are equal unto the angels; and are the children of God."

J. H.'s error is this: that he asserts of all the human race, every man, woman and child, all that the Lord asserts of the *worthy*.

Christ *here* says nothing of the *unworthy*. J. H. concludes, therefore, that there are no *unworthy*.— If this were true it would be twaddle of which the Son of God never was guilty, to say "But *they* who shall be accounted *worthy* to obtain that world" if there were none *unworthy* to obtain it.

"They are equal unto the angels" only means that they are like the angels. The original gives that sense. The Greek word here rendered "equal unto" is *isangelos*, used here in the plural number. *Isangeloi* occurs but this once in the New Testament and is defined by Pickering "Like to the angels; like angels." This is his full definition.— The passage simply means that the "*worthy* to obtain that world" are like the angels in these particulars: that in "that world" they will not marry nor die.

J. H. is wrong from another consideration, viz: that his main position, "that all of the dead become the children of the resurrection hence the children of God" flatly contradicts the words of the Lord in other places when speaking of the resurrection.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, 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: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison and ye came unto me. Then shall the righteous answer him saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked and clothed thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: I was an hungered, and ye gave me no meat: I was thirsty and ye gave me no drink: I was a stranger, and ye took me not in; naked and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment; but the righteous into life eternal.—Math. xxv: 31-46.

“When the Son of Man shall come in his glory” the resurrection will take place and those “who shall be accounted worthy” will then “obtain that world.”

According to J. H. “all of the dead” the whole human race will be worthy, for there will be none unworthy. He and Jesus differ somewhat as we shall see.

When all nations—all people—shall be gathered before him, “he shall separate them”—the people—“one from another, as a shepherd divides his sheep from his goats: and he shall set the sheep on his right

hand, but the goats on the left.”

When this is done I and J. H., and you, dear reader, will all be there. But should J. H. believe then as he does now, to be consistent he would have to remonstrate with the Lord something after this style; “Not so, blessed Savior! Do not ‘separate them one from another!’ These are *all* sheep!! There are *no* goats!! All, *all* are worthy to obtain that world.” “All of the dead become the children of the resurrection hence the children of God, that too in the same sense that the angels in heaven are his children.” “You make a great mistake, gracious Master, in supposing that these you are placing on the left hand are goats.” “Do you not know that they are now the children of God in the same sense that the angels in heaven are?” “Let me assure you that there are no goats here at all.”

But again, how grand the scene when Jesus shall say to those on the right hand—those who are indeed “worthy to obtain that world” “Come ye blessed of my Father, inherit the kingdom.”

How grandly terrible it will be to those on the left hand, “Depart from me ye cursed into everlasting fire.”

J. H., to be consistent ought to remonstrate again about as follows: “Lord, you are mistaken! There are no cursed! They are *all* the children of God!”

Finally J. H. and Jesus differ in this, that at the great resurrection and judgment day, J. H. will have but *one* class of men, all pure and

good and saved. Jesus, however, persists in recognizing *two* classes. One he places on his left hand, the other on his right.

One he calls goats, the other sheep. One he pronounces cursed, the other blessed. One he consigns to everlasting (Greek eternal) punishment, the other to eternal life.

And more, J. H.'s exegesis contradicts the Lord's prophet.

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.—Daniel vii: 2

Here again, at the resurrection, we find the same two classes.

If there is to be but one class at the great rising day, Daniel and Christ were both wrong, and knew not what they were talking about. But Jesus and Daniel were right. All modern theorizers who are trying to explain away God's terrible threatenings against the wicked, had better see their folly and flee from the wrath to come before it is too late.

J. C. R.

Statistics Wanted.

Our Pedobaptist neighbors are taking great comfort just now in a recent statistical report, which shows an increase in the number of infants sprinkled in 1870 over preceding years. The *Christian Advocate* (Methodist) thinks this report a sufficient refutation of the oft-repeated prophecy that the sprinkling of infants is falling into disuse. As the *Advocate* exhibits a commendable zeal in procuring and publishing useful statistics concerning its own denomination, we suggest to it the

propriety of furnishing the following items in the next annual report:

1. No. of persons baptized who were sprinkled in childhood.

2. No. of adults who, becoming dissatisfied with sprinkling, have demanded immersion.

3. No. of adult persons received by immersion compared with previous reports.

4. No. of discourses preached to prove that sprinkling and pouring would "*do*," and that immersion was vulgar, impracticable, etc.

5. No. of members who, becoming dissatisfied with the name, creed and government of the M. E. Church, have left it and become members of the church that wears the name of Christ, believes on him and is governed by his will.

I dare say such a report would have a wholesome effect on all, and especially would it be useful to the *leaders* and would prove, no doubt, a means of grace in making them more humble, less boastful and more cautious. *They*, at least ought to know that thousands every year are leaving them, and the number is rapidly increasing. What is the reason of this? and how can we prevent it? would be profitable questions for investigation at general conference. If the discussion of these questions should reveal the fact that they had departed from the plain teaching of God's word, and many of their more conscientious members were getting alarmed and leaving them in consequence of it, the statistics would prove very valuable indeed. Shall we have them!

J. H. G.

Our New Minister, AND WHAT HE ACCOMPLISHED

BY R. J. CLARKE.

CHAPTER VII

Laura Brown, after the conversation held with her father in reference to her uniting with the Church of Christ, was much troubled in mind. In uniting "with the sect everywhere spoken against," she would incur the displeasure of that father she truly loved, and who, no doubt loved her, but the right course to pursue was very plain. Christ's words, "Whoso loveth father or mother more than me is not worthy of me," was continually presented to her mind, and she was determined, let the consequences be what they might, to do her duty.

We have stated in a former chapter that the daughter of Mr. Melnotte was an intimate friend of Laura Brown, and, in her trouble, Laura determined to confide to her all that passed between herself and father, and ask her counsel as to the best course to pursue in the event of her being wholly discarded. Miss Melnotte, sympathizing with Laura in her troubles, invited her to her house, which invitation she decided to accept, at least for the present.

The Lord's Day following the conversation with her father, Laura, after listening to an eloquent discourse by Mr. Sinclair, on the invitation being given, went forward and made that good confession which is unto salvation. On returning home from the service she informed her father

of the step she had taken and asked his approval of her course, but no word of encouragement could she obtain. Turning to his daughter, he said :

"You know my views in relation to that sect, and I gave you fair warning that if you united with them you were no daughter of mine. You have chosen your own course and the consequence be upon your own head."

"But, father——"

"No more. I have no time to waste upon a disobedient and ungrateful child."

"O, father, listen to me."

"Not a word will I hear. After this day another home you must seek ; to others you must look for counsel to guide you through life."

Turning upon his heel the father left the room, and the daughter retired to the privacy of her own chamber, where, upon her bended knees she prayed to the father of the fatherless to strengthen her in her affliction and guide her footsteps aright.

Baptism was to be administered in the evening, and, in consequence, the house was crowded almost to suffocation, interest being added to the occasion from the fact that Laura Brown, who was quite a favorite in the town, had been disowned by her father.

On the invitation being given at the close of the discourse, great was the surprise of many, and greatly rejoiced were the hearts of the members of the congregation when Mr. Melnotte went forward and gave his hand.

Right here we would remark that when a man of wealth and influence connects himself with the church, the world observing the manifestations of joy by the members sneeringly remark that all are pleased because a rich man has united, while if it had been a poor man no sign of pleasure would be observed, and the event would pass unnoticed. We here protest against being thus judged. It is not because of the wealth of the rich man that we rejoice the more, because we believe and know, that in the sight of God the soul of the poor man is as precious as that of the rich, but it is because we know that his action will have the greatest influence for good upon the community. For this reason we greatly rejoice.

The members of the congregation in Melville feel happy in having among their number a man of such influence as Mr. Melnotte; they know him to be possessed of talents which used aright will redound greatly to the glory of the cause. They know heretofore that the influence has been exerted, unwittingly it is true, upon the wrong side; and now that he comes forward, and, before men, publicly makes confession of his faith in Jesus, and resolves to live ever after as a true follower of Christ, is it any wonder that all rejoice and that their joy should be so manifest? We think not.

After baptism Laura went home with her friends, the Melnottes, and right gladly was she welcomed, every member of the family striving all in their power to lessen the sorrow of being an outcast from her

own home. An outcast! And for what? For the crime of being true to the dictates of her own conscience in that she obeyed from a true heart that which she conceived to be the command of her Savior.—O, why will men so harden their hearts as to drive from their houses those to whom they are bound by natural ties, and all this in the name of religion—the religion of Christ, which is based upon LOVE! O, that all would study the sacred writings more, and that all could realize that it is not the duty of the Christian to hate but to love, love their God and their fellow-man.—Then would persecution cease, and the world would be enabled to judge rightly what constitutes the true Christian.

After passing a few days with her friends, Laura announced her determination of applying for a school a few miles from town, as she could not, consistent with her self respect, be under obligations to any who were not her natural protectors.—The Melnottes, although expressing their perfect willingness to have her continue with them, did not try to persuade her to abandon the thought, knowing that, under the present circumstances it would be best for her to engage in some occupation that would divert her thoughts from her sorrow.

The application for a school was successful, and Laura entered immediately upon the discharge of her duties, and here we leave her for the time being in order that we may further witness the work of reconstruction in the town of Melville.

CHAPTER VIII

In these days of Women's Rights it has been discovered that an element of strength has long been allowed to lie dormant, and the various religious and moral societies of the day are now doing all in their power to bring into the field that class that they have heretofore looked upon as being without any material influence whatever. Scarcely a city, town or village in all this country but has its "Ladies' Missionary Society," co-operating with a general board of missions, a "Sewing Circle," for the manufactory of such articles as might be useful to the poor in their midst, and for other benevolent purposes. All the Temperance organizations that the writer is acquainted with have either admitted them into full fellowship, or established a separate organization in which they might work and co-operate with them.

Mr. Sinclair was among the first to conclude that even ladies could do something for the Lord's cause; that they had a work to perform, and he determined, if possible, to enlist them in that work. Calling a meeting of the sisters in his congregation, he gave them his views of the subject; calling on them to organize at the earliest moment possible and see what they could do in the glorious work. "There must be no idlers," said he, "in the Lord's vineyard. God has committed to your care, as well as to others, certain talents, and He desires that you will use them to the best advantage. I trust you will be able to render a good account to your Lord when

He comes to judge the quick and the dead."

His suggestions met with much favor by all present and it was determined to enter immediately upon the work. A temporary organization was effected, and, on motion, a committee of three was appointed to draft Constitution and By-Laws to govern the proposed society, the committee to report at the next meeting.

A few nights after, another meeting was held and the committee presented the following report which was unanimously adopted:

We, your committee appointed to draft Constitution and By-Laws for the government of your proposed society, would respectfully present the following report:

CONSTITUTION

ART. 1.—NAME.

SEC. 1. This Society shall be called the Ladies' Christian Missionary Society of Melville.

ART. 2.—OBJECT.

SEC. 1. The object of this society shall be to aid the cause of missions at home and abroad; render aid to the poor; assist members in obtaining employment and to create a more social and fraternal feeling between sisters in the Church of Christ in this place.

ART. 3.—MEETINGS.

SEC. 1. This Society shall meet at least once each week at such time and place as may be designated at a previous meeting.

ART. 4.—MEMBERSHIP.

SEC. 1. Each sister in the Church of Christ in Melville is entitled to become a member of this Society upon the payment of the required fees and dues.

ART. 5.—FEES AND DUES.

SEC. 1. The initiation fee into this Society shall be not less than one dollar.

SEC. 2. The dues shall be not less than 10 cents each quarter.

ART. 6.—OFFICERS.

SEC. 1. The officers of this Society shall be a President, Vice President, Secretary and Treasurer.

ART. 7.—DUTIES OF OFFICERS.

SEC. 1. It shall be the duty of the President to preside at all meetings, superintend all work done by the Society and with the Sec. sign all orders on the Treasurer.

SEC. 2. It shall be the duty of the Vice President to assist the President of the Society, and, in the absence of that officer, perform the duties of that office.

SEC. 3. The Secretary shall keep a record of all the proceedings of this Society, conduct its correspondence, and, with the President, sign all orders on the Treasurer.

SEC. 4. The Treasurer shall keep a correct and true account of all money received from whatever source, paying out the same only by order of the Society or Executive Committee, and signed by the President and Rec. Sec.

SEC. 5. In addition to the duties defined in the preceding sections the officers shall constitute an Executive Committee and shall have charge of all articles manufactured by, or donated to the Society for such purpose, and pay all money received by them to the Treasurer. They shall, also, at the first meeting in January, April, July and October, make a full report of all property received by them for the Society, how disposed of, and yet remaining in their hands.

ART. 8.—ELECTIONS.

SEC. 1. The election for officers of this Society shall take place at the first meeting in Jan. and July.

ART. 9.—AMENDMENTS.

SEC. 1. This Constitution may be amended at any regular meeting by a vote of a majority of the members present, provided notice of the proposed amendment be made one week previous.

BY LAWS

1. Any member being absent at a regular meeting of this Society shall be fined 10 cents.

2. A portion of the first meeting in each month shall be devoted to the discussion of business matters.

3. Brothers of the Church of Christ in this city may be admitted as honorary members upon the payment of One Dollar, and shall have a voice in the disposal of all the proceeds of this Society.

The Society thus organized entered immediately upon its work, the amounts received as initiation fee of its members, together with donations received from the brethren enabling them to purchase a sufficient amount of material for manufacturing many articles.

Before we close this sketch we will review the work done by this Society and see what was accomplished.

(To be Continued.)

RECIPE FOR THE SICK ROOM.—Take a large handful of Rosemary, wormwood, lavender, rue, sage and mint, each. Place in a stone jar, and pour over it a gallon of strong cider-vinegar; cover closely, and keep near the fire for four days. Then strain and add an ounce of powdered camphor gum. Bottle and keep corked. Wash hands and face with it before going into a sick room.

Church Discipline.

I use the expression "Church Discipline," as a caption, not because it accurately sets forth what I intend to say, but because its popular use, however faulty that use may be, indicates sufficiently the drift of what herein follows. Nor is it my purpose to discuss everything that is commonly embraced in this term, but to correct what I believe to be errors commonly held. The first Scripture that I wish to notice is Mat. xviii: 15-18:

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. 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. And if he shall neglect to hear them, tell it to the Church: but if he neglect to hear the Church, let him be unto thee as a heathen man and a publican."

"Verily I say unto you, whatsoever ye shall bind on earth shall be bound in Heaven; and whatsoever ye shall loose on earth shall be loosed in Heaven."

Among us there are two different views taken of this passage. True, they are somewhat modified by different individuals, who hold either the one or the other, but in substance they are only two. In either view the procedure correctly terminates at the first point at which reconciliation is effected and reparation made. It is hence only necessary here to state the procedure in case reconciliation and reparation cannot be attained.

The first view (for a full statement of which I refer the reader to

page 467 of the *Christian Baptist*) I would designate

PRIVATE TRESPASS.

According to this view, when A has trespassed against B, it is the duty of B to visit A and endeavor to gain him. If he fails, B calls in D and E, to whom he states the trespass, asking their assistance in gaining A. If these fail, the matter is reported to the church; and if the church fails in gaining A, he is expelled.

In this case A is supposed to own his fault, but refuses to make amends.

The second view (for a full statement of which I must refer the reader to Bro. Hartzel's "Kingdom of Heaven and its Government") I would designate

CONCEALED TRESPASS.

In this case, as in the other, the trespass is known only to A and B. When B visits A he is supposed to deny the trespass *in toto*. B then calls to his aid D and E. If A still denies having committed the deed alleged by B, the fact is reported to the congregation. If A continues to deny, he is retained in fellowship, but B publicly thenceforward treats him as a "heathen man and a publican."

In this view of the case it is possible for one-half of the congregation to hold the other half as "heathens" and "publicans." But as A may be innocent, and hence truthfully deny, it is possible that a good man may have a suspicion cast upon his fair fame, and the evil disposed gain a desired end. And if one-half of the congregation were thus disposed, they could so use the

other half, and that too without remedy. In either case, whether innocent or guilty, it would be a sad front to present to the world, and would effectually neutralize the power of the Gospel.

Bro. Hartzel also maintains that the expression, "Whatsoever ye bind on earth shall be bound in heaven, &c.," refers to the congregation; "ye" having as its antecedent the word congregation (church).

COMMENT AND EXPOSITION.

There are several points in which I agree with both of the preceding views, and several to which I take exception. What these are will appear as we proceed. I have stated these views in order that such readers as have not given this subject much thought, may have a glimpse of all that has been said, and that those who might otherwise intend a review of my position may be spared the trouble, seeing that I am fully aware of all that has been or can be said.

1. Dear as the word "church" is to me by reason of long and familiar use, I would prefer to see it absent from the Sacred page:

1. Because it is now commonly desecrated to denote the brick and mortar which give shelter to the congregation. So much is this the case that when you say, "I saw the Church in N—," no one is able to tell whether the assembly or their house is meant.

2. It has also been used to designate the officers of the congregation. Nor are our own brethren altogether free from this shibboleth.

3. It is hence often a matter of

dispute whether the Savior, in Mat. xviii: 17, meant the officers of the congregation, the congregation without the officers, or the officers together with the rest of the congregation.

II. When the Savior says, "Tell it to the congregation," let no one thence dogmatically maintain that He did not mean, "Tell it to the elders of the congregation" and through them to the rest of the congregation. The church was not then organized; it would hence not have been intelligible to have named its organs. Even the term congregation was vague to the apostles, being dimmed by political mists. Why intensify the fog by speaking of elders? Other passages of later date, given when their minds were less beclouded by political visions must determine this matter. If the Epistles or Acts teach either expressly or impliedly, that the elders are the proper persons through whom complaint is to be made, so be it, it not, let us accept it. That they do teach that the elders are the committee through whom the matter is to be prepared for the final action of the congregation, I believe, but shall here make no attempt to prove it.

III. The word congregation (church) is a collective noun, expressing plurality, and is in the third person. The word "thee" in the expression "Let him be to thee as a heathen man and a publican," cannot stand for "congregation," for it is in the singular number and of the second person. It would be quite harsh on account of number

to make the two agree, and altogether impossible on account of person. Without doubt "thee" in the seventeenth verse stands for the same individual as "thee" in the fifteenth and sixteenth.

IV. Nor can the "you" and "ye" of the eighteenth verse have "congregation" of the seventeenth for their antecedent. In number there might be an agreement, but not in person; the former is the second, the latter the third. Indisputably, the apostles are here addressed: "Whatsoever ye (apostles) bind (enact) on the earth shall be bound (ratified) in heaven; and whatsoever ye loose (abolish) on earth shall be loosed (abrogated) in heaven." The apostles bound (enacted) the new dispensation and abolished (loosed) the old. This agrees with Christ's language to Peter: "Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."—Mat. xvi: 19. What at one time Christ said to Peter, He at another said to all the apostles. John xx: 23, approaches the same thought, and is addressed to all the apostles: "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."

V. Such a case as would go through the whole process named by the Savior in Mat. xviii: 15-17, is one where the trespass is either known to others besides A and B, or is at least not denied by A when called upon, yet a case in which A thinks his deed to be no trespass.

When B calls on A, the latter owns the deed alleged, but denies being guilty, from the fact that he cannot see it to be so. B having failed to convince him, calls in D and E, who either know the facts in the case, or learn them from A as well as B. It is the duty of D and E to appear as witnesses, testifying to the sinfulness of the deed. In case they fail to produce conviction, the matter is referred to the church.

1. This view is the only one which agrees naturally with the designation of D and E as witnesses; and also with the fact that they have something to establish in the presence of A, even if the case should never reach the congregation.

2. It does not suppose the singular case of a man that would be so wicked as to refuse reparation and yet confess himself guilty. Such a case might indeed occur, but I think very rarely. A man who is wicked enough to refuse to make amends, is quite wicked enough to deny his guilty deed.

3. It avoids the disgraceful anomaly of trying a man, who denies having done the deed alleged, before several different courts on an unsustained assertion.

When B calls upon A and he denies having done the deed alleged, and no one else is cognizant of the facts, the matter should there end. Such a Judas will some day take rope and hang himself; if not, there is a "judgment to come" where the guilty will not escape, and the injured will be doubly rewarded.

4. It prevents the maliciously disposed from getting opportunity

of throwing suspicion over the fair fame of an innocent man.

5. This view of the case is absolutely demanded by a better reading of the Savior's direction to the person against whom the trespass has been committed. "Convict him between thee and him alone."

Brother J. B. Rotherham, of England, attempting to give the full force of the Greek in English, by the use of capitals, and, so far as the English will admit the Greek order of the words, &c., translates as follows:

But if perchance thy brother sits against thee, withdraw, convict him betwixt thee and him alone. It perchance to they he listen, thou didst gain thy brother! but if perchance he do not listen, take along with thee yet one or two, in order that on mouth of two witnesses or three, established may be EVERY declaration; and if perchance he refuse to listen to them, speak to the assembly; and if perchance even to the assembly he refuse to listen, let him be to thee just as the man-of-the-nations and the tax collector.—Mat. xviii. 15-17.

If the deed should be so obviously sinful that A is inexcusable for not seeing it as such, the congregation should certainly withdraw from him. It would be a case similar to that named in Titus, iii: 10: "A man that is a heretic, after the first and second admonition, reject."

If, however, the sinfulness of the deed is not obvious, but is so dependent on the application of *general principles to special cases* that a "babe in Christ" that has not yet "by reason of use had its senses exercised to discern both good and evil" (Heb. v: 14), might be honestly mistaken, he should still be

retained in fellowship, upon a confession that he is sorry to have done that which to maturer judgments seems sinful. If the case should involve such a wrong as to demand material restitution, A must make it. In case he fails to do it, or willfully repeats the trespass, though he sees no wrong in it, he is to be dealt with not only for trespass but also for the sin of insubordination: "Ye younger submit yourselves to the older."

But in any event, whether of expulsion or retention, A is to B "as a heathen man and a publican;" that is, B is no longer under special obligation to cry to get A to see the sinfulness of the deed in question. Up to this point it was his sacred duty to labor with A, but now it is no longer; at most no more so than that of the rest of the congregation.

ADDITIONAL CASES.

Closely akin to the above is the case when members of the church attend theatres, and dances, run horses, or gamble. There is no express precept in the Bible forbidding these, and yet they are sinful. It is the application of general principles to special cases that condemns these.

A transgressor in any one of these particulars is visited by the elders, but, being only a "babe in Christ," cannot see his conduct to be sinful. What is to be done? Evidently the procedure is the same as the last part of the preceding case. But instead of this, I have known a different and very stupid and wicked course to be pursued.

The transgressor was required to acknowledge that he had sinned, and in case of failure to do so, expelled. No conscientious person will make such a confession so long as he does not see his deed to be sinful, for such a confession would be hypocritical and wicked. It is foolish and sinful to require such a confession, because it is an attempt to make a person belie his convictions. Expulsion is also wicked, since it is an application of the knife where the healing art should be practiced.

In other instances I have known an incorrect use made of I Cor. viii. A confession was required from the offender, expressing sorrow that he had wounded the "weak consciences" of his brethren. What does such a confession mean? The elders or the congregation own that the deed is not sinful *in itself*, but that it has only given them offence because their consciences are "weak" or abnormal!

At times confession is claimed on the ground that Paul has said, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." This again implies that the deed is not wrong in itself. Besides, "to make my brother to offend" is equivalent to "causing my brother to sin." Now, the deed in question is neither innocent, nor has it (in most cases) caused any one to sin; hence no such confession can be made.

I repeat, then, that in such cases the guilty party, not being able to see guilt in the deed, can only con-

cess that he is sorry to have done that which to "the older" seems sinful, and that he is willing to obey the command, "ye younger, submit yourselves to the older."

PETER VOGEL.

Somerset, Pa.

Cain and Abel's Offerings.

In the sinless purity of their beautiful Eden-home, our first parents were permitted to converse with God face to face, and bask in the sunlight of his approving smiles. But since man became a sinner he must needs approach God through sacrifice to secure his pardon or approbation. In the fourth chapter of Genesis we have the first account of any offering made to God, to secure his favor. The account reads thus:

And in process of time it came to pass that Cain brought of the fruit of the ground, an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering; but unto Cain and to his offering he had not respect.—Gen. iv: 3-5.

There is in this brief account of God's manner of dealing with those who would secure his favor in those ancient times, a great lesson that *we* would do well to heed, who *now* desire to be accepted of Him.

We are informed that God accepted Abel's offering and rejected Cain's. Is there any reason discoverable why God would deal thus differently with these two brothers, accepting the offering of one and rejecting that of the other? That

there was *some* deficiency about Cain's offering, no one can doubt, who believes that "God is no respecter of persons." But can we discover what element in his worship was lacking? If so, it would be the height of folly for us to expect God's blessing, while the same deficiency exists in *our* offerings. Paul throws some light on the subject in the following language:

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh."—Heb. xi: 4.

Abel's offering then, was made in faith, Cain's without faith. We can now see why God was not pleased with Cain's offering, as "without faith it is impossible to please him."—Heb. xi: 6. So far so good; but there is a question of great interest lying behind this still. *Why* did not Cain have faith? If it be true that faith is the immediate gift of God, I do not see that God's character for impartiality is vindicated yet, as he gave Abel what rendered his gift acceptable, and denied Cain that which was necessary to render his acceptable. One sentence more from the pen of inspiration and the whole matter is plain:

"So then faith cometh by hearing and hearing by the word of God."—Rom. x: 17.

There is the solution of the difficulty, and the vindication of God's course in having respect unto Abel's offering and rejecting Cain's. God had told them what kind of an offering to make. He told them to offer a lamb—the firstling of the flock—a type of the Lamb of God,

that was to be offered four thousand years after, for the sins of the world. "How can you prove that?" some one is ready to ask. In this way:

1. Faith comes by hearing the word of God.—*Paul*.

2. Abel presented his offering in faith.—*Paul*.

3. Therefore Abel heard the word of God telling him what kind of an offering to make. The premises are inspired; the conclusion is therefore *certainly* true.

But is there any evidence that God had told *Cain* what kind of an offering to make? There is. Cain could not have originated the idea of making an offering to God. God must have told him therefore.

2. God would have shown partiality in telling Abel what to offer, and withholding that information from Cain. If God had not told him what to offer, his act in making an offering of grain, could not be termed an "evil" act as it is in 1st John, iii: 12, nor would God have given as a reason for rejecting his sacrifice that "sin lieth at the door." See Gen. iv: 7.

The reason he did not receive forgiveness is clear, when we remember that Paul says, "without the shedding of blood there is no remission." He did not shed blood as God told him to do, but offered grain instead. The history of the case may be summed up about as follows:

God commanded Cain and Abel to make an offering of a lamb, for the remission of their sins. Abel believed God, made the offering required, and received the blessing.

Cain doubted, did something different from what God told him to do, and failed to receive the blessing. What a lesson of warning to all who, in future ages, should be tempted to depart from God's law of pardon!

Cain had no confidence in his sacrifice, although he tried, no doubt, to persuade himself that grain would do "just as well" as a lamb. He made his offering without faith, because he made one that God never commanded.

If faith comes by hearing the word of God, then no man ever performed an act of worship, or complied with a condition of pardon *in faith*, only when he was doing just what God had commanded him to do. In the light of this truth, what solemn mockeries are committed in the name of religion!

Yonder in that magnificent house erected for the worship of God, before a large concourse of people, stands a priest in clerical attire, beside a silver font. He holds in his arms an unconscious infant. He dips his fingers in the font and sprinkles water upon the babe's face. Does he do it in faith? *He does not.* God never commanded any man to sprinkle water on an infant. Is his act righteous or sinful? It is sinful in the sight of God; for "whatsoever is not of faith is sin." An adult person steps forward next and has water poured on his head. Has he submitted to this act in faith? *He has not.* God never commanded a man to have water poured on his head. Why does he submit to it then? *He has been made to think "it will do just as well."*

Yonder in that grove is a vast assembly of people. Let us go and see what is being done. Hark! Hear the preacher exhorting sinners to come forward and pray for God to pardon them? Does he tell sinners this *in faith*? Not at all. God has never authorized any man to tell alien sinners to come forward, kneel down and ask Him for pardon, expecting to receive it on this condition. Look once more. See men and women in the excitement of the moment crowding forward, falling down and praying for God to pardon them. Do they pray *in faith*? They do not. God hears the prayer of faith, always. Why is this prayer not made in faith? Because God has nowhere promised to pardon the alien, on the sole condition of prayer. Hence they doubt. They cannot help it. This is the reason why so many mourners are left on the ground. They are not doing what God has told them to do. In the days of the apostles there was no such thing as a man trying to be a Christian and failing. The style in those days, when convicted of sin, was to ask, "what must we *do*?" "Lord, what wilt thou have me *to do*?" "What must I *do* to be saved?" Receiving an inspired answer, they complied with it *in faith*, because they had the word of God to predicate faith upon. Oh, for a return to these "hail and undegenerate" days!

The greatest want of the age, perhaps, is the want of bible-faith; a faith that takes God at his word and asks no questions; a faith that leads men to obey God though

devils oppose; a faith that swerves not a hair's breadth from what God says, though the heavens fall; a faith that *scorns* the idea of substituting "commandments of men" for the Lord's commands—a grand, sublime and glorious faith.

J. H. G.

It is Abominable.

Recently I went early to the house of worship. The day was cold; the bleak west wind whistled round the corners of the house. A young man was building fires in the stoves. After getting the fires started, he swept the house. Making the fires was all right; so was the sweeping, for it was needed, but it revealed the fact that there was an abomination there. A foul stench pervaded the atmosphere in the room, almost to suffocation. Every particle of dust set in motion by the broom had been saturated by the essence of tobacco. This, of course, had been done by the worshipers (1) spitting on the floor. The dust had absorbed a portion of it, and the floor itself another portion, hence, the necessary process of sweeping filled the air with the offensive odor.

Still more recently I went early to another church. I found the sexton there with his fires already brilliantly burning. The evening was cold. I consequently went immediately to one of the stoves. The heat of the stove was properly warming the floor around it. I was at once sickened with the filthy scent of tobacco. The air all around that stove,

which should have been pure for the children of God to breathe, was impregnated with the stench of tobacco. I asked the sexton, "What means this?" He replied, "It is all over the house; men sit around that stove and spit tobacco juice all the time. You dare not say anything about it, for the Elders are in it!"

Why is it that Christian men, men who are examples to the flock, will persist in the use of the filthy weed?

I shall not now stop to inquire into the innocence or guilt of the practice. I leave that question out of sight for the present. But I must characterize the practice as *unbecoming*. Elders and deacons, if you will persist in the use of the weed, let me appeal to you in the name of all sensitive nostrils, lungs and weak stomachs, don't spit tobacco on the church floor, church carpets nor church stoves!

If you cannot keep awake during the sermon hour and the "sweet hour of prayer" without a quid in your mouth, then take a quid to church with you every time you go. Let all others who "before" do likewise and the worshipers will breathe purer air than they now do.

J. H. G.

Faith.

Repentance towards God, and faith in the Lord Jesus Christ are the means by which we are brought nigh to God, and on account of which God sends forth his Holy Spirit into our hearts, creating us anew.

In critically examining the state-

ment just made, we might inquire: Does not faith precede repentance? I answer that faith of a certain character and meaning does precede repentance. It is a faith that is purely the result of testimony; it is the assent of the mind to the truth of a proposition, the testimony for which is beyond evil. As we carefully analyze the testimony there is a necessitating power that forces a faith in the proposition, irresistible, and not in any sense subject to the volitional power. This involuntary faith, as we might call it, applies to all facts that may be sustained by testimony; such as that Jesus Christ is the Son of God, that he was crucified, buried, arose from the dead and ascended on high. My position is that there is such a chain of testimony, sacred and profane, direct and corroborating, that no man who will lay aside all prejudice and examine the testimony with common honesty, but will be forced to a belief in the facts stated, and forced even against his will, as is sometimes the case in trials by court. This faith is not caused by a previous determination of the will, nor by choice, desire or inclination, but is caused by the necessitating power of testimony upon the human mind, though this faith is necessary as a starting point and the foundation for the future Christian, or as the alphabet is to the advanced scholar; and as Paul says, in Romans i: 17, "from faith to faith." Thus it is clear that this faith in relation to the facts about the Saviour is necessary in order to repentance.

But such a faith can never save

the soul (though we cannot be saved without it), because the wickedest man may have implicit faith in all the facts, yet never repent. Having shown the characteristic of faith that precedes repentance, I now wish to present a truth for the purpose of directing your mind to a view of the faith that saves the soul, and that is, that God's commands are always addressed to man's will, and that the nature of these commands are such that we may either obey or disobey as we may determine. To sustain this truth we have only to properly examine each command of God and it presents itself as self-evident; and now, in view of this position I claim that the faith that saves the soul should have this characteristic, and in order to illustrate the application of these characteristics of faith, let us consider the fact that Jesus arose from the dead. I ask, is faith in that fact caused by a determination of the will or by the strength of testimony? I answer that the faith is measured by the extent of the knowledge of the testimony, and the will cannot change its status. If there be a limited and vague knowledge of the testimony, there will be a weak and vacillating faith; and in this connection I would observe that the reason why thousands of individuals believe the facts of the gospel and do not repent, is because their faith is necessitated and purely intellectual, while repentance is a free act of the will demanding the action of the moral nature. I have thus pointed out the nature and cause of the faith that precedes repentance, namely, a **faith**

based upon the testimony of men who saw and heard. —

I next wish to examine the characteristic of faith that takes God at his word, the faith that saves the soul. The penitent soul looks upon the merit of Christ's atoning blood, believing that God, for the sake of that holy sacrifice will cleanse him from all sin and send his Holy Spirit into his heart as an evidence of his acceptance with God. This act of faith is pre-eminently the free act of the will, and accompanied with a moral energy that makes a personal application of the benefits of the atonement in a way that honors God and elevates man. He honors God in believing that God will forgive his individual sins, though he has no direct testimony. He believes it upon the veracity of God's word alone. In this connection, I would observe that the faith that precedes repentance is attained when we examine the testimony, co-existent in point of time, and this faith is perpetual, whether in the present or future state of being; but in contradistinction, the faith that saves the soul first exists when man is born of the Spirit, through its means we are made the children of God and heirs of an eternal salvation. Faith in the atoning blood of Christ brings the highest blessing of heaven to man, just as Abraham believed God, and it was accounted unto him for righteousness, without testimony; and as Noah by faith prepared an ark to the saving of his house. I have observed that this faith is caused by a free act of the will.— The will is the volitional power by

which alone the soul consciously becomes the author of an act, whether of mind or body, hence any act of mind or body which we may do or not do, is properly an act of the will, but anything that is involuntary or necessitated the will cannot affect it, hence the fact that God for Christ's sake will pardon our sins, is not an involuntary act of the mind, hence it must spring from the will, where in we are the intentional authors.— With these remarks on the will I shall pass to a consideration of the subject of testimony.

The word testify means, according to Webster, "to affirm or declare solemnly for the purpose of establishing a fact," and illustrates the meaning of the word by John 3d: "We speak that we do know, and testify that we have seen." The word fact, as defined by A. Campbell, page 228 of debate with Owen, is as follows: "Fact is derived from factum; it means that which is done; hence to testify to a fact is, in other words, to testify to that which is done." Mr. Campbell in giving the same definitions to the words that I have, says that good eyes and good ears are the best qualifications that a witness can have, and I here offer the testimony of Matthew, Mark, Luke and John as a forcible demonstration of the meaning of the words defined. They testify to that which they heard and saw; hence I offer the definition of the words "testimony" and "fact," together with the nature of the case, as proof positive that no testimony can apply to anything but past events, hence the person who claims to have his faith

based upon testimony alone, must of necessity confine his faith to the facts testified of. To testify implies a witness; it is also implied that the fact about which he testifies must be cognizant by his senses. I offer this as another argument showing that testimony is confined to past events. Another argument I wish to offer, is, that all the testimony establishing the fact that Jesus was a divine being, that he performed miracles, was crucified, buried, arose from the dead and ascended to heaven, is simply human testimony given by individual men, mere human beings such as John the Baptist and the apostles. They all, in substance, repeat the language of John iii chapter: "We speak that which we know and testify that we have seen."

The next point I wish to consider, is a false position taken by the advocates of faith based upon testimony, namely, they place a false definition to the word testimony; they apply it to future events the same as to the past, thus stating that prophecy and revelation is testimony. But let us examine these words, Prophecy means the foretelling of future events. Revelation means the act of disclosing or discovering to others what was before unknown to them. These definitions need no comment. I simply present them to show how one error leads to another. The truth is, they are forced into this awkward position by their own theory. When they affirm that their faith is based upon testimony, their faith at once is confined to past events; but this will not do. Hence

in their dilemma, they catch at any word that can be tortured into their service. But let us consider this matter of prophecy and revelation, whether it is testimony or not. Is it so that God is testifying to his own good qualities, his justice, mercy, wisdom, power and truth? Shall we not rather regard them as matters of revelation? I think we shall if we would properly appreciate the language of Jesus, recorded by John v: 31, "If I bear witness of myself my witness is not true." Let us consider this idea of God or an individual testifying to his own personal character and qualities. Who is it that does such things? I say impostors and self-conceited persons that are constantly bolstering up their character by their own testimony. What is the language of Mahomet? "There is but one God but Mahomet is his prophet." Testifying to one's own good qualities is the effort of all impostors and cheats, and is the strongest evidence that they are impostors; yet they would make God take the same ridiculous position. I appeal to the common sense of every man. Did you ever see a good, honest, humble, righteous man, extolling his good character? Well, now, if this looks so silly and out of place in man, how does it look when we apply it to God? But what does Jesus say? "Believe me for the work's sake." God does not present his character to us by extolled declarations and testimonies about himself, but by works, causing Nicodemus to say: "We know that thou art a teacher come from God, for no man

can do the works thou doest except God be with him." What God has said about himself and what he will do in the future are purely matters of revelation which we should receive reverently, feeling conscious that we would never have known such truths if God had not revealed them to us. Having shown the fallacy of the position that revelation is testimony, I would remark that this shows the extremity to which their false theory forces its advocates. I now wish to call your attention to another view of this thing of revelation being testimony. The word testimony must at least imply a testifier as well as something testified to. Now revelation discloses the future event, or, in other words, states the hypothesis. I ask what testifies to the truth of the hypothesis? Their position is that revelation is the testimony. That is their logic. Thus their hypothesis is hypothesis, as well as the testimony proving the hypothesis. By such a rule of argument I can prove anything. The simple declaration of a thing is the proof sustaining that declaration. This last argument applies to faith in the future where no testimony can be brought to bear, which I have abundantly shown.

JOHN SHANNON.

COMMENT.

Mr. Shannon is a very intelligent and worthy member of the M. E. Church, and believing him to be seeking truth, we cheerfully insert his thoughts on faith and bespeak a careful reading for them before reading what follows.

To notice *all* the errors in the foregoing essay would make this article too long. I shall, therefore, content myself with pointing out some of the more prominent and leave the remainder to be detected by the critical reader.

It is not confused and contradictory for the want of a strong mind and good reasoning powers, for the writer is perhaps above the average in these respects. He has not yet found the thread that unravels the tangled skein of modern theology.

His main points are about as follows:

1. There are two faiths, one preceding and the other succeeding repentance.

2. The faith that *precedes* repentance is based on testimony, and is therefore involuntary, compulsory.

3. The faith that *follows* repentance is *without* testimony, volitional, and is the meditative, saving faith.

4. The words "testify" and "testimony" refer exclusively to past events, and hence faith in *future* events is *without* testimony.

I propose to notice these points briefly in the order above indicated.

1. It is beginning at last to be seen that, since God cannot be pleased without faith, and yet is well pleased with repentance, that faith must *precede* repentance.

The writer of the foregoing article sees the difficulty of the old theory and tries to avoid it by manufacturing a new faith to precede repentance and holding the "saving faith" in reserve until after the sinner has repented.

But in trying to avoid this diffi-

culty he gets into another one. He has *two* faiths, whereas Paul knew of but *one*. "One Lord, one faith, one baptism."—Eph. iv-5.

I wonder if some one cannot prove that there are two Lords and two baptisms? Just as easy as to prove two faiths.

As there is, then, but "one faith," and since it is admitted in the foregoing essay that faith "of a certain character" does produce repentance, it follows that the faith before and after repentance is the *same* faith, different in *degree*, it may be, but certainly not in *kind*.

2. The first part of this second proposition is most certainly true, i. e. that faith, preceding repentance, is based on testimony. But is it true that the reception or rejection of this testimony is "involuntary?" If so, then Tom Paine, Hume and Voltaire were not to blame for being infidels. Infidelity wants no better cloak than the admission that man's will has nothing to do in determining his faith. Infidels would reason in this way: "I do not believe Jesus is the Son of God because the testimony is not sufficient. If it were I could not help believing it." The truth is, God *compels* man to do *nothing* as a religious act. "It is no part of the profession of Christianity to furnish eyes to those who will not see. Evidence that will force its way irresistibly through prejudice and unwillingness compelling submission, she does not promise."² Three things are essential to faith. They are (1) a proposition to believe, (2) testimony to support

it, and (3) a mind to examine the testimony. While there can be no faith without these elements, they may all exist and there still be no faith. A match and fuel are sufficient element to produce a fire, and yet they may both exist without there being any fire. When some controlling agency lights the match and applies it to the fuel, a fire results from the combination. So when the will—the commander-in-chief of all the forces of man's being—directs the mind into a candid and thorough examination of the testimony, accepting every item of it at its worth, faith is the legitimate result, unless the testimony be insufficient.

3. Faith without testimony is a phantom conjured up by imagination and as unreal as the deceptive mirage that lures on the thirsty traveler in the desert. As well talk of building a castle in the air, as believing without testimony. Such an idea is in conflict with the law of mind.

There is a mischievous idea in the minds of many religionists that faith is a meritorious act, but failing to see why believing a proposition supported by the most indubitable testimony *possesses* any merit, they have invented a faith *without* testimony, which is termed "saving faith." Which faith is meant by the Savior when he says, "He that believeth not shall be damned."—Here now is a "dilemma." If friend Shannon says the first or compulsory faith is meant, then he makes the Savior trifle with men by threatening to damn them for not

²Mcllvain's Evidences.

doing a thing that they cannot *help* doing. But if he should say the *second* or "saving faith" is meant, he makes Christ threaten to damn men for not believing a thing when they had no testimony on which to base their faith.

Is it true that "saving faith" is without testimony? What is saving faith? I would say, faith in Christ—that he is the Son of God. Is there any testimony to prove that proposition? "Many other signs truly did Jesus in the presence of his disciples that are not written in this book; but there 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.

This passage settles the following questions:

1. Why did you record these signs of the Savior, John?

Answer—"That ye might believe."

2. Believe *what*?

Answer—"That Jesus is the Christ, the Son of God."

3. That is only "head faith," John; why do you wish men to believe *that*?

Answer—"That believing, ye might have life through his name."

There is absolutely no room for disputation here. Let us examine the last point enumerated—a criticism on the use of the words "testify" and "testimony."

4. Friend S. has given us a law definition of the words which is correct enough. So far as *human* testimony is concerned, it is very true

that it relates to past events, for a witness must know of the thing whereof he testifies; and as human beings, uninspired, know nothing of the future, so they can testify to nothing in the future. But when S. limits the word to this meaning in its application to Deity and inspired men, he makes a gross mistake.

If a witness knows a thing he can testify to it, whether it be past, present or future. As inspired men are enabled to know of future events, they are competent to testify concerning them. The following passages are good examples of this use of the word: "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me."—John v 39.

These Jewish scriptures were all written long before Christ came and they "testified" of his coming.—Again: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what or what manner of time the spirit of Christ which was in them did signify, *beforehand* the sufferings of Christ and the glory that should follow."—1 Pet. i 10, 11.

A prophet, then, can testify of an event "beforehand." That is precisely what S. denies. It is a square issue between him and Peter. Other passages could be cited but these will be sufficient for all that believe them and a *thousand* would do an infidel no good. We have, then, the testimony of God, concerning the remission of our sins, the sec-

on the coming of Christ, the resurrection of the dead, and a glorious immortality in the eternal world.

I must not fail to advert to one other statement made by my friend which I hope he will retract, or at least never reiterate in the presence of an infidel, as he would be giving him a club with which to make war on Christianity. He asks: "who is it that testifies of himself?" and answers "an impostor." He bases this strong expression on what the Savior said once to the Jew: "If I bear witness of myself my witness is not true"—meaning, no doubt, if there were no one else to testify to who I am, you might well well be question my testimony, and there is no other that bears witness of me," etc. This is still a very good thing as appears from the following language spoken by the great apostle Paul, when the Jews were accusing him of boasting of himself. "Through I bear witness of myself, yet my witness is not true; for I know where I come from, and whither I go."—2 Tim. i. 12.

It is not, however, your law that the testimony of one man is true. *I have seen many a man's witness*—I say, will be false, who some may have thought was true, and did still believe so.

How many a young man's talents are done down by a few bad precedents! How many false theories are built on the fancifulness of a few!

Finally, "The faith that saves the soul first exists when we are born of the Spirit, and by its means we are made children of God."—Both of these statements cannot be

true. If faith exists *first* when we are born of the Spirit, then it is not a "means" of our birth. It cannot be both the cause and *effect* of the new birth. Which is it? We here close our comments with the kindest feelings towards S. and all who are seeking after the truth as it is in Jesus. J. H. G.

"Poverty in the Parsonage Makes Poverty in the Pulpit."

I invite the attention of our readers to the truthfulness and sound sense in the following extract from Dr. Guthrie:

"The calamity which I stand in dread of, and which is, next to the withdrawal of the divine blessing, the greatest a church can suffer, is that the rising talent, genius and energy of our country may leave the advocacy of the gospel for other professions. 'A scanty maintenance,' Matthew says, 'makes a scandalous ministry.' And I will give you another equally true. The poverty of the parsonage will develop itself in the poverty of the pulpit. I have no doubt about it. Gentee poverty, to which some ministers are devoted, is one of the greatest evils under the sun. To place a man in circumstances where he is expected to be generous and honorable, to open his hand as wide as his heart to the poor, to give his money a good education, to bring them up to what is called genteel life, and to deny him the means of doing so, is enough, but for the hope of heaven, to admit of existence.

In the dread of debt, in many daily mortifications—meeting, perhaps, some old acquaintances, when he dare not ask to his table for fear his more prudent wife should frown upon his extravagance—in harassing fears what will be

come of his wife and children, when his head lies in the grave, a man of cultivated mind and delicate sensibilities has trials to bear more painful than the privations of the poor.

It is a bitter cup, and my heart bleeds for brethren who have never told their sorrows, concealing under their cloak the fox that gnaws at their vitals."

That "Poverty in the parsonage makes poverty in the pulpit" has been too often verified.

It is a fact that the meager support given to those who preach the gospel frightens away some of the fine talent from the preacher army.

I offer no excuse for the young men who seek more lucrative callings. It may be that they love the world and its honors more than they ought. I think some of them do.

I dislike to hear a preacher say that: "If the brethren do not give me \$—— per year I will quit. I will go to the law. I will go into business."

Such preachers generally put a pretty high estimate on their own labors.

I am always, when I hear such talk, pained with the fear that the brother's faith, who thus feels, is weak, that his love to God and his brethren is lacking in fervency, and that he is more anxious about his own aggrandizement and worldly ease, than he is for the glory of the Lord and the salvation of his fellow men. Still, it is true that no class of men in this country, of equal natural and acquired ability, do so much hard work for so little pay as the men who preach "Christ and him crucified."

It is a shame, yet it is true, that

there are hosts of men who complain of the pittance they eke out to a brother who is laboring to save their souls, and yet will pay a physician ten times as much for an equal amount of labor on their bodies, or a lawyer twenty or a hundred times as much for a like amount of labor to defend their property.

Do men love their bodies more than their souls? Do they love houses and lands and bonds and stocks more than either? I fear many do.

Reader, when you cast your eyes over your broad acres, your lawing and bleating herds, your well-filled barns, and richly stored larder, will you think of the faithful laborer in the Lord's vineyard, and his wife and children, as dear to him, to say the least of it, as no yours to you? Remember, that while your fields are waving with the golden grain ripening for the sickle, and the Lord is blessing you in your "basket" and in your "store," that it is your duty to share liberally the good things of this life with your brother who labors and toils day and night to feed your soul, your never-dying spirit "with the bread of life."

Reader! you like to hear a good sermon don't you? Yes! You like to have it full of rich truths; you like to have it stir the depths of your heart; you like to have it abound in rounded periods, beautiful metaphors and lofty climax; you expect gems of thought, expressed in eloquent phraseology and silver tones. Did it ever occur to you, reader, that you often cheat yourself out these precious things spirit-

nal, by withholding from your preacher the things temporal that he ought to have?

While his active mind ought to be free, that he may concentrate all his powers to indite a good matter, to prepare "a feast of fat things" for you to enjoy on the Lord's Day, through your neglect his brain is racked, and his energies wasted during the week, to get bread for his children.

There are a few preachers that are well paid, but a large majority of the faithful workers, every way as devoted and worthy as the few, are only half paid, but over worked.

Lord spare the day when these things shall be righted. But if it is never done in this world, it will be in the eternal.

Toil on, dear brother! Toil on!! Though you work for half pay so far as this world goes, in the shining world above you will be infinitely rich and will wear a jeweled crown that will never, never fade.

J. C. R.

A Short Sermon.

I propose this winter morning to preach a brief sermon to the readers of the Echo. Long sermons are unpopular with the American people. This is a fast age, and we have to preach in railroad style. Railroad travel accomplishes long journeys in a very short time. People never traveled so much nor so far as we do. Still no people ever consumed so little time in travel as we.

People now demand short ser-

mons—short in time only—for they expect the preacher to compress a large quantity of matter into a very narrow compass. They want all the truth but they would have it told quickly. The preacher must present much gospel but he must be only a few minutes at it.

My text is short but there is much in it. It is full of meaning. It is the words of the greatest Master, the profoundest Teacher the world ever saw. It is in these words:—
"All will be the merciful for they shall obtain mercy."—*Math. v:7.*

These precious words fell from the lips of him who spoke as never man spake, of him who taught as one having authority.

We all need mercy. Without it we would remain under condemnation for all time, for all eternity. Without it the sinner is doomed to gloom and darkness in time and to the companionship of "the devil and his angels," "in the lake that burneth with fire and brimstone" in the world to come. With it he may become happy indeed in the society of the redeemed while he stays on earth, and perfectly happy forever in the eternal future. There his companions will be "the spirits of just men made perfect," the pure and lovely angels of the upper realm, the glorified Son, and the Father of all forever and ever.

Our text is the enunciation, as uttered by the Lord, of the principle on which we may obtain mercy. "Blessed"—happy—"are the merciful"—why happy? Because "they shall obtain mercy." Nothing is clearer than that the obtaining of

mercy is conditioned on *our* being ourselves merciful. The hard-hearted, the unmerciful have no promise that they will ever obtain mercy for their shortcomings.

The sweet singer of Israel expresses a very kindred sentiment, "*Blessed is he that considereth the poor; the Lord will deliver him in time of trouble.*"—Psalms xli: 1.

In the sight of God, and in reality, we are all *poor*. We will need the help of our God in trouble. To the suffering, sorrowing creature how sweet the promise, "the Lord will deliver him in time of trouble," in time of grief, in time of tears. The enjoyment of this precious assurance is dependent upon having considered—been kind to—the poor.

In the beautiful prayer that the savior taught his disciples, the same thought is forcibly expressed, interwoven in the prayer that God's child is to pray:—"*Forgive us our debts as we forgive our debtors.*"—Math. vi: 12.

We are only authorized to, even, ask forgiveness when we are ourselves forgiving. It is all vain for us to get on our knees and ask God to extend his mercy to us in forgiving our faults and at the same time retain malice and hate in our hearts.

Jesus immediately follows the prayer with this explanation:—"*For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.*"—Math. vi: 14.

It is downright infidelity to expect forgiveness in answer to prayer

when the petitioner is unmerciful and from his heart does not forgive his fellow man. With what kind of face can a man ask God to pardon his faults, while in his own bosom envy and hatred to his fellow man has a dwelling place? Just think of it, reader! A poor, erring, frail mortal, with his heart full of malice and revenge, calls upon the great God to do that which the well-beloved Son has plainly told him that his Father will *not* do. "If ye forgive *not* men their trespasses, neither will your Father forgive your trespasses." J. C. R.

Duty.

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

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

rest, so is he prepared for the rest of the grave.

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

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

DEWEZ.

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The Great Want of the Age is Men.

Men who are not for sale, men who are honest, sound from centre to circumference, true to the heart's core, men who will condemn wrong in friend or foe, in themselves as well as others; men whose consciences are as steady as the needle to the pole; men who will stand to the right, if the Heavens totter and the earth reels; men who can tell the truth and look the world and the devil right in the eye; men that never brag nor run; men who never flag nor flinch; men who can have courage without whistling for it, and joy without shouting to bring it; men in whom the current of everlasting life runs still, and deep, and strong; men too large for certain

limits, and too strong for certain hands; men who will not seek to make their voices heard in the streets, but who will not fail or be discouraged till judgment be set in the earth; men who know their message, and tell it; men who know their duty and do it; men who know their places, and fill them; men who know their own business; men who will not lie; men who are not too lazy to work and too proud to be poor; men who are willing to eat only what they have paid for.

Baptism Before Regeneration.

"We deny that there is a single passage of Scripture requiring regeneration as a condition of Christian baptism. If there is such a passage, we want to be pointed to the chapter and verse where it occurs."

The readers of the Echo will be not a little surprised to learn that the above extract is taken from an editorial in an old number of the *Western Christian Adversary*, a prominent organ of the Methodist Episcopal Church. It is in strange harmony with much that now comes from the same source. I endorse the extract. It is sound. The usual position of Methodists and of nearly all the religious parties of the day, is, that regeneration is a necessary antecedent of Christian baptism and they require persons to give, what is to them, satisfactory evidence of regeneration before they are admitted to baptism. Some of them require an experience from the candidates, setting forth their

regeneration, others give them a severe catechetical examination and others require the candidates to pass through a probationary period of six months, which last condition I had always supposed was a test of the thoroughness of their regeneration. If not, what is its design? I do not know. One thing is certain, however, the three thousand on Pentecost, the Samaritans, the Eunuch, Saul of Tarsus, Cornelius, the Jailor and the Corinthians were not required to wait six months for any purpose before they could be baptized.

Why it should be thought necessary *now* when it was not *then* would perhaps, be difficult of explanation.

While it is true that most, if not all of the modern churches, require regeneration before baptism, they err not so much in meaning after all as in phraseology.

It comes from the meaning they attach to regeneration. They regard regeneration and a change of heart as different expressions for the same thing. The change of the sinner from the love of sin to the love of holiness, they regard as the whole of regeneration. That accounts for very much of the prejudice that they have against us. When we teach that baptism is a part of the process of regeneration, they suppose that we mean that the *heart* is changed in baptism, which, indeed, would be a very erroneous and dangerous doctrine. Hence many of them are surprised to learn that we believe in and teach a thorough change of heart, as a condition of baptism. The gospel and not bap-

tism effects the change in our moral nature, killing the love of sin and implanting the love of Christ in the heart. With this idea of the meaning of regeneration it is not strange that they should insist generally on regeneration before baptism, for without doubt, a person who loves sin and hates holiness, ought not to be baptized.

The only surprising thing is that the *Western Christian Advocate*, with this idea of regeneration, should argue that it was *not* a condition precedent to baptism. Unless the position was taken to cover the sprinkling of infants, who, of course, are not regenerated, the matter is inexplicable. But I half suspect that this was the intention of the article. If only those, who have had a change of heart, are to be baptized, then of course infants are excluded. Hence the position that regeneration is not a condition of baptism.

When we said in the beginning that we approved the extract, we attached to the word regeneration its scriptural meaning. What is that? The question must be answered by the sacred, not by human oracles, by divine, not by human authority. Regeneration is generation repeated. By natural generation children are born of parents. Hence regeneration, in a strictly literal sense, as Nicodemus first understood it, is an impossibility. Children cannot be regenerated, or generated again, by their parents. Yet the Savior said to the Jewish rabbi, "Ye must be born again," or what is exactly the same thing, "Ye must be re-gener-

ated." As much as to say to him, "Your fleshly birth, although you be a descendant of Abraham, will not entitle you to membership in my kingdom. It is a *spiritual* kingdom and cannot be entered by a fleshly birth. You must be born again." Nicodemus understood not this saying of the Savior, as nothing like it was ever required of a Jew to admit him to the benefits of the old covenant. So the Savior explains the meaning of this figure that he had used. "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." How many births are spoken of in the language, "born of water and of the Spirit?" Only one. How many agencies are employed? Two; water and the Spirit. Are *both* of these necessary to regeneration or the new birth? The Son of God says so. Let no man, who pretends to believe on Him doubt it. What is the Spirit's work in the new birth? To make men believers. How?—With the word of truth. Are they born then? Only "begotten through the gospel." When are they born? When baptized. Is baptism a spiritual act? Most certainly. Why? The Spirit teaches it,—Acts ii-38; we obey it from the heart.—Rom. vi-17; it pertains to the conscience, not to the flesh;—1st Pet. iii-21. A man then that simply believes and manifests not that faith in obedience and the little child that has been baptized, neither of them is "born again," or regenerated, when tried by the Savior's words, "Except a man be born of water and of the Spirit,"

etc. There is one element lacking in each case. In the former case there is *no* water, (baptism), in the latter no Spirit.

Hence, according to the Savior's teaching, it is very certain that regeneration does not precede baptism, because baptism is a part of regeneration, or the new birth.—The *Western Christian Advocate* is right, therefore, in this statement, if the church of which it is an organ is wrong in practice.

Let us hope that the time is close at hand when all religious papers and preachers will cease to teach that regeneration is a condition preceding baptism, when the Savior has made it a necessary *part* of regeneration. Let the *Advocate* be careful that its teaching on this subject always accords with the above extract.

J. H. G.

A Problem Solved.

A young man, who had graduated at one of the first colleges, and was celebrated for his literary attainments, particularly his knowledge of mathematics, settled in a village where a faithful minister of the gospel was stationed. It was not long before the clergyman met with him in one of his evening walks, and after some conversation, as they were about to part addressed him as follows:

"I have heard you are celebrated for your mathematical skill; I have a problem which I wish you to solve."

"What is it?" eagerly inquired the young man.

The clergyman answered with a solemn tone of voice, "What shall it profit a man if he shall gain the whole world, *and lose his own soul?*"

The youth returned home and endeavored to shake off the impression fastened on him by the problem proposed to him, but in vain. In the giddy round of pleasure, in his business and in his studies, the question still forcibly returned to him, "What shall it profit a man if he shall gain the whole world and lose his own soul?" It resulted in his conversion, and his becoming an able advocate of the gospel he once rejected.—*Christian Examiner.*

A Straw.

The wind is evidently blowing in the right direction, and the following from Dr. Richard Fuller, of Baltimore, a Baptist of highest rank, shows plainly what the tendency is. In a speech delivered last December, before the Maryland Sunday School Association, the Dr. said:

"Conversion is the work of the Holy Spirit. But the Spirit uses the Word of God. We are 'born again, not of corruptible seed, but of incorruptible by the Word of God which lives and abides forever.' The angel sent to Cornelius could not convert him; he had to send for Peter, and Peter had to use the Word—the Word of God—not a miracle. 'He shall tell thee words by which thou shalt be saved and thy house.' He and his family were

converted by hearing 'words.'—Hence the necessity of sending the gospel to the heathen, and of carefully sending it to the young."

No comment is needed.

G. D.

Tuscola, Feb. 16, 1871.

The Best Stimulant.

There are times when the pulse lies low in the bosom, and beats low in the veins; when the spirit sleeps the sleep which, apparently knows no waking in its house of clay, and the window shutters are closed, and the door is hung with the invisible crape of melancholy; when we wish the golden sunshine pitchy darkness, and are very willing to fancy clouds where no clouds be. This is a state of sickness when physic may be thrown to the dogs, for we will have none of it. What shall raise the sleeping Lazarus? What shall make the heart beat music again, and the pulses dance to it through all the myriad thronged halls in our house of life? What shall make the sun kiss the eastern hills again for us, with all his old, awakening gladness, and the night overflow with "moonlight, music, love and flowers?"

Love itself is the great stimulant, the most intoxicating of all, and performs all these miracles; but it is a miracle itself, and is not at the drug store, whatever they say. The counterfeit is in the market, but the winged god is not a money changer we assure you.

Men have tried many things, but

still they ask for stimulants—the stimulants we use but require the use of more. Men try to drown the floating dead of their own souls in the wine cup, but the corpse will rise. We see their faces in the bubbles. The intoxication of drink sets the world whirling again, and the pulses playing music, and the thoughts galloping. But the fast clock runs down sooner, and the unnatural stimulation only leaves the house it fills with the wildest revelry—more silent, more sad, more deserted, more dead.

There is only one stimulant that never fails, and yet never intoxicates—Duty. Duty puts a blue sky over every man—up in his heart, may be—into which the skylark happiness always goes singing.—*Geo. D. Prentiss.*

Life Insurance.

The business of insurance on human life, has grown, of late years, until it is now a mammoth affair.—When economically managed and honestly conducted it is a good thing. It has, however, been overdone of late. There have been organized entirely *too many* companies. There has been too much effort to do, on the part of many companies, a *large* business.

Agents, in their eagerness to outstrip each other, and to line their own pockets with "greenbacks," have doubtless taken unsafe risks. The consequence is that already two companies have been forced to wind up.

I feel like it is our duty as public journalists to drop a word of caution to our brethren in regard to this matter. Not that I would cast a straw in the way of an honest agent of a reliable company. But I will say to our readers, "look before you leap." When you take out a "policy" to feed and clothe your babes after your are gone, be sure that your company is "sound," and all will be well. You will not be here to attend to the collection of your policy. It will fall due after your body has been laid shrouded in the grave.

While on the subject of life insurance I feel like calling attention to another of its recently developed features. Of late it seems to have held out special inducements to preachers to become life insurance agents. Is it possible that wily financiers have executed a strategic movement on the pockets of religious men?

"The children of this world are in their generation wiser than the children of light."

It is certainly true, that, other things being equal, pious, Christian men are a better class to insure than others, from the fact that they will continue to be of temperate habits, and will live longer than those of less regular lives. Who could so readily induce them to go into life insurance as the preachers in whom they have reposed confidence, and who are ensnared in their affections?

This is a wise stroke of policy on the part of the insurance companies. But is it right for the preach-

ers to become insurance-agents? I admit both the right and the duty of every preacher to make a comfortable living for himself and family. I believe that with faithfulness to the work of the ministry and a righteous economy, an respectable preacher will receive a living from his brethren. With this he ought to continue to give himself wholly to the work. But if compelled to give a portion of his time to something else, a life-insurance agency is of doubtful propriety, just now, for a preacher. Not because the business is of itself wrong, for it is legitimate, but because it has been overwrought by over-zealous agents, some of whom have brought it into disrepute. If a preacher *would* take up some secular pursuit for bread better go to the school room, the farm or the blacksmith shop, for these callings have never yet fallen into bad repute. J. C. R.

A Lie Exposed.

The exposure of a willful lie is no pleasant task. But it sometimes becomes the duty of an editor to expose a basely mean thing and call it by its proper name. In the Cincinnati *Daily Gazette* of Dec. 12th, 1870, there appeared a letter signed I. T. H., in which it was stated that a man had been drowned while attempting to be immersed by a man belonging to "the Christian Church." The time, place—Sand Hill, Lewis county, Ky.—name—Pownall—and attendant circumstances were all given. The falsehood was copied

both by the religious and secular press quite extensively.

Pedobaptist papers and preachers told the story with great gusto. They seemed to relish the story as "a sweet morsel," and to regard it as a precious tit-bit. They had found a new argument against immersion, another reason for sprinkling. Even the great Methodist champion James D. Drake had the weakness to refer to it during the Louisville debate. Even "The Day's Doings," a vile sheet dealing mainly in sensational matters, joined hands with these people to spread the story by giving a picture of the scene. The whole matter of drowning is, after all, only an *evangelical lie*, as is shown by the following quotation from a published letter from brother H. B. Taylor:

"The fact is the case is as follows:—November 3d I married Mr. A. Pownall, of Ohio, and Mrs. Mary J. Wilson, of Wilson's bottom, Lewis county, Ky. On the following Sunday morning, I immersed Mr. Pownall, in Crooked Creek. Not the slightest incident occurred to mar the beauty and solemnity of the occasion, as more than one hundred persons present will testify."

Newspaper publishers who were hoaxed by I. T. H., and led to publish a falsehood, ought to set the matter right before their readers.

As for I. T. H., he had better study those Scriptures that describe the fate of *liars*. J. C. R.

Be guarded in discourse, attentive and slow to speak, especially so in discourse upon the faults of thy brethren.

The Apostles' Doctrine.

"And they continued steadfastly in the Apostles' doctrine, in fellowship, and in breaking of bread and in prayers"—Acts ii. 42.

The second chapter of the Acts of Apostles is important, not only as containing the setting up of the kingdom or church of Christ, and the conditions of membership in it, but as containing an account of how this young church conducted itself, under apostolic supervision.

To learn the course pursued by a church when directed by inspiration, is to learn a course that would be eminently safe to follow *now*. I desire at present to call attention to but one feature of this primitive church. It is said of its members, "they continued steadfastly in the Apostles' doctrine." They not only "gladly received the word," but "continued steadfastly" in it. The question may arise in the minds of some, "since Christ is the head of of the church, why is it that the church continued in the *Apostles' doctrine or teaching?*" The Apostles taught the church just what they had received from Christ. When the Savior told his Apostles to go and "teach all nations, baptizing them in the name of the Father and the Son and the Holy Ghost," he added, "teaching them to observe all things whatsoever I have commanded you." "But how could they remember all that Christ had taught them?" When the Savior was about closing his earthly ministry, he said to these same persons whose duty it was to teach future disciples, "But

the comforter, which is the Holy Ghost, 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: 26.

The "Apostles' doctrine" then, is Christ's doctrine, brought to their minds by the promised spirit which came on Pentecost and guided them into all truth. In this doctrine, the first congregation of Christians ever formed, "continued steadfastly." The "Apostles' doctrine" was all the creed this primitive congregation had—it was all they needed. It is all the creed a congregation has *any* use for *now*. The teaching of the apostles was expressly designed by Christ to meet the wants of the church not only in that age, but in all future ages. The miraculous outpouring of the Spirit on Pentecost qualified the apostles to give such instruction for the guidance of the church as would be needed in every phase of her future history and under all conceivable circumstances. Under this inspiration the New Testament was written, and designed to *thoroughly* furnish the Christian to every good work.

That any person should ever have concluded that he could write out rules and regulations that would be better adapted to the wants of the church than those given by the Holy Spirit through the apostles, is a matter of the most profound astonishment. Whether the superiority of modern creeds is supposed to consist in the teaching itself, or in the *form* in which it is presented, the mystery remains. The Holy Spirit

evidently had both these points in view, and aimed to give such teaching as would be needed by the church, and to give it in the best form possible. The man that sits down to write a creed, must certainly have come to one of the three following conclusions :

1. The apostles' doctrine is good enough as far as it goes, but does not contain *enough*.

2. The apostles' doctrine is *erroneous*.

3. The apostles' doctrine is not presented in the *best form*.

For certainly if it is agreed that the teaching of the apostles contains *enough*, and is *right*, and presented in the *best form*, then there is not the shadow of an excuse for writing a creed. It is enough to make one shudder to think of the presumptuousness that would accept either one of the three conclusions named. For if in the apostles' doctrine, the Holy Spirit has failed to give us enough instruction, or the right kind, or did not present it in a proper form, it must be either because he *could not or would not*. If we say the former, we impeach his wisdom; if the latter, his goodness. Is it not strange that persons who profess to believe in the Spirit so strongly should do either? "Yes," says one brother who prides himself on being one of the primitive order, "it is *very* strange that everybody who professes to love Christ, does not continue "steadfastly in the apostles' doctrine and let human creeds alone." Very true; but do *you*, my brother, continue "steadfastly in the apostles' doctrine?" Let us see.

The apostles teach that Christians ought not to forsake the assembling of themselves together. Do you continue in that teaching? They teach those that have "risen with Christ," to "seek those things which are above;" and to set their "affections on things above, not on things on the earth;" to mortify their "members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry;" to "lie not one to another;" to "put on, bowels of mercies, kindness, humbleness of mind, meekness, long suffering, forbearing one another and forgiving one another, if any man have a quarrel against any," to "let the word of Christ dwell in them richly in all wisdom, teaching and admonishing one another in psalms, and hymns and spiritual songs." Do you "continue steadfastly" in this teaching, brother? Come, brethren, let us try ourselves, whether we be in the faith. Let us see if we *are* Christians after the primitive order of things, continuing "steadfastly in the apostles' doctrine." Are we "kindly affectioned one to another with brotherly love, in honor preferring one another?" Are we "useful in business," instead of being "fervent in spirit, serving the Lord?" Are we "patient in tribulation?" Do we continue "instant in prayer?" Do we distribute "to the necessity of the saints?" Are we "given to hospitality?" Do we "rejoice with them that do rejoice, and weep with them that weep?"

If not, brethren, let us not call ourselves "primitive Christians" nor

suppose that we are confining 'steadfastly in the apostles' doctrine.' To hear a cold, worldly-minded brother, who neglects the house of God and every good work; who never prays in his family nor amongst his brethren, but whose whole mind is filled with money making or other seeking, talk about "primitive Christianity," and speak lightly of those who do not accept it, is it not as trying a thing on the nervous system, as I ever experienced. "Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." Brethren, let us remember that *professing* to have the New Testament as a rule of faith and practice, and *making* it the rule of our faith and practice, are very different things.

To acknowledge the apostolic teaching as a sufficient bond of union and communion among Christians, is well, but of itself, will not suffice. If we would follow the pattern of this primitive congregation, we must continue "steadfastly in the apostles' doctrine." Lives brought up to this high ideal of Christian perfection, would be powerful moral forces for the uplifting of human societies. When the whole church of God shall become indoctrinated with the divine teaching of the apostles, and all its members shall give an exhibition of its practical working in their every-day life, then will she shine as the sun in the brightness of his meridian splendor. Then shall her beams of heavenly light permeate the earth and dispel the moral darkness that broods

over the souls of benighted men.

May the Lord help us all to continue "steadfastly in the apostles' doctrine!"

J. H. G.

Family Circle.

FRIENDS CHAT.

Dear little children of the Echo:—I must now fulfill a promise made to you last month. I know that children are very good to remember promises made to them, and I do not like to disappoint children. Besides, it is right for us to keep our promises. I hope our little Teachers will learn, early in life, to be as good as their word. If you are not, people will soon learn to place no confidence in what you say. One good rule to observe to avoid becoming a promise-breaker, is, to be very careful in making promises, not to make one that you cannot perform. But I forget. I did not sit down to write about promise-keeping, but to *fulfill* a promise. In our January number, I asked our little readers what was the greatest gift God ever made to the world. In February, Abbie and Damon answered—the gift of His Son.—Other letters were received giving the same answer, but they come too late to be printed. I promised to give some reasons in this number why Christ was the best gift of the Father. We now proceed to do so:

1. This gift cost more than any other gift ever made.

I read once of a certain king that made a present to a queen of a rare and precious diamond worth a million of dollars. "Did God's gift cost more than that?" we imagine some of our little readers to ask. How much money do you think your parents would take for you, children? "Money!" I hear you exclaim. "Why they wouldn't sell us for all the money in the world." No, no. I have no idea they would. I would not

exchange my little boy, just a year old now, with blue eyes and sunny smiles, for all the treasures of earth. Your parents, no doubt, think as much of you—Children are worth more than gold and silver to parents. But God "gave his only begotten Son" to us. He did not give him, expecting money in return, because He owes all the wealth in the Universe. He gave him, because He "so loved" us. O! What is this?

Again, children, remember what suffering it cost the Son of God. Have you not read in the good book—the Bible—how he came to earth a little babe, how poor he was, how despised among men? Have you not read of his weeping over the sins and misfortunes of our race?—Have you not read of the dark night in Gethsemane's garden, where alone, he fell prostrate on the ground, and as the night wind weaned through the olive branches, there came up from his grief-laden soul, these words of gracious resignation:—"Father, if it be possible, let this cup pass. Nevertheless, not my will but thine be done!" You have read; I know, of that mock trial before Pilate, of that crown of thorns and cruel scourging; and finally of his being nailed to the cross and uplifted between heaven and earth. You have read how in his dying agony he prayed for his enemies, "Father, forgive them, they know not what they do." No wonder, in view of these things, that the poet exclaims:

"What wondrous love is this!
Oh my soul, Oh, my soul,
That caused the Lord of bliss,
To lay aside his crown
For my soul, for my soul."

2. Jesus was the best gift the world ever received, because he was just the gift that the world needed the worst. It needed a Savior. What did the people need saving from? Sin and the grave.

The people had all sinned, had all gone astray. They were dying and going down to the cold grave. Jesus came to earth to make a sacrifice for our sins, and unlock the grave. When he gave up his life for us on Calvary he opened a way

for us to receive forgiveness of sins. He kept the law that we could not keep, and took it out of the way "nailing it to the cross." His way to save from sin, not by keeping the old law, but by accepting Christ as our righteousness, who did fulfill it and took it out of the way. Some of our little readers, perhaps, may not understand this now, but many of them will.

OF all the millions of people who had died before Christ came, not one ever rose from the dead; not were there any provisions made for their resurrection, only in the purpose of God. Had Jesus never come to earth there would have been no resurrection of the dead, no glorious life beyond the grave.

Little children, have you not stood by the grave of a dear little brother or sister, or father or mother, or uncle or aunt or cousin, or school mate, and seen them close over the forms of these loved ones, and shut them out of sight? Yes, I know you have. Do you ever expect to see them again? "Yes," you say, "I expect to see them again in heaven, where they will die no more." Do you know that if Jesus had never visited this earth, died for us, and gone down to the grave and conquered Satan who held the keys of death, and awoke triumphantly again from the dead, that you could not have this blessed hope to soothe your sorrow? Such is the case. Death then would have truly been an "eternal sleep," from from which there would have been no waking. How we ought to love God, then, for giving us his Son, and how we ought to love that Son for what he has done and suffered for us! I hope our little readers will all early learn of Jesus, love him and give their young lives to his service.

Until another moon, Good bye

J. H. G.

Some do first, think afterwards, and repent forever.

LITTLE KINDNESSES

'Tis sweet to do something for those that we love, though the favor be ever so small. Brothers, sisters, did you ever try the effect which little acts of kindness produce upon that charmed circle we call home? We love to receive little favors ourselves; and how pleasant the reception of them makes the child! To draw up the arm chair and get the slippers for father, to watch if any little services can be rendered to mother, to hold brother, or assist sister, how pleasant it makes home!

A little boy has a hard lesson given him at school, and his teacher asks him if he thinks he can get it. For a moment the little fellow hangs down his head, but the next he looks brightly up: "I can get my sister to help me," he says. That is right, sister, help little brother, and you are doing a far round his heart that may save him in many an hour of dark temptation.

"I don't know how to do this sum, but Brother will show me," says another little one.

"Sister, I've dropped my stick in my kitting; I've tried to pick it up, but it has run down, and I can't fix it."

The little girl's toe is dashed, and she watches her sister with a nervous anxiety while she replaces the "naughty stick."

"O, I am so glad!" she says, as she receives it again from the hands of her sister all neatly arranged. "You are a good girl, Mary."

"Bring it to me sooner next time, and then it won't get so bad," says the gentle voice of Mary, and the little one bounces away with a light heart to finish her task.

If Mary had not helped her, she would have lost her walk in the garden. Surely it is better to do as Mary did, than to say, "O, go away, and don't trouble me;" or to scold the little one all the time you are performing the trifling favor.

Little acts of kindness, gentle words,

loving smiles, they strew the path with flowers; they make the sunshine brighter and the green earth greener; and He who bade us "love one another," looks with favor upon the gentle and kind-hearted, and He pronounced the meek blessed.

Brothers, sisters, love one another, hear with one another. If one offend, receive and love him still; and whatever may be the faults of others, we must remember that, in the sight of God, we have others as great, and perhaps greater than theirs.

Be kind to the little ones; they will often be foolish and wayward. Be patient with them, and smoothe them. How often a whole family of little ones are restored to good humor by an elder member proposing some new play, and perhaps joining in it, or gathering them around her while she relates some pleasant story.

And, brothers, do not think because you are stronger, it is desirable to be gentle to your little brothers and sisters.—True nobleness of heart and true manliness of conduct, are never coupled with pride and arrogance.

Nobility and gentleness go hand in hand; and when I see a young gentleman kind and respectful to his mother, and gentle and forbearing to his brothers and sisters, I think he has a noble heart.

Ah! many a mother's and many a sister's heart has been wronged by the cold neglect and stiff unkindness of those whom God has made their natural protectors.

Brothers, sisters, never be unkind to one another, never be ashamed to help one another, never be ashamed to help any one, and you will find that though it is pleasant to receive favors, yet it is more blessed to give than to receive.—*Gospel Advocate.*

Remember now thy Creator in the days of thy youth.

TO OUR LITTLE READERS.

Little boys and girls who read the *Ecno's Family Circle*, can you not persuade some of your little playmates to take the *Ecno*? Don't you think it would do them good to read it? Now answer both these questions by saying "yes, sir," and go to work, and

"If at first you don't succeed,
Try, try again."

And you will succeed after awhile. — "What will you give me?" says some little boy or girl, with an eye to business. Well, I will tell you. Any little boy or girl that sends us the name and money of a new subscriber, will be entitled to a photograph of any one of our preachers that they may name. I will procure the picture and send it immediately. There now go to work. J. H. G.

SOMETHING FOR GIRLS TO DO

Girls, it is for you to take the matter in your own hands. Don't be afraid of undertaking too much, if you succeed, great good is attained—if you fail there is little harm done. Give yourself some clearly defined, daily occupation. Without a purpose in life, you are one of the miserable drosses who drift aimlessly about, all unconscious of the daily beauty and sublimity of living. Do not neglect the little home duties that cluster around co-existence. The noblest woman that ever achieved eminence would be only half a woman if she did not remember the tiny ills of domestic life. Sweep and dust, sew and practice; keep the home hearth stone bright with your constant care; but do more than this—aim higher. There is no surer recipe for keeping the eyes bright, the cheeks rosy, and the heart light, than constant occupation. We are out of patience when we hear seventeen or eighteen year old girls talk sentimentally about having the "blues." What business have they with "the blues?" Why, it is bad enough to

hear rheumatic old maids and care worn wives groning about "blues," but from lips where the roses are just blossoming it is too absurd! We should like to try a diet of brooms, algebra and croquet on such a case as this! My dear, you harn't got the blues, you are only troubled with a surplus of nothing to do! Remember, whenever you are tempted to let the opportunity of active exercise or useful endeavor slip by, that your time are only lent to you; remember that the time is coming when you must render up the solemn trust! Don't sit idly by the wayside until life's sun declines, but find something to do and do it with all your might!—*Georg Adcock.*

THE FAMILY BIBLE CLASS.

Every Christian family ought to have a bible class, composed of all the members of the family that can read. The teacher, custodian, should be the father, or in his absence, the mother, or in case of both parents being absent, the oldest member of the family. Care should be taken to so simplify the teaching as to make it interesting and instructive to the youngest member of the class. Let the lesson include only a few verses, and let these be thoroughly reviewed. Let the leader ask such questions as will bring out the main points of the lesson, but let all feel free to ask any question about the lesson they desire. There should be more freedom in a family bible class than is practicable in a Sunday School. Let there be a social conversation about the great topics presented in the lesson. When the class is engaged in studying the four gospels or Acts of Apostles, a map of Palestine as it was in the time of our Savior is almost a necessity. If you have never studied these books with this map, where you could look at the localities of the places named, you will be surprised to find how much clearer ideas of things it will give than you ever had before. We have recently been

studying Acts of Apostles, with the aid of such a map, following Paul from one place to another in his missionary travels, and it possibly seemed like a new book to me. A family will find a map-like this and a good Bible Dictionary (say Smith's) invaluable as aids in studying the word of God. The family bible class ought to read at least once a day, though twice would be better. Where it is not likely used in the evening perhaps would suit most families best. Where it can really morning and evening, before commencing and after finishing the day's labor, it is so much the better. It is scarcely necessary to add that these bible lessons should be followed by a short prayer thanking God for mercies past and commending all to his fatherly care. If this should become the rule in every family, what a marvellous transformation in Church and State would soon take place! How much contention, jars, bitter words and family discords would be done away with, if all the members of the family were thus kept under the pure and blessed influences of God's word! How long will it be until Christian families will live as they ought? The family circle is the place to commence to convert the world. Get the families right, the church would be right, and the world would soon get right.

J. H. G.

Laying up Riches.

"Grandpa," said a little boy, "our minister said this morning that 'riches take to themselves wings and fly away.' Now is there no place in this whole world where wealth can be stored in safety?"

"None," replied the old man.

"Not in England?" still inquired the boy "nearby the banks of such a great and wealthy country as on a nice floating."

"No," again replied the grandfather; "civil strife or foreign war may at any

time arise, begging the people and ruining the banks."

"Is not money safe in Prussia in the hands of those rich German bankers?"

"No not safe," once more replied the old man, "even in their hands, for prosperity may fail them."

"But surely," said the boy, "even boundless wealth may be deposited in the banks of this great Republic with perfect safety."

"Alas, no," replied the aged man; war may arise even in this great country, and villains abound in the land, who rob banks of their treasures and plunder vaults of their wealth."

"Then there is no place where riches may be stored in safety!" sighed the boy.

"Yes; not in this world, as I said at first, but in heaven. My boy, always remember the text: 'Lay not up for yourselves treasures up on earth, where moth and rust doth corrupt and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal.'"

Go Because it Rains.

"I suppose you won't go to Sabbath School to-day, Lacy," said a mother one rainy Sabbath, seating herself to some agreeable reading after breakfast.

"Please let me go to-day, mamma; I want to because it rains."

"Why, Lacy, that is my excuse for staying at home, how can you make it a reason for going?"

Our teacher always goes, mamma, in all weather, although, as she lives so far away, she is often obliged to hire a carriage to bring her; and she told the class that one Sabbath, when she went through the storm and did not find even one scholar, she was so discouraged she could not help crying. She asked us too if we did not go to our day schools when it

stormed worse; and she said, while we must always do just as our parents thought best, perhaps if we asked them pleasantly to let us go, and were willing to wear our thick boots and our water-proofs, they would be willing if we were well. Please let me go to-day, mamma; you know if it rains ever so much worse to-morrow, I shall go to school to keep my place in my class."

"Well I am willing, my dear, if you wear your school suit; go and get ready." But when the mother heard Lucy singing softly in the nursery as she dressed herself to go out,

"Must Jesus bear the cross alone,
And all the world go free?"

She could no longer take interest in her book, and when her husband, who was a lawyer, came in soon after from his library, she said, smiling:

"Our Lucy is going to Sabbath School especially because it rains, that her teacher may be encouraged by at least one pupil. What say you to going to meeting ourselves for the same reason, if we do not for a better?"

"I'm agreed, my love; I was just thinking that I never could plead a cause to a vacant court room, and that our minister must find it hard to preach to empty pews."—*Congregationalist.*

Sammy Hicks and his Pipe.

It is said of that good man, Sammy Hicks, the Micklefield blacksmith, that "as he understood the words of the Lord Jesus, it was quite enough for him to see the path of duty, steadfastly to travel in it."

An instance of this feature of his character was exhibited in his sudden abandonment of tobacco. One day he gave sixpence to a poor widow. She blessed him and could hardly find words enough with which to express her thanks.

He said to himself, "Well, if sixpence makes that poor creature so happy, O,

how many sixpences have I spent in filling my mouth with tobacco!"

He made a vow instantly never to let a pipe enter his lips again. Soon after he was taken very ill, and a doctor said to him, "Mr. Hicks, you must resume your pipe."

"I will not," he replied.

"Then," said the doctor, "if you do not, you will not live."

"Bless the Lord, then," said Sammy, "I shall go to heaven. I have made a vow to the Lord that the pipe shall never enter my mouth again, and it never shall." Sammy Hicks kept his vow and lived to be an old man.—*Rev. T. E. Thorndy.*

"Are you There, Mother?"

A mother, busy with her household cares, was obliged to go into an upper room, and leave two little ones alone for sometime. So she gave them books and toys to amuse them, which answered very well for a time. But by and by the house seemed to grow so still and lonesome, they began to feel afraid. So the eldest went to the foot of the staircase, and calling with a timid voice, said:

"Mamma, are you there?"

"Yes, darling," said the mother, cheerily.

"All right, then," said the little one more to herself than to her mother. So she went back to her plays for a time.—After a while the question was repeated, with the same answer and the same result. Oh, how often, in our loneliness and sadness here in the world, we forget that God still is overhead. But if we only send up our prayers to him, we shall not fail to get a comforting and quieting answer.—*Presbyterian.*

THE Bishops of the Methodist church have chosen the Rev. H. H. FARRIS, of Dacotah, Iowa, to establish a mission at Rome, Italy.

BEGIN RIGHT.

A Story for Young Housekeepers.

A few months since, I accidentally met my friend Frank W —, of Baltimore, whom I had not seen for several years. We were delighted to see each other, and enjoyed a social chat.

"I am glad to see you, Frank," said I, in the course of conversation, "and you do not look a day older for being a married man seven years."

"I am afraid I should have looked more than seven years older if I had remained single, Charlie," he answered; "my little wife has, under God, been the means of making a better man of me than I should have been if I had come out unmarried. *She begins right, Charlie!* that's the secret of it—she begins right."

"Begins right; how was that, Frank?" I answered.

"Well, Charlie, shall I begin at the beginning? as children say. You remember my little Emily, do you not? Every one who knew her loved her; she was the idol of a set Ray and fashionable circle, an only child, elegant and accomplished in every way, and yet withal she was an humble and pious Christian. I have since wondered why she favored me; perhaps she felt in love with me as girls do sometimes; but you know, Charlie, I was not a religious man. I attended church regularly, to be sure, but I fear my thoughts were often upon my promised wife than on my Maker. I was a good business fellow, was not dissipated, as many young men are, and I loved books and the fine arts.

"Well, we were to be married very quietly; it was Emily's wish—no reception or wedding party, much to the disappointment of many fashionable friends; but Emily said it was too solemn an event to be entered upon lightly; and on a beautiful evening in October, our small bridal party accompanied us to church, and Emily and Frank were made man and wife. Instead of the usual wedding

tour, we went directly to our own house, which Emily's father had given to her, ready furnished with all she could desire. The few friends of the family passed a social hour with us; then Emily and myself were left alone in our beautiful drawing room. We were very happy.

"In a few moments Emily stepped into the library, and came back with two books in her hand, a Bible and a book of devotional exercises, and placing them upon the table, she came towards me, and putting her little hand upon my arm, she said, gently, "shall we not *begin right, Frank?*" So she opened the Bible at the fourth chapter of the first epistle of John. She said, "Please read, Frank?" I could not refuse, but solemnly and slowly I read aloud that beautiful portion of God's holy word. Then Emily knelt beside me, and invariably and as I knelt also. With fluttering heart and trembling voice, my young wife repeated the Lord's prayer, in which I joined; and then she added two or three short fervent prayers, commending us to God's care, and praying that we might so live together in this life, that finally we might inherit the life everlasting. I never was so impressed with any religious service in my life, Charlie; my little Emily, in her beautiful bridal robes, surrounded by elegance and wealth, in the true humble spirit of a child of God *determined to begin right, to live in his fear and love.*

"Emily began right, and she has never swerved from the plain path of duty. We have been married almost eight years, and we have never once omitted this offering up of the evening sacrifice. We have had trials; sickness, sorrow and death have entered our happy home, but even when lying upon the sick bed, Emily would have me bring her the "blessed Bible" and sit by her and read and pray each evening.

"I became anxious and willing to do my part. I soon confessed Christ before men, and myself became the leader of the exercises of our family altar. If you get a wife, which I trust may be very soon, I hope you will *begin right.*"

If women knew their power, if they openly as well as secretly confessed Christ in their home circle, no one can tell what influence they might have on the souls of those dearest to them on earth. You have been enrolled under the banner of Christ crucified, do not be ashamed of your Master. Many an unbelieving husband might, by your example, become a disciple of the Lord. It is absolutely necessary in the marriage relation, that religious duties be not broken in upon, but that regularly at the blessings of God are showered upon us, so regularly we should earnestly acknowledge him who sendeth us every good and perfect gift.—*American Messenger.*

EARLY CULTURE.

Mothers, take into your own hands the early instruction of your children. Commence with simple stories, from the Scriptures, from the varied annals of history, from your own observation of mankind. Let each illustrate some moral or religious truth adapted to convey instruction, reproof, or encouragement, according to your knowledge of the character and disposition of your beloved students. Care and study may be requisite to select, adapt, and simplify. But can any one do this so patiently as a mother, who feels that her listening pupil is a part of herself?

Cultivate in your children tenderness of conscience, a deep sense of accountability to God, a conviction that their conduct must be regulated by duty, and not by impulse. Read to them books of instruction, selected with discrimination, or make use of them as texts for your own commentary.—*Gospel Advocate.*

"Something Always Gives Way."

Mr. Newton, in one of his children's sermons, relates an interesting incident connected with starting a Sunday school

in a very irreligious community in New York State.

A good Christian woman desired to obtain the school house for the purpose, but it was positively refused by the skeptical trustee. Still she persevered, and entreated him again and again.

"I tell you Aunt Polly, it is of no use. Once for all, I say you cannot have the school house for any such purpose."

"I think I am going to get it," said Aunt Polly.

"I should like to know how if I don't give you the key."

"I think the Lord is going to unlock it."

"May be he will," said the infidel, "but I can tell you this, that he is not going to get the key from me."

"Well, I am going to pray over it, and I have found out from experience that when I keep ^{on} praying something always gives way."

And the next time she came the hard heart of the infidel did give way, and she received the key. More than this, when others opposed the school he sustained her, and great good was done there for perishing souls.—*Evangelist.*

ONCE ONLY.

A shy little girl came to Sabbath-school. She was poorly dressed; a calico gown; a hat trimmed with faded green ribbons, thin shippers, which looked as if somebody had given them to her, and a small shawl on her shoulders. Miss Jones brought her in, and she was in Miss Jones's class.

Miss Jones's class were girls very nicely dressed. They had feathers and fresh ribbons, and fashionable boots. Miss Jones's class, too, all knew each other.—Well, how did they receive the little stranger? Very glad, of course, to welcome her in the Sabbath school, and their class too, because they had often heard how the Lord Jesus became poor for

their sakes, and how he left the poor among us to feel and care for.

Did they receive her kindly? Not a bit. When she sat down on the seat beside them, they moved away. They glanced their eyes at her dress, then at each other, and laughed contemptuously. When she looked wistfully up to them for a look of kindness, they turned their faces another way. All their conduct seemed to say, "We are above you, and what business have you here, I wonder?" Oh, was it not cruel?

The little girl never went again. Perhaps she was driven from Sunday school forever. Let every person, great and small, remember this, that all who laugh at the poor laugh at God, and he will not always be mocked, I assure you.—*Child's Paper.*

Which Do You Prefer.

"If you prefer the keg of lager or the bottle of wine to me," said Mary, "just take them to the magistrate, and get married to them."

"What do you mean?" asked John.

"Just what I say. I don't want a young man to come here evenings chewing cloves to cover his breath, and hide his habits of drinking. If you like lager more than you love me, just marry it at once, and don't divide your affections between a woman and wine—or a woman and lager: love and liquor have no affinity."

"Why, Mary, how you talk!" exclaimed John.

"Yes, I mean what I say: unless you sign the pledge and keep it, you had better not call here again."

John did sign the pledge, and kept it, and he married Mary.

The Tongue.

"The only edge tool that becomes sharper by constant use, is the tongue. It is

often a sting full of deadly poison. It is both an offensive and a defensive weapon—a shield and a spear. Some carry dirks in their pockets, others in their mouths. The tongue of the malignant is like a masked battery, which makes us feel fire when we can't see smoke. There's never a spur for the tongue in all the Bible, but many a bit. As a condition of longevity physicians say: "Keep the head cool and the feet warm." This Peter's recipe for a long and happy life: "He that will love life and see good days, let him refrain his tongue from evil, and his lips from speaking guile." Physicians are accustomed to judge of the state of the body by the condition of the tongue, assuming as a settled principle that there is an intimate connection between the state of the tongue and the tone of the system. The apostle James adopts a similar course. To judge of soul health, he looks at the tongue. If any man offend not in word, his moral health is perfect. On the other hand, if any one seem to be religious while the tongue is unbridled, that man's soul is sick. Read the third chapter of James. What a delineation of the soul sickness of the race!—*Ex. and Chron.*

CHILDREN'S MISSIONS.

Children by our Lord were honored,
When on this poor earth he stayed;
Fondly he embraced and blessed them,
Though a frowning throng forbade.

To his side a child he summoned,
Placed him in the midst, and told
Those that simple guide to follow,
Who God's kingdom would behold
Still his gospel honors children,
Bids them to Christ's service move,
And their little rills of beauty
Swell the ocean of his love;

Bids them strive with zealous pity
For the desolate and sad.

Till the dark and desert places
Are for them exceeding glad.
Children, to our dear Redeemer
Yield the grateful homage due.
And, by love to every creature,
Pay the love he bears for you

Church News.

ASTORIA.

On Thursday evening before the fourth Lord's Day in January, I commenced a protracted meeting at Astoria, Fulton county, Ill., where I am employed one fourth my time. The meeting soon became interesting and continued over the first Lord's Day in February resulting in fifteen additions to the church, about two thirds of whom were baptized—the remainder from the sects, and reclaimed. The last week of the meeting was particularly interesting. Like all our meetings, if it could have been continued, much more good might have been accomplished. We had a social meeting for the brethren and sisters at two o'clock P. M. each day, which were very interesting and edifying to me. The brethren and sisters too, seemed to engage in the meeting with a great deal of earnestness. None of them flinched from duty when called upon. The Astoria church has some of the salt of the earth in it. They are a united and devoted band of disciples contending for the faith of the gospel, and trying to exemplify it in their lives. Not that they are all as devoted as they should be to their calling, but the congrega-

tion, taken as a whole, in zeal for the Master's cause and personal holiness, is second to none in the circle of my acquaintance. I have not held a meeting where I received a more hearty cooperation from the church. I was encouraged by their songs and exhortations and upheld by their prayers.

The meeting continued one week longer than was expected at first, in consequence of the sickness of our child.

We made our headquarters in the home of Bro. Dr. B. C. Toler, by whose medical skill our child was saved from an attack of the lung fever, with which it was strongly threatened. We feel very grateful to him and sister Toler for favors received, as also all the brethren and sisters for that kind treatment that springs from Christian love.

I trust the new converts, several of whom were solid, influential members of society, will be faithful to their high calling, and prove a blessing to the church.

J. H. G.

Brother A. H. Rice, whose health has failed, and who went to Minnesota last autumn to recuperate, passed Table Grove a few days ago on his way home, in robust health. He had just concluded a meeting in northern Iowa with forty additions.

May the Lord grant brother Rice many years of health in which to continue to hold such meetings.

There have been eight additions to the church at Table Grove under the recent labors of brother Benj.

Franklin. The church at that place is in a healthy condition.

There have been nearly 40 added to the church at Abingdon quite recently at the stated meetings of the congregation, without any "protracted meeting."

The preaching done by their Elders, J. W. Butler and A. J. Thomson. Spiritual health good there.

Brother Henry Snither is holding a meeting with the church at Vermont. Result when last heard from twenty-seven added and prospect good for more. J. C. R.

who are willing to make sacrifices for the cause of education and especially for the cause of our Lord and Master. It will be a pleasing reflection when we leave the world, to know we have left some of the means that God has blessed us with to work on for good when we are gone.

May the Lord help us more and more to abound in his work, for we know our labor is not in vain in the Lord.

From your affectionate brother in Christ. J. B. McCORKLE.

— — — — —
EUREKA, ILL., Feb. 10, '71.

Brethren Reynolds & Garrison:

I believe since my report of my labors in the field has been published, I have visited and labored at the following places, viz:

Broadwell, Logan Co.,	result	12 ad.
Music's Neighborhood,		
Logan Co.,	result	12 do
Charleston, Coles " "	" "	4 do
Roanok, Woodford Co.,	" "	15 do
Belmont, Trosnois " "	" "	32 do
Mt. Zion, Woodford " "	" "	4 do
Naples, Scott " "	" "	60 do

Making in all 139

Praise the Lord for all the good done.

Also, during the above mentioned labors we succeeded in raising about three thousand dollars (\$3000.00) endowment for Eureka College. And I am glad to say we have many noble and liberal hearted brethren in the State of Illinois,

— — — — —
GRIDLEY, ILL., Feb. 11, '71.

Dear Bro. Reynolds:

Sir:—I have just closed a meeting here with seven additions to the church. This is my home and has been for fifteen years; and notwithstanding the prejudice and that a prophet has no honor in his own country, we had one of the best of meetings. Great interest was manifested and we expect soon to reap a bountiful harvest.

Your brother in Christ,

UPTON COOMES.

— — — — —
GENTRYVILLE, MO., Feb. 7, '71.

Brethren Reynolds and Garrison:

I have just closed a meeting at Albany, Gentry Co., resulting in thirty-eight additions.

Yours in hope,

J. H. COFFEY.

— — — — —
Advice to doctors—Live and let live.

Editor's Table.

I know of two good Preachers, who wish to locate with a good congregation in the spring. Churches needing laborers would find it to their advantage to give me notice, as I would put them in correspondence with these brethren.

J. C. R.

THE MILLENNIAL HAR-
BINGER.

This oldest of all our publications has been discontinued. We part company with it with regret. Brother Pendleton has seen fit to discontinue it at the close of its 41st vol. The *Harbinger* now takes its place among the things that *was*. The *Harbinger* and its founder though dead yet live and speak. So long as the English language is read and spoken, so long will the *Harbinger* continue to exert an influence for truth and for God.

I trust brother Pendleton will keep his pen bright and sharp still, that he will write much yet for the defense of truth and the exposure of error.

THE BIBLE EXPOSITION. — We have received two numbers of this monthly religious magazine, edited and published at Santa Rosa, California, by Bro. Alexander Johnston, whose name is familiar to many of our readers, he having removed from this State to California. We have only read the first number, but

found it full of pungent articles, well adapted to the wants of the cause in that State. If the first No. is an indication of what its successors will be, the work will prove a barbed arrow in the side of sectarianism in the "Golden State." Success to it.

PERSONAL.

We wish to thank brother J. B. Royal, S. K. Hallam, N. S. Haynes, J. O. Bolin, A. J. Shulse, Isaac Miller, Robert Downs and others, for the kindly interest they have taken in the *Ecno*, and the assistance they have rendered us.

Can not others do likewise?

BENJAMIN FRANKLIN.

We are pained to learn that this distinguished brother has been forced by ill health to retire (only temporarily we hope) from the field of active labor.

May the Lord bless him, and may his wonted strength soon return.

TWO DOLLARS A YEAR.

The *Ecno* is two dollars per *year* and not two dollars per *life-time*. Some may regard this explanation as unnecessary, but we have reason to know it is *not*. One brother subscribed for the paper, and received it a year and a half. On receiving a bill for \$3.00, he sent us two, saying that we agreed to let him have

the paper for that amount. How many others are going on the "life plan?"

"I'll Take What Father Takes."

"What will you take to drink?" asked a waiter of a young lad, who, for the first time accompanied his father to a public dinner. Uncertain what to say, and feeling sure that he could not be wrong if he followed his father's example, he replied, "I'll take what Father takes."

The answer reached the father's ear, and instantly the full responsibility of his position flashed upon him. And the father shuddered as the history of several young men, once as promising as his own bright lad, and ruined by drink, started up in solemn warning before him. Should his hopes be blasted, and that open-faced lad become a drunkard? But for strong drink they would have been active, earnest, prosperous men; and if it could work such ruin upon them, was his own son safe? Quicker than lightning these thoughts passed through his mind, and in a moment the decision was made. "If the boy falls he will not have me to blame;" and then with tones tremulous with emotion, and to the astonishment of those who knew him, he said, "Waiter, I'll take water;" and from that day to this, strong drink has been banished from that man's home.

Report of Money Paid to J. C. Reynolds.

At Chicago (State Meeting)	\$28 00
Both Plains Congregation,	20 10
Washburn "	6 25
Minook "	2 00
Antioch (Marshall Co.) Cong.	3 75
New National Congregation,	1 00
Colchester "	51 20
Abingdon "	16 15
Macomb "	14 67
Plymouth "	7 55
Oglio Grove "	29 75
Keithsburg "	53 53
Mauck's Grove "	15 75
New Salem "	7 60
West Point "	2 50
Cuba "	8 00
Blountsville "	4 85
Colchester Sunday School,	10 00
Macomb "	10 00
Abingdon "	20 00
Niantic "	5 00
N. S. Hayes (pledged at Chicago),	5 00
W. W. Eaton "	1 00
Lucius Ames "	1 00
J. S. Sweeney "	1 00
E. Evans "	5 00
A. P. Aten "	2 00
Miss Mary Harris "	5 00
W. T. Bean "	10 00
Miss Anna Robertson "	1 00
Miss Susie Perry "	1 00
Miss Susie Perry (pled. at Colchester),	50
Mrs. F. C. D. Smith,	3 00
L. Odenweller (Macomb Cong.),	29 00
Total,	\$296 62

The above amounts have been paid to me since the beginning of the present Missionary year, and include nothing paid to any one else. There are some pledges left yet not paid, and some others not yet due that will be paid after a while.

J. C. R.

NORRISO less becomes a heavenly hope than an earthly heart.

THE GOSPEL ECHO

VOL. IX.

APRIL, 1871.

NO. 4

Preachers' Responsibility.

Preachers are made of flesh, blood, bone and brain like other people. They are expected however, to live better lives than other folk. They are looked to, both by the world and the church to be an example for other people to imitate.

There is a wide spread idea in the minds of church members, that if they even approximate the daily walk of their "minister" they are doing very well. They hardly attempt to equal him in piety, in zeal, in liberality, in benevolence or in any or all of the items that make up the Christian life. Still they expect to imitate him in all these. The higher his example, the loftier his mien, the more elevated will be theirs. The more chaste and God-like are his words, the more pure and Christ-like will be their conversation. Where he does right they will do so too, at least, approximately. Where he does wrong there will be too many who will take license to go still farther.

I do not say that it is always right to make the preacher so much a standard as he is, but simply state the fact.

Preaching brethren, since these things are so: "What manner of

persons ought ye to be in all holy conversation and Godliness?"

The people wait for and expect the preacher to point to them opportunities of doing good. The masses of the people are *too much* absorbed in the affairs of this world. The consequence is that they fail to see a great many chances to do good, which they would gladly improve were their attention called to the opportunity and their duty pointed out to them.

The preacher ought to be on the alert to find something for every member of his congregation to do. He ought to search out the sorrowful, who need words of sympathy and cheer, not only that he himself may administer consolation, but that he may send others also to speak words of comfort, whose hearts need to be softened and enriched by weeping with those who weep. He ought to hunt up the "naked" and "hungry" and "thirsty" and "sick," that the rich members of his flock may have an occasion to rid their souls of idolatry (covetousness) by feeding and clothing the "King of kings" and "Lord of lords" in relieving the wants of the Lord's poor.

How many preachers are there who are satisfied with a contract with from one to four congregations

for pulpit preaching only? How many who go to their appointments on Saturday evening and return home on Monday, always visiting only those who have the finest houses and have the richest viands on their tables? How often are those preachers only anxious about their own salary? Why is it that *some* preachers never advise the members of their flocks to subscribe and pay for a Christian paper, not even the one printed in their own State? Is it because they think that the money paid for a paper would lessen the sum total of what would go into *their* pockets?

Is this the reason why they never give a helping hand to our public enterprises? Let a "Pastor" never encourage nor urge his "charge" to take the papers, try to screen them from our college agents, give the representative of the missionary cause no encouragement when he calls, talk all the time about the weight of home burdens, give not a cent himself and he will dry up the fountains of liberality in the souls of the members until in turn they will starve *his body*, which is the proper reward for the starvation of the spirit he has brought upon them. If failure shall be the fate of our worthy publications, of our institutions of learning, or our missionary efforts, it will be largely due to the almost, if not quite, sinful negligence and short-sighted indifference of preachers, of "pastors" who have the responsibility of feeding and training the churches and finding something for every one to do, and showing them when, and where and

how to do it. Brother Munnell has written a very pointed and truthful article on the duty of the preachers in regard to the missionary work. I clip the entire article from "The Apostolic Times." He writes under the head of

ONLY ONE DIFFICULTY REMAINING.

Every obstruction in the way of complete success in our missionary work is now removed but one. This in some way must be obviated before our organization can be very efficient. And it will be useless for the brethren to complain of small results, while this deficiency in our way of working is unremedied. It is this: Our preachers, elders, deacons and messengers meet in convention and elect the men they want for State and district evangelists, and then abandon them for a whole year, till the next Convention—abandon them by neglecting the contributions in their own churches till the evangelist comes round in person to make a missionary speech and take up a collection. The elders and deacons would agree to it if the preachers would explain and urge the work upon the members. So, then, the deficiency, reduced to its true dimensions, is simply this: *But few of our preachers co-operate with their district evangelists; few have the missionary spirit, practically.*

The evangelists visit as many churches as they can, but if they do much preaching they can not spend all their time merely as collecting agents. We all want them to labor in destitute places, where there is but little money; but when they do

this, there is so little money raised by other preachers they can not be supported, and of course leave the field. It is, then, hard to get any other man to enter upon a work that failed through the indifference of the same men. Thus our work is broken up, and the year comes around with no great report of money or additions. In the next Convention the boards and evangelists are thought not very efficient, and the papers comment on the small amount of good done. I do not mean that the preachers do not heartily approve of the plan, for there is a remarkable unanimity among all those that have tried to understand it, but they somehow fail to carry out their convictions of duty. Some are ungenerous enough to say it is because they fear for their own support; but this can not be it; for every man of sense knows that the churches that give most for benevolent causes support their own preachers best. Others say it is a want of manliness to stand up boldly before the people, and ask for missionary money. Whether either of these causes hinders their co-operation with us, I here say what every State and district evangelist will endorse: *We intend, hereafter, that the responsibility of small results shall rest where it belongs.* We will do our utmost to carry out the plan, but cannot do everything, and will not be responsible for what the preachers only can do. If they can not co-operate with us we have no desire for a re-election another year to our burdensome positions. Other people who raise large sums of mis-

sionary money do it through the home preachers. This is right, and the only way possible to succeed in any worthy manner. Our brethren in the ministry may know that these words are spoken not in haste nor in the spirit of complaint, but we mean all we say and something more. We ask for no better *promises* than have been made, but better *performance*. Our missionary work never will, and never can, be worth the name without a combined effort of the preachers. The corresponding secretaries think the treatment they are receiving from most of the located preachers unfair, and have no intention of enduring it indefinitely. Some of our best district men are resigning, because impossibilities are expected of them; and if our work is to stagger along in this way the preachers shall bear the blame, for the churches will give if they are urged to do it.

The fault is not in the *supposed* illiberality of the churches so much as in the negligence of ministers to ask them. They seem not to feel the obligation or to assume an unwillingness of the churches to give, while they seldom open the way. We can attend to the collections or not, work with the district evangelist or not, be at the district meetings or not, without affecting our standing in the least; it's nobody's business. Who can suggest anything to make it the interest of all to co-operate? How can all be made to feel it an obligation or even a necessity? Had not the many *preachers' institutes* better devote some time to this question? Can

they not agree to begin the work themselves and make missionary reports a part of their proceedings? All preachers should meet with the district missionary meetings, and should league with the district evangelist to make their district a success. The Louisville Plan can no more work without the co-operation of the preachers than any other plan. It opens a way for all to co-operate as none of our former plans ever did, but it will not work unless you work it. It is at least detecting the weak place in our missionary machinery, and is showing where the responsibility will finally rest if we do not succeed well—not in the Boards and hard-working missionaries, but in those who neglect to urge the churches to sustain them. It is hereby suggested to the "preachers' institutes" in the various States to undertake the solution of the following problem: *How to organize our ministerial labors so that we can concentrate our forces upon any general interest of the church*—missions, endowing a chair in a Bible school, raising a fund for superannuated preachers or any other good work we might desire to promote. The lack of such a solid working unity among us is certain to measurably defeat our best efforts for the missions. Men that can get other useful positions will not continue as State and district evangelists, if they are to be abandoned by the preachers as soon as the convention is over. How much money would the Methodists raise if their presiding elders had it, most all, to collect going from church to church? The very thought

is preposterous. Their system of money-raising is a very good one. I wish they were as near right in everything else. Their circuit-riders raise the missionary funds in every church as a part of their business. If the active co-operation of our preachers *cannot be had*, our missionary effort will be a mere pretense, and may just as well be abandoned.

THOMAS MUNNELL.

Preaching brethren, what do you say? Shall all our high hopes be disappointed, shall we be reproached before the religious world, shall our plea for the "ancient order" never reach the nations of the earth, through the failure of the preachers to do the home part of the work? All that brother Munnell has said here is true. I ask every one of our preachers to read it and take it into prayerful consideration. I also approve brother M's suggestion to our "Preacher's Institutes." Let us all dear preaching brethren take more interest in our public enterprises for the spread of the truth, for the salvation of the world.

J. C. R.

NEVER enter a sick-room in a state of perspiration, as the moment you become cool your pores absorb. Do not approach contagious diseases with an empty stomach, nor sit between the sick and the fire, because the heat attracts the vapor. Preventives are preferable to pill or powder.

The Devil's Little Boys.

There is a trick among thieves.—When they go to rob a house, and find the doors so solid and secure that they cannot force an entrance, or the walls so thick and impenetrable that they cannot break through, they resort to little boys, drilled to this nefarious work. The sprightly little lads are put through the window-sash, whence the panes of glass have been removed, who, as soon as in, unbolt the doors and admit the company of full-grown robbers.

Thus Satan gets into the human heart. It may be fortified by good resolutions and sound morals against all the grosser forms of vice. Fraud, murder, adultery, or falsehood may come and batter in vain for admission. The bolts of well-adjusted moral training may keep the giant iniquities at bay. But when the doors are safely held against the greater sins, and Satan is foiled in his approaches there, then he brings his "little boys."

Just for once the man attends a theatre. The devil is taking the shutters from a window. Just for once, "to see the world," a game of chance, a drink of wine, a lewd book or companion is allowed. The devil is taking the party away from a pane of glass. Just for once, some secret wrong is done, some insignificant crime committed in the darkness of a midnight hour. The devil lets his little boy in through the sash, and another, and another, and the sly little fingers are at the bolts of the door from the inside,

and the great door of the heart is sure to be thrown wide open, and the rough, rowdy rabble of hell are rushing in! There they take up their quarters like alien soldiers, to domineer, to molest, to destroy, to mar and mutilate and utterly demolish the man.

Moralists may boast of their well-made and thoroughly thief-proof doors. Their philosophy may have invented many ingenious patents for the doors of the soul, and there may be no danger apprehended at all. They may even despise the poor, pitiful Christian, made so weak, sometimes, by outright robberies, as he leaves open the avenues of besetting sins. But all the while the devil has in special training his little boys, and the moralist will never suspect peril or plunder, until his blinds are opened, window-sashes picked of panes, and the insinuating mischief has sprung, from within his bolted doors apart!

The only safety is to come under the protection of Jesus Christ, absolutely and forever, and he will guard every possible avenue to the soul, and be an overmatch for the devil and all his imps.—*Methodist Recorder*.

REMARKS.

I wish to commend the above to our readers. The writer of these thoughts expresses himself in a novel way, but the principles he enunciates are sound. If the devil's little boys were all kept away, the devil himself would seldom ever get into the human heart. The first step in the wrong direction starts

the man down hill. No man ever commits the great crime first. But if the devil's little boys are once allowed inside he will get in himself.

Then, young man, never take the first drink, never swear the first oath, never play the first game of cards and you will never become a drunkard, profane swearer, nor gambler. The man who does not drink, nor swear, nor gamble seldom ever commits any shameful crime.

Reader, whether you are old or young, male or female, beware of the devil's little boys.

J. C. R.

Our New Minister, AND WHAT HE ACCOMPLISHED.

BY S. J. CLARKE.

CHAPTER VIII.

As time passed new fields of usefulness presented themselves to the members of the Church of Christ in Melville, and Mr. Sinclair was continually looking out for opportunities in which the talents of his congregation might be profitably employed. As the congregation organized in Elmwood became self-sustaining the young members of the Melville congregation, who were instrumental in establishing it, were withdrawn, and placed in other fields. At the expiration of six months, from the time Mr. Sinclair engaged to the Melville congregation, two other congregations besides the one at Elmwood, had been

organized, and in precisely the same manner. Brothers and sisters were sent out to establish mission schools, and by their upright and Christian conduct, together with the zeal manifested in the work, would win the respect of the neighborhood in which they were sent, thus preparing the soil for the reception of the good seed of the Word, which was being continually sown and ripening for the harvest. The work accomplished by this congregation was truly wonderful, and could not help arresting the attention of the citizens of Melville and vicinity. No one was allowed to be idle, for as soon as one united with the congregation he was put immediately to work. If he could accomplish but little, that little he must do. Every member was expected to attend the Social or Prayer Meeting on Wednesday evening and the Sunday School on Lord's Day. No trifling excuse was admitted. The consequence of all this was that a healthy state of affairs existed at the end of six months such as but few congregations could boast.

As stated, the work accomplished arrested the attention of all—even the father of Laura Brown becoming amazed at the inroads made upon the sects and outside world by the hated "Campbellites," wondered if it were possible he could be mistaken in his estimation of this people and their views. All round him were men and women of strong minds, giving in their adhesion to this sect and engaging zealously in the work. Could it be possible the Lord was with them, blessing them

in their labors? It could hardly be. And yet the evidence was continually before him, in the fact that so many of his friends and neighbors, and his brethren in the church, too, had gone over. He could not doubt that they were honestly convinced. His own loved daughter, too, was among the number—that daughter he had so cruelly driven from her home because she dared to act from a just conviction of duty. Many a time had the old man mourned the hardness of his heart in thus acting toward an only child, and he truly desired to recall her to her home, but pride had prevented. Now his eyes were being opened and he determined to investigate the matter and see if these people were really, as they claimed, occupying primitive ground. While absent in a neighboring city, he purchased a copy of the "Christian System," by Alexander Campbell, and, taking it home, as opportunity offered, he posted himself in its contents, with the result that, on completing it, he was "almost persuaded to be a Christian."

CHAPTER IX.

The question of finances has been a serious one to many congregations. Many attempts have been made to devise a plan of systematic contributions, one in which all will have to bear their just proportion and that will be burdensome to none. As a general thing a few have the whole burden to bear.—Should an agent of a missionary, or other society, visit the congregation on a collecting tour, after the dis-

course he visits a few of the brethren who are known to be liberal and who cannot say *no* to an appeal for aid, and all he receives is from them. That this is not as it should be is acknowledged by all, but how to remedy the evil is another matter.

The deacons, as financial officers of the church in Melville, as soon as they perfected the organization, noticed in a former chapter, discussed the subject of finances to a considerable extent. Several plans were offered and the following was unanimously adopted for one year on trial:

An estimate was made of the probable expenses of the congregation for one year, and was found to be about Two Thousand Dollars, distributed as follows:

Pastor.....	\$1000.00
Sunday School.....	200.00
Missionary Purposes.....	200.00
Poor.....	100.00
Repairs.....	150.00
Janitor.....	150.00
Fuel and Light.....	60.00
Incidentals.....	140.00

\$2000.00

This amount to be apportioned among 140 members. In making the apportionment it was found there were some 50 members (poor widows and young persons dependent upon their parents) who would be without income, so they were not taken into consideration. This left the whole amount to be collected off of some 90 members. A list of the members being taken all were arranged in classes according to occupation; a certain sum being

agreed upon as to the amount one would make in one year, being engaged in his regular business.— Class A was composed of merchants, farmers of ample means, tradesmen and professional men, each were supposed to make \$800 a year; class B, merchants and farmers of small means, \$500 per year; class C, common laborers, \$300 per year. Each member was required to make a statement of all his available means, including real estate and personal property at actual cost value, money and bonds. From such resources he was supposed to derive an income of 10 per cent.— This, together with the amount specified in the class in which he was placed, was a basis of the assessment. Below will be found a table illustrating the way in which the assessment roll was kept:

Names	Amount Real Estate	Per. Prop. inc. money & bonds	Inc-me from such 10 Per.	Income from trade or pro.	Total Amount for Assessment	Per cent. Assessment	Amount Assessment
John Jones	7500.00	77.00	32.50	800	1030	8.3%	101.25
John Robinson	1800	3.00	210	600	810	9.1%	20.25
John Smith	500	80	50	200	255	9.3%	29.1

Of course some objections were made by the members of the Melville congregation to this method of

making assessments, some reasoning that one being in possession of a house valued at \$10,000 he would be compelled to pay 10 per cent. of that amount, which would be on the sum of \$1,000, while another living in a house only costing him \$1000, and answering him the same purpose, only paid on \$100. To this argument it was answered that if A and B, being possessed of an equal amount of money, each make an investment, A investing \$10,000.00 in a fine house in which to reside and the balance in other securities, while B only invests \$2000 in a residence, and the balance in other securities, would it be fair to make B pay on the difference between the amount he invests in his residence and that which A invests for a like purpose? Surely not. A in investing the sum of \$10,000 in a fine house supposes the satisfaction it will give him will be equal to what B receives in the interest derived from his investment in government bonds. It is, therefore, as much the duty of one to pay as the other.

CHAPTER X.

After reading the Christian System, our friend, Mr. Brown, reasoned, if such were the views held by the mass, the "Campbellites" were not so bad after all, and, as he thought more favorably of that denomination, he felt the more sorry for his inhuman conduct towards his daughter, and he determined at once to recall her to his heart and home.

Calling a carriage he repaired to

the country where Laura was teaching and learning the place where she was boarding, concluded to stop there until Laura returned from her school. Making himself known he asked permission to await there, and requested as a favor they would not make his name known to Laura, but inform her a gentleman was waiting to see her in the parlor.

Little did Laura dream of the happiness in store for her as she dismissed her school in the evening and wended her way to the place where she boarded. On arriving there she was informed that a gentleman had been in waiting to see her for some time, and that he was then in the parlor. Laura repaired at once to the parlor thinking to see Mr Sinclair or Mr. McInotte, who, frequently, as opportunity occurred, made her a visit. Opening the parlor door, she advanced into the room, and half the distance was passed before she noticed her visitor. Starting back, she uttered in joyful surprise:

"Father."

"Laura."

In a moment Laura was clasped in the arms of her father, explanations were soon made, and all was forgiven.

It was determined that Laura should return immediately to her home, and, hastily penning a note explaining the reasons of her absence, which she requested should be sent to the school the next morning, she returned with her father. What a joyful meeting was that between Laura and her mother! How great was the surprise of the citizens of

Melville when they heard that old father Brown had recalled his daughter! How much greater the surprise the next Lord's Day to see Laura, with her father and mother, enter the church together,—the "hated Campbellite" church—and above all, at the close of the discourse, to witness the confessions of both Mr. Brown and his wife! Never were the members of the Church of Christ more agreeably surprised; many weeping for joy! And how could they help it! Here was a man, like Saul, of Tarsus, who had taken every occasion to persecute the Church of Christ, and who had disowned a daughter for daring to unite with this people, renouncing his error and taking his stand with them; pledging his best energies to build up that which he had sought to destroy. Well might they rejoice.

(Concluded in our next.)

The process of frying so much of our food is not only injurious to health, but expensive to the purse. The usual custom is to fry almost everything we eat. By thus cooking meats we deprive them of a large portion of their nutriment, while, at the same time, we combine them with a great amount of grease, which is very indigestible and pernicious. There is scarcely anything more indigestible than fat. Experiments have shown that this substance is not digested by the stomach; and the best supposition in reference to it is that it is taken care of by the pancreas.

*"Abide With Us, for the
Day is Far Spent."*

BY MISS C. W. BARBER.

"Abide with us, O traveler!—in the west
The sun is sinking to his evening rest;
Turn then into our still and cool retreat;
And loose thy dusty sandals from thy
feet;
Strange words ye spake beside the way;—
Our hearts yet burn—turn in, we pray."

So said thy followers, Savior, and were
blest,
Ere it was shown them how divine their
guest,
"Abide with us!" we must repeat to thee;
Sit down and rest, beneath our household
tree,
O blessed Jesus, in this twilight hour,
While dew distills o'er every flower.

"Abide with us!"—If thou art only nigh,
I care not who may then be passing by;
Proud kings may go, with jewels on their
crest,
With thee, and thee alone, I'm wholly
blest.
I bend to catch thy faintest tone;—
O leave me, blessed Lord, no more alone!

"Abide with us!"—Low at thy feet I stay,
Like her who chose of old "the better
way."
I toiled for gold, but it would never buy
This "peaceful rest," for which I daily
sigh.
I sought proud honors,—wrote for fame,—
And learned how worthless is a name.

Oh, pass not by! Unworthy, Lord, and
vile,
I ne'er deserve to win thy faintest smile;
But Calvary's crimson tide, by faith, I
view,
And hang my hopes, O Savior, all on
you.
No works I to thee boastful bring,
But to the cross!—the cross! I cling.

"Abide with us," when death-dews stand
On cheek and lips, on brow and hand;
Then open the gates, upon that shore
Where friends are found, who've "passed
before;"
And, 'mid the radiance mortals may not
see,

Let me, O Lord! *abide with thee.*

—*Ladies' Christian Annual.*

Popularity.

The incongruity existing between
popularity and Christianity is thus
stated by James—"Know ye not
that the friendship of the world is
enmity with God?" He then con-
verts his thought into a universal
proposition, "Whosoever, therefore
will be a friend of the world, is the
enemy of God." The term world
here means society generally as
distinguished from the church.

This rule of human favor is at
variance with our expectations. We
would suppose that the purer the
spirit, the higher the place in public
estimation, but it is otherwise. In-
versely as a man ascends in the fa-
vor of God, he descends in the fa-
vor of the world, and vice versa, as
he descends in the esteem of God
he ascends in the esteem of men.—
A Christian loses cast with the
world as he adds the virtues to his
character. This rule of course does
not apply to the church. There is,
however, a certain moral standard
beneath which, the world will not
allow. A man's reputation suffers
as he sinks in vice beneath that
standard, or as he advances in holi-
ness above it. The world, however,
dislikes the extreme holiness more

than the viciousness. It crucified Jesus and let Barabbas go free.—The apostles died as martyrs, not for wickedness, but for goodness.—Thousands have suffered like them on account of the antagonism between truth and error. The history of the world has demonstrated the prophecy—"All that will live godly in Christ Jesus shall suffer persecution." We too often regard these principles as applicable to other times and countries and forget that in this respect human nature remains the same.

There is, unfortunately, a shading of this spirit in the church. Are those preachers favorites who proclaim the gospel the most faithfully? I heard an aged preacher of profound learning and acknowledged ability, of a half a century's experience in the ministry, and without a stain on his character, state that it was with difficulty he could obtain employment and a living. Younger men, lately from college, were chosen by the churches in preference to him. He, too, fifty years ago was a general favorite, but as he has advanced in the divine life and made higher attainments in the truth and has enriched his experience by extensive labors, in that ratio, he has lost place with the churches.

Some churches will not bear sound doctrine and sound men, but prefer sensational themes and teachers "having itching ears" who rebuke not sin. The aged veteran of the cross whose heart is charmed and purified by love cannot adapt himself to the fashion-loving, world-

ly minded audiences of our times. This is only true of some churches. The great brotherhood love the ancient gospel with its severest mandates, holiest living—its add to your faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, love.

Jesus, I think, never received a compliment as a preacher, while living. After his beautiful sermon on the mount, he received a doubtful eulogy when it is said "the people were astonished at his doctrine, for he taught as one having authority." The apostles and the noble reformers of later times were often blamed but seldom praised. They received no title of honor as Rev., Dr., or D.D. Indeed, to afflict them was joy, but to praise them would have been sorrow.

The sinner, for the time, cannot admire the man who rebukes his follies and reveals to him a world of misery. Men praise the storm when they are secure, but they are terrified at the lightning's near approach, so they love the gospel at a distance but they gnash upon the preacher who bears it to their consciences. The disposition to secularize the church and to introduce innovations into the worship is possibly no greater now than during the past ages, but these frailties of human nature should admonish every Christian to be a noble advocate of the truth as it is in Jesus.

J. C. RISK.

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

POETRY.

CHILDREN'S RALLYING SONG

Tune—Tramp, Tramp, Tramp.

RESPECTFULLY SUBMITTED TO THE SUNDAY
SCHOOLS.

BY JUDGE DERHAM.

On this pleasant Lordsday morn,
With our teachers dear we come,
And we'll sing together praises to the
Lord,
For his blessings to us all,
Who were ruined by the fall
And has given to us his true and holy
word

Chorus—

Come, come, come,
Let's meet to praise him,
Come up, let us praise the Lord,
And here we will learn the road,
That will lead us to our God,
If we love his word and serve his
only son

Here we learn his holy truth,
That will guide us in our youth,
Ere we've grown familiar with the ways
of sin;
While the evil days come on,
And we'll say there is no spot
Where we love to praise our Savior and
our King

Chorus

Here we'll sing aloud his praise,
As our hearts in love we raise,
To our Savior and our God in heaven above
For his kindness to our race.
In preparing us a place,
Who will serve our God in faith and hope
and love

Chorus

With our teachers dear we'll meet,
Who will guide our little feet,
How to love the truth and walk in wis-
doms ways

While their voices too we hear
As in hymns of praise and prayer
They will point us to the heaven of end-
less day.

Chorus

*The Confession Before Bap-
tism.*

With "our brethren" the custom
of taking the sinner's confession of
his faith in the Lord Jesus before
baptism is universal.

The Savior says, "whosoever
therefore, shall confess me before
men, him will I confess also before
my Father who is in heaven."—
Math. x: 32.

The original word here rendered
confess is *homologeo*, and certainly
means more than standing up in a
public assembly and nodding assent
to the fact that Christ is God's son,
or saying "I do" to the question
asked by the preacher. The word
occurs twice in this verse. I deem
it safe to say that it is both times in
the same sense. It first expresses
an act to be performed by a man,
in the second place one to be done
by the Lord himself.

Whosoever says with his mouth,
believing it with his heart, that
Jesus is the only begotten Son of
God, and obeys and honors him as
such, of him Jesus will say he is an
adopted son of God; and will re-
ward and honor him accordingly be-
fore the Father and the angelic host.

No one, I presume, would under-
take to show from this passage of
scripture, that mere confession with
the mouth is all that the Savior

meant, and all that a sinner has to do in order to be accepted before the angels and before God.

The original word means *more* than that.

Homologeo is defined:

To hold the same language, to be of the same opinion with, to agree with; to assent to; to acknowledge, admit.—*Pickering*.

To agree in opinion, to acknowledge, to confess, to grant.—*Bullion*.

"To agree in opinion, to consent, to acknowledge, to confess, to grant.—*Anthos*.

Any one who will carefully study these definitions will see clearly enough that the Greek *homologeo* means agreement in sentiment, in feeling, accepting him, with whom the agreement is had, as being all that he claims to be, obeying all his commands, trusting in all his promises.

Beza translates the Greek *homologeo* by the latin *agnosco*. *Agnosco* is defined among other definitions by Ainsworth "to take upon him."

"To take upon him," to fully accept the Lord Jesus in theory, in practice, in person, for the present, for the future, for time, for eternity, is that which will secure the Master's approval in the Father's house, and before the angels pure.

To assent to the usual question or to say I do, is well in its place, but is only one item in what it takes to secure the great reward. The good confession is to be made with the mouth certainly, but it must not stop with the mouth.

But when must it be made with the mouth?

If thou shalt confess with thy mouth

the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.—*Paul*.

Here confession with the mouth as a separate act, has not the promise of salvation. It is linked with faith. Upon confession and faith the promise, "thou shalt be saved" depends.

The sinner first believes with his heart and after he has become a constant believer in the fact that Jesus is the Son of God, and "that God has raised him from the dead" he makes confession with his mouth and salvation follows afterward. "Confession is made unto" (in order to, Greek *eis*) "salvation."

While the confession that secures the heavenly recognition takes the wide range that I have shown, the formal avowal of it before men is made "with the mouth."

Does this avowal "with the mouth" go before baptism?

There is one clearly marked case in which it did. The Eunuch *before* he was baptized said, "I believe that Jesus Christ is the Son of God." It is positively certain that this man avowed in words his faith in Christ prior to his baptism.

Still did the apostles on the day of Pentecost propound to each one of the three thousand the question, "Do you believe with all your heart that Jesus is the Christ, the son of the living God?" Was this interrogatory repeated three thousand times? Was it repeated five thousand times on the occasion of the heal-

ing of the lame man. No one doubts that the three thousand and also the five thousand were baptized. At least I do not doubt it.

If the formal asking and answering the question now always asked and answered among us was necessary to the validity of their baptism, then I doubt not their confession was separately taken as we now do it.

Whatever was necessary to the validity of one man's baptism was necessary to the validity of every man's baptism.

When "the Eunuch said, see here is water what doth hinder me to be baptized?" Did Philip say confess with the mouth and "thou mayest?" No. But he did say, "*If thou believest with all thy heart thou mayest.*"

The condition mentioned on which the validity of the Eunuch's baptism depended was faith, "if thou believest." Philip's means of knowing that he had faith, and that it was right to baptize him was his "confession with the mouth."

There are persons who have been immersed, who fall into doubts about the legality of their baptism, and they are consequently unhappy. The expedient rebaptism has been resorted to by some. The following from a good brother shows the unhappy state of mind that grows out of the want of clear conceptions of what constitutes true baptism:

Brother Reynolds.

DEAR SIR—If the administrator forgets to take the confession of a candidate for baptism, is such baptism valid? Or is it right to re-baptize? You will please answer through the *GOSPEL ECHO*, as I know a brother who is dissatisfied on ac-

count of not making the confession before baptism.

J. C.

In answer to the question asked by brother J. C., I would say that faith and repentance on the part of the candidate are indispensable.

Nothing is more clearly settled in the minds of any people, than it is settled in the minds of "our brethren" that three things are necessary to constitute Christian baptism.

1. A proper person—a believing penitent.

2. A proper action—immersion of the entire person in water.

3. A proper formula—"into the name of the Father and of the Son and of the Holy Spirit."

If the dissatisfied brother was a believer in the Lord Jesus, and was truly penitent for all his sins, was immersed "into the name of the Father and of the Son, and of the Holy Spirit," his baptism is valid in my judgment.

If he was an unbeliever or impenitent, his baptism is of no account, because he was not the proper person. If he was sprinkled or poured or anything else besides immersed, it was no baptism at all for the want of the right action. If it was into any other name than that of Father, Son and Holy Spirit it is not valid for want of the right formula. It is right to make the confession, and a wilful refusal to do it would show a want of faith or of repentance, or both.

But this brother's failure to confess was not wilful nor perverse, but the result of the fault of another man.

J. C. R.

Scripture Contradictions.

Infidels continue to busy themselves in trying to find conflicting passages of Scripture. They "search the scriptures," not because they think "in them" they "have eternal life," but because they wish to overturn the faith of others. To accomplish this purpose they persistently strive to cast suspicion upon God's book by finding where one bible writer contradicts another bible writer or where the same writer in different passages contradicts himself.

Could they even succeed in making out clear cases of contradictions in the English scriptures, though they might wreck the faith of some, they could thereby never overturn the gospel plan of salvation.

"The scheme of redemption" is a matter of fact. To subvert that scheme the facts upon which it rests must be shown to be no facts.

The gospel facts are the death of the Lord—"how that Christ died for our sins, according to the scriptures"—the burial of the Lord—"and that he was buried"—the resurrection of the Lord—"and that he rose again the third day according to the scriptures."

So long as these facts stand, so long the glorious "scheme of redemption" stands.

If the skeptic could succeed in clearly disproving these facts, he could destroy the gospel institution, and thus blast all the hope poor humanity has, that reaches beyond the cold grave. Suppose the atheist could find an irreconcilable discrep-

ancy between Job and Habakkuk; does that prove that prince Messiah did not die on Calvary? Certainly not. Suppose that it could be shown that Haggai and Jude disagree in some statement, would that prove that Jesus never rose from the dead?

The well posted infidel does not expect to overturn the gospel by parading these supposed contradictions. But he does expect to sow the seeds of skepticism in the minds of the unwary, and subvert the faith of the weak.

The issue between believers and unbelievers needs to be clearly stated. The gospel facts are three, but only one is in controversy. About the death of Christ and his burial there is no dispute.

While he was alive he continually claimed to be the Son of God. His enemies persistently denied it. On that issue they put him to death. They expected to settle the question of his sonship by putting him to an ignominious death. They thought that if they could kill him, that would prove that he was not the Son of God. They did not think that they could slay the son of the most High. He, however, admitted that they could kill him, but said that he would rise from the dead in three days. They crucified and buried him. Themselves being witnesses he died and was buried.

The question, and the *only* question between infidels and Christians is: *Did he rise from the dead?*

When they killed him, had they been able to keep his body in the grave, and consequently been able

to produce it, after the third day, in its lacerated and lifeless condition, they would thus have proven that he was not the Son of God.

If he rose from the dead he is the Son of God beyond all dispute. Hence the pertinacity with which they denied his resurrection.

The facts are these, he died and was buried, and his enemies had possession of the grave in which he lay, the stone that covered it, and had a guard purposely to keep him until the third day should be passed. Yet they themselves admit that on the third day they had lost possession of the body.

By fair logical argument the opposers of Christ are under obligation to account for the absence of the body from the tomb or admit that he rose.

Finding contradictions in a translation of the scriptures in another language than that in which they were written will not explain the absence of the Lord's body from Joseph's tomb on the morning of the third day after his crucifixion.

Let all the brethren unlearned as well as learned understand this, and be not at all alarmed at the prating of scoffing atheists about contradictions in God's holy book.

I do not admit for a moment that there are any real contradictions in the divinely inspired writings.

We are however, perfectly willing to meet all the objections that the opposers of God and of his Son may present, whenever they are likely to harm or in any way disturb the peace of mind of any saint.

To do this is one reason why we

publish the ECHO. We take great pleasure in assisting one of our subscribers, a worthy young brother, who is troubled with what seems to him to be two contradictory statements in the new testament writings. We do so the more cheerfully because he has asked us so to do. We here insert his letter :

SUNBEAM, ILL., Feb. 27, 1871.

Bro. Reynolds :

I desire to call your attention to the following passages of Scripture :

And the men which journeyed with him stood speechless, hearing a voice but seeing no man.—Acts ix : 7.

And they that were with me saw indeed the light and were afraid ; but they heard not the voice of him that spake to me.—Acts xxii : 9.

The above passages in my mind, seem to conflict. How is it ?

Yours in one hope,

W. F. PRIMLEY.

In the former of these scriptures there are three propositions asserted of the men who were with Saul, two affirmative and one negative. They are :

1. The men stood speechless.
2. They heard a voice.
3. They saw no man.

In the latter there are also three :

1. The men saw the light.
2. They were afraid.
3. They heard not the voice of him who spake to Saul.

There is no possible discrepancy in any of these statements except between No. 2 in the first scripture and No. 3 in the second.

They stand thus :

- a. They heard a voice.
- b. They heard not the voice of him who spake to Saul.

To make a contradiction here

there are *two things* that must be proven. It will not do to assume them.

They are (1) that hear in prop. *a.* and hear in prop. *b.* are used in the same sense, (2) that voice in prop. *a.* and voice in prop. *b.* are used in the same sense and applied to the same *person*.

Brother P's trouble doubtless arises from the ambiguity of the word hear. Sometimes we mean by the word hear simply the perception of a sound. This is its literal meaning. Sometimes we also include in it the idea of understanding. Often we say when a congregation is disorderly we cannot hear the speaker, when we only mean we cannot understand him, for we hear the sound of his voice all the time, but cannot gather the words.

In Acts ix: 7, Luke uses the word in the sense of perceiving sound—they heard a voice—but in Acts xxii: 9, Paul uses it in the sense of understand. They understood not the words spoken.

If brother P. will examine Webster's "Unabridged" he will find hear not only defined "to perceive by the ear," but also "to listen to."

Now Luke using the word in the first sense could say truthfully that "they perceived by the ear" a voice, while Paul could say with equal truth they listened not to the voice.

Any one can see that there is no conflict between the two statements unless it be proven that Luke and Paul use the word in exactly the same sense.

Again, if that were proven (though it cannot be), still a contradiction

would not be established, for there is a like ambiguity of the word voice.

I will not now consume time and space to elaborate that, as I am satisfied the *true* solution of the trouble is in the word hear as already given.

J. C. R.

— — —

For the Gospel, *Ecclesiastical*
Insurance.

Life Insurance, in a very short time—the space of a few years, has assumed gigantic proportions. It has for its patrons perhaps, the most shrewd and far-seeing business men of our time. And, owing to the nature of its appeals, has fastened itself, more or less permanently, in the affections of a very considerable ratio of our population.

Companies have sprung up all around us, for the prosecution of that particular branch of business.

But it is foreign to the purpose of this article to say anything for or against Insurance 'in general', or of any company in particular, as those terms are generally accepted. And yet, there is an institution of insurance, for which if the writer could say a word, he would consider it among the best directed efforts of a life. Its office is in Heaven, God is president and director; the policy calls for life eternal in the Heavens.

The premium to be paid is obedience to the company's laws and regulations, which are found in a quaint old volume—the "Bible." There are agencies established all over the country, (some are not gen-

nine) at which you can take out a policy during office hours, or at any time by calling on the agent personally, who will be found to be in all cases, a very kind and affable gentleman.

That this company has superior claims over all others, is palpable. It gives to each applicant a policy worth more than all the policies of every other company on earth, superior to the accumulated wealth of the universe; they bear a higher per cent., and sell for more in a dying market. It requires no cash premiums: Simply an easy and sublime obedience to God's Holy Book. It recognizes no physical disabilities; there are no prescribed limits of age, race or sex. "Whoever will, let him take of the water of life freely."—The old man with his crutches, upon whose face the wrinkled years stand out, and make the lengthening shadows dim; the youth from whose eyes the half-awakening thoughts gleam, painting, (as the soul and passion of youth always does), pictures bolder in outline and rosier in hue than the intellect and hand of man ever framed and hung.

The bronzed son of Ethiopia, the simple child of nature, maid and mother, all, all may "drink of the waters of life," ay, "drink freely."

There is no danger of this company becoming bankrupt—it cannot fail.

Reader, why insure for a few thousand the physical life and carry the risk—yes, more than risk—of losing your spiritual life, of absolute moral degradation, eternal punishment—the risk of being banished

from those you love and cherish, from the society of angels, and the light of the countenance of our blessed God. This is the company to insure in first.

It has all the necessary requisites.

1st. Stability and integrity.

2nd. It gives incomparably larger policies for the amount of premiums paid.

Reader, if you have not taken out a policy in this company, get one. Think about it from a clearly business standpoint. Can you afford to carry the risk your position incurs at any price within your reach? much less, for what a policy would cost you.

My brother or sister, have you the premiums all paid upon your policies—those policies which bear the royal seal of Heaven stamped in the blood, the crimson life current of our Lord Jesus the Christ? Do you know a brother or sister that is about to forfeit their policy? If so, help them, for it is as possible, relatively, to help carry other policies than our own, in this company as others. Let us advance in line, working forward in sympathy with the whole body of Christ that it may be symmetrical and comely.

May the grace of God and the love of Christ be with us unto that end.

JOHN HUSTON.

Some are born great, some achieve greatness, and some have greatness thrust upon them.

*Did Jesus Lay in the Grave
Three Days and Three
Nights?*

The Son of God, while addressing the Scribes and Pharisees, gave expression to the following prophecy: "For as Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth."

From this scripture, every one who believes in the revelation of God, and the divine inspiration of Jesus Christ, must answer the above question affirmatively; provided, we have before us the meaning of the original text: We do not maintain that the translations from the original writings, into our tongue, were made by inspiration, and the infidel who undertakes to destroy the validity of the scriptures, by seeking out errors in the different versions in our tongue, falls far short of refuting God's revelation to man.

The Christian world does not maintain that the translations of the scriptures are exempt from error; but that the original writings were written by Holy men as they were moved by the Holy Spirit; and therefore, they must necessarily be correct, and so far as my investigation goes, there has not been an infidel who has ever been able to point out a single contradiction in the original writings of either the old or new Testaments. I have not introduced these thoughts however, to raise the question as to whether or not the above quoted prophecy

be correct, I believe that it is, and as I also believe in the divine mission of the Son of God, I must of course maintain that Christ laid in the grave three days and three nights. So this then, is the object of the present essay.

I now propose to consider carefully, the facts bearing upon this particular question.

By reading the history of the death, burial and resurrection of the Son of God, as it is recorded in the scriptures, we are enabled to gather the following outlines as the *criteria* to the investigation of this subject.

1. The Savior rose from the dead on the morning of the *first day* of the week.

2. That he was crucified on the day called *the preparation*, at the hour of nine o'clock (our time).

3. That he hung upon the cross until three o'clock (our time) in the afternoon of the same day.

4. That he was buried in the evening of the same day.

5. That the "preparation day" was the day preceding the "Sabbath"—the beginning of the feast of the *Passover* or *unleavened bread*.

Now, if we begin with the morning of the first day of the week—the time the Lord arose from the dead, and count back three full days and nights, we arrive at Thursday morning as the time that Christ must have been placed in the grave, in order to have accomplished his prediction; if three full days and three full nights were necessary to its fulfillment.

But it is said that it was in the evening that he was buried. Now

If we should say that he was buried on Wednesday evening, we would make out that it was four nights and three days, which would not answer to the prophecy, and, if we say that he was crucified on Friday, it must have been on Friday evening that he was buried, and this would compel us to conclude that the Lord laid only two nights and one intervening day in the tomb, an amount of time which no man can with any degree of propriety construe into "three days and three nights." I therefore conclude that he must have been buried on Thursday, and on Thursday *morning*, unless, there be some qualifying circumstances leading me to conclude otherwise; but it is clearly intimated that it was not in *any morning* but at *evening*.

This leads me to look for other qualifying circumstances, and to ask the question: How can it be made out that Jesus laid in the grave three days and three nights? I now introduce a fact which cannot be denied—that when the Savior was upon earth he spoke in the language and common parlance of the day and country in which he walked—that he used language just as others used it—that he made use of the same medium of communication that others did, and that when he used the common uses and customs of language, he was understood the same as if it had been any other person.

What then was the common or ordinary custom with respect to calling a part of a day for the whole day? An answer to this question

may throw some light on our subject.

In Gen. xvii: 12, we understand that circumcision is enjoined to be performed when the child is "eight days old." But in Lev. xii: 3, we learn that any time on the eighth day would fill the divine injunction. Accordingly, Jesus Christ was said to be circumcised "when eight days old," and John the Baptist "on the eighth day." The Jewish commentator, Ebenezer, says that if an infant were born in the last hour of the day, such hour was counted for the whole day. Bishop Horne says that the Jews, in common with other nations, reckoned any part of a period for the whole time, a part of a day for the whole day, and a part of a year for the whole year.

Other evidences we might adduce upon this point but we deem it wholly unnecessary. By these evidences we understand the manner of computation among the Orientals, and that this method was in use at our Savior's time and among his own people. This being the case we can justly and with great propriety conclude that the Savior was buried on Thursday evening, and was "three days and three nights in the heart of the earth."

But, says the objector, if Christ was crucified and buried on Thursday, then Thursday must necessarily be the "preparation day," and this day is said to be the day preceding the Sabbath. "And now when even was come because it was the preparation, that is, the day before the Sabbath." "How then" says the objector, "do you make out

that Christ was buried on Thursday?" From the Scriptures it seems quite evident that the Sabbath immediately followed the preparation, and if we are compelled to understand the Sabbath here mentioned as the seventh day of the week, then the prophecy of the Savior concerning the time he should lie in the grave cannot be correct, for language never can be so construed as to make three days and three nights out of the time to which this interpretation would confine us. But if we will examine the use of the word Sabbath, we will gather further light on this subject.

The word is not confined to the seventh day. It is used for other days, and assemblages of days—for years, and assemblages of years, in proof of which we must take the time to quote a few Scriptures.

In the seventh month and in the first day of the month shall ye have a Sabbath, a memorial of blowing of trumpets an holy convocation.—Lev. xxiii: 24.

Here is mentioned the feast of trumpets, an annual festival which was to be celebrated on the first day of the month Tisri. The day of the week had nothing to do with it, it always began on the first day of the month, no matter upon what day of the week this feast came it was always called a Sabbath.

Now if we count ten days from this feast we come to the fast of expiation "on the tenth day of this seventh month there shall be an atonement" * * * * it shall be unto you a Sabbath.—Lev. xxiii: 27-32.

These both being called Sabbaths

and being but ten days apart, surely no one will attempt to make out that both of these could come on the seventh day of the week.

Again, with respect to the feast of tabernacles recorded in the same chapter, we have this language: "These are the feasts of the Lord which ye shall proclaim to be holy convocations, to offer an offering, made by fire unto the Lord, a burnt offering and a meat offering, a sacrifice and drink offerings, every thing upon his day, besides the Sabbaths of the Lord * * * Ye shall keep a feast unto the Lord seven days, on the first day shall be a Sabbath, and on the eighth day shall be a Sabbath. The feast of the Passover is also mentioned in this twenty-third chapter of Leviticus, and it is worthy of remark that this feast is included in the language "these are the *feasts* of the Lord" besides the Sabbaths of the Lord.

We have now clearly shown that the Jewish festivals were called Sabbaths, while they were not confined to the seventh day of the week. Now Jesus being crucified on Thursday—the preparation day of the Jewish Passover—it must necessarily have been the fourteenth day of Nisan, the first month of the ecclesiastical year. This was the day the lamb of the Passover was slain among the Jews; and this was the day that Christ our Passover was slain. It was the *preparation day* in which all the leavened bread in Jewish houses was destroyed. But the day following the preparation day was the first day of unleavened bread proper.

It is so accounted in Leviticus xxiii : 8; and Josephus expressly terms the second day of unleavened bread the sixteenth day of the month. Ant. Jud. B. iii, chap. 10, P. 5. I deem this an important point, and must therefore call attention to a few other facts, bearing upon this part of the subject. John, in his gospel says: "That Sabbath day was an high day." I am persuaded to believe that if this Sabbath was the seventh day, the apostle never would have used such language. All who are conversant with the scriptures must know that the law respecting the seventh day forbids the use of such an expression.

But again, the word *Sabbat* or *Sabbata* denoted a week among the Syrians, Arabians, Persians and Ethiopians. So testifies Bishop Marsh, Michaelus, Horne and others.

The Syriac calendar in the Hebrew, when expressed in our tongue uses the word *Sabbath* for every day of the week, designating the days by the cardinal numbers, *one, two, three*, etc., as one of the Sabbath, two of the Sabbath, three of the Sabbath, etc., and it is worthy of notice that all the evangelists followed the Syriac calendar, both in the word *Sabbata* for *week*, and also in the use of the cardinal number *μία* *Sabbata* to express the *first day of the week*.

From these considerations I am enabled to harmonize a seeming discrepancy in the account of our Lord's burial.

A Good Test.

A few years ago, as Rev. Professor Finney was holding a series of meetings in the city of Edinburgh, many persons called upon him for personal conversation and prayer.

One day a gentleman appeared in great distress of mind. He had listened to Mr. Finney's sermon on the previous evening, and it had torn away his "refuge of lies." Mr. Finney was plain and faithful with him, pointing out to him the way of life clearly, and his only hope of salvation. The weeping man assured him that he was willing to give up all for Jesus—that he knew of nothing he would reserve—all for Jesus.

"Then let us go upon our knees and tell God of that," said Mr. Finney. So both knelt at the altar, and Mr. Finney prayed: "O Lord! this man declares that he is prepared to take thee as his God, and to cast himself upon thy care, now and forever."

The man responded "Amen!" heartily.

Mr. Finney continued: "O Lord! this man vows that he is ready to give his wife, family, and all their interests up to thee."

Another hearty "Amen!" from the man.

He went on: "O Lord! he says that he is also willing to give thee his business, whatever it may be, and conduct it for thy glory."

The man was silent—no response. Mr. Finney was surprised at his silence, and asked: "Why do you not say 'Amen' to this?"

"Because the Lord will not take my business, sir: I am in the spirit trade," he answered.

The traffic could not withstand such a test as that. "The Lord will not take" such a business under his care. He demands its destruction as one of the mightiest obstacles to the progress of his kingdom in the *American Messenger*.

Number of Infants Killed by Sprinkling.

"I notice in your paper of January 26, that the story of the drowning of a Dr. Pownal, in Lewis county, Ky., while being immersed, is an idle story, an utterly false report. I had noticed the story in several papers, and especially the bitter comments made on the case by a Pede-baptist paper—I have forgotten its name, that closed its exultation, I was almost about to say—over the "sad case," by triumphantly asking: "Did any one ever hear of any one being killed by sprinkling or pouring?" I will answer this question, and in a most emphatic manner. I say that I have heard of—not such a case, *but many such cases*; and as it now appears that the story of this drowning is a fabricated "wonder-story," we shall have the power of rebuke all on our side.

"In the old world, at least on the continent—I do not know how this is in Great Britain—both among Catholics and Protestants, especially the former, it is customary to have

the infants christened soon after birth, seldom later than twenty-four hours after, often sooner. *Christening*, as a rule, with the very rarest exceptions, is done in the churches. Thither the new-born infant is carried at all seasons of the year, in winter as in summer, and no preparation is made in the churches to warm them on these occasions—in-
deed, warming churches is not as customary a matter in old Europe as in America. In the ceremony of christening, the infant's head is uncovered, and thus when it has but for a few hours breathed the air of this world, it is thus, in the most sensitive part of the body, exposed to a chilling, often very cold atmosphere. The effect can easily be imagined.

"In France, reports had for a long time come from physicians of the mortality among new-born children, directly traceable to this inhuman exposure. Finally, a commission of eminent physicians was appointed at Paris, to collect, carefully, statistics from all parts of France on this subject, and make a report.—After the most diligent inquiry, detailed statements being collected from physicians of character in all the departments and certified to by the public authorities, the commission made its report, which was published. The burden of this report was that *a large number of infants lost their lives through the exposure in christening, or baptism, as it was called.*

~ This is the fact I give in answer to the exultant question of the Pede-baptist paper above alluded to.

According to this report of the Paris commission of physicians, and held according to inevitable necessity, what must be the number of infants that, through the ages, have thus lost their lives through infant baptism?" The Pædo-baptist paper may answer that such exposure is unnecessary—proper prudence would avoid this, certainly; but this can precisely, in the same way, be said of immersion. If drowning were to occur, it would certainly be the result of altogether unnecessary and very culpable carelessness. But the question in both directions, as this Pædo-baptist has put it, is one of *fact*, and that I have effectually answered. I read the report referred to, and it is as I have stated it." CHAS. LOUIS LOSS.

Bethany College, Feb. 1, 1870.

Apostolic Times.



"Pietæ ex Autou Paulus"

The sentence placed at the head of this article is the Greek, written in common characters, of the command of the Savior to his Disciples, when he had given thanks for the cup. The common version has it: "Drink ye all of it." Anderson renders it: "Do you all drink of it." The Bible Union translates it: "Drink all ye of it." George Campbell, D. D., renders it: "Drink hereof all of you." A Campbell says: "Drink of this all of you." Beza renders it in Latin: "*Bibete ex eo omnes.*" This last is strictly literal, not even changing the idiom.

This, or the Greek either, literally translated into English preserving the Greek order of the words reads: Drink of this all.

A. Campbell's rendering exactly expresses the Savior's meaning, and is the best of all these translations.

The idea can be learned from any of them. The Lord simply commands every individual Christian to drink of the cup in memory of his shed blood. The Disciples then present with him so understood and so obeyed. "And they all drank of it."—Mark xiv: 22.

It is perfectly clear then, that every one of the followers of Christ is under obligation to partake of the cup at the Lord's table.

The duty to partake of the broken loaf is also of universal application to the Disciples of Christ. Every one, whose duty it is to drink of the cup, must *first* eat of the loaf. To the same persons, to whom he said, "Drink ye all of it," he had first said: "Take, eat, this is my body."

Then it is the duty of *every* Christian, male or female, old or young, rich or poor, high or low, to eat of the Lord's body—the broken loaf—to drink of the Lord's blood—the cup—"the fruit of the vine."

The universality of the duty of the members of the church being established beyond all cavil or doubt it is proper to have three questions rightly answered: 1. How often is this to be done? 2. When is it to be observed? 3. Under what circumstances is the Lord's supper to be celebrated? 1. Once a week. 2. On the first day of the week. 3.

In a congregated capacity. Proof: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." It was customary with the primitive Christians to attend to the Lord's supper on the first day of the week, with apostolic approbation. But as there must be one first day in any week, and can be no more than one, it follows that the celebration of the Lord's supper is to be observed once each week, and that on the first day. They also "came together to break bread." The Lord's death and sufferings are to be celebrated by his disciples when come together in a congregated capacity.

To observe the supper more than once or less than once a week, has neither apostolic precept or precedent. To observe it on any other than the "first day of the week"—"The Lord's Day"—has not the faintest shadow of authority.

The law of the Lord requires that the brethren assemble together on the Lord's Day to "Shew the Lord's death till he come."

"Sin is the transgression of the law." How many Christians are there who transgress the law of Christ by staying away from the assembly of the Saints on the Lord's Day? In so absenting themselves from the Lord's house, consequently neglecting to "shew the Lord's death till he come," they commit a sin against high heaven.

I have been often pained and grieved, when the loaf and cup were being passed, to see some church members shake their heads

and refuse to partake. Reader, when Jesus has said: "Take, eat; this is my body, which is broken for you," yes, "*broken for you*" "this do in remembrance of me," your Savior and your Lord, have you coldly shaken your head saying no Lord, I will not do it?

Dear reader, what think you the men of the world say who see you thus insult the Lord? Can they, think you, love and reverence him as you ought?

My brother, my sister, if you have ever been guilty of this sin, never shake your head again at the "body" and "blood" of the Lord.

J. C. R.

Sweet By and By.

THE THIRD STANZA BY JUDGE DERHAM

There's a land that is fairer than day,
 And by faith we can see it afar,
 For the Father waits over the way,
 To prepare us a dwelling place there.

Chorus—

In the sweet by and by,
 We shall meet on that beautiful shore.

We shall sing on that beautiful shore,
 The melodious songs of the blest,
 And our spirits shall sorrow no more:—
 Not a sigh for that blessing of rest.

Chorus

We shall see on that beautiful shore,
 And join in the glorious array,
 Our friends, who have passed on before,
 And are waiting to welcome that day.

Chorus

To our beautiful Father above,
 We will offer the tribute of praise.

For the glorious gift of his love,
And the blessings that follow our days.

Chorus.

Earth is not Our Home.

Where is the heart that hath not in some dark hour leaped with an exulting bound at the thought that earth is not our home? It comes like the "balm of Gilead" to the child of sorrow and poverty, giving him new strength to tread the thorny pathway of life. He feels that every swelling billow of hatred wafts him nearer the heaven of unchanging love. Every disappointment weaves for him a brighter garland of life's immortal tree.— Though his name may not be written on fame's gilded page, yet it may be engraved on heaven's everlasting portals. Though honor withholds from him her fading laurels, he looks onward to a glorious diadem reserved for the pure in heart. Already he sees angels' crown; already their shouts of triumph are heard, as they throw wide the gates of the "heavenly city," and welcome him to his eternal home. Is there then, no joy in the thought that earth is not our abiding place?

Though death loves a shining mark, taking with unerring aim those we love, there is a brighter world where those we loved will be forever in our presence. Happiness, like a boundless sea, where we may drink and never thirst, will richly repay for every sorrow, every disappointment that darkens our pathway here below. Is there no

joy unspeakable in the thought of a world beyond the grave?

Where are those high and glorious aspirants that continually point to something more holy and pure? Do they not whisper to the fettered spirit, thou soon shall be free and bask in the unclouded sunlight of thy native home? Unnumbered worlds shall spread out before thee like islands that slumber on the ocean's triumphant bosom. Being more beautiful than fancy ever pictured, they will lead thee to fountains of knowledge, exhaustless as the river of life. Mourn not that earth's troubled and impure waters are denied thee—look upward to those immortal streams that flow through the gardens of God; yea, rejoice that earth is not thy home—that mortality is not thy destiny.—

Selected.

God Not in the House.

A Scottish laborer went to work for a wealthy farmer. It was regarded as something of a favor to be employed by him, as he was a prompt and liberal paymaster, and had everything about his farm in order? The Scotchman remained with him only a few days. "You have left Mr. Runyan," said a neighbor.

"Yes," was the reply.

"Was the work too hard?"

"No."

"Wages too low?"

"No."

"Why did you leave, then?"

"God was not in the house," and he went on his way, leaving the questioner on the strange answer.

Family worship was not known under Mr. Runyan's roof; nor was there a single praying member in his family. The laborer did not like to be, even for a season, a member of such a family.

Of how many houses in our happy land can it be said in truth, God is not in the house. The house may be spacious, elegant, furnished with every comfort and convenience, but God is not in it. There are none in that house to thank him for the blessings bestowed upon them. There are none there to serve and honor Him!—*Selected.*

Debate at Waukegan, III.

Debates still continue to occur. The spirit of discussion is rife in all the land. Atheism, Deism, Spiritualism, Universalism and Sectarianism seem to be about equal in their hatred of the old, simple, pure Jerusalem gospel. They are all hostile to the "ancient order" of things. The contest between truth and error can never be suspended until God's truth triumphs over all opposition. Never will the spirit of debate be stayed until the devil's power is broken and his kingdom crushed out of existence. Delusion and false doctrine are to be finally driven from the earth, erased from the minds of all who will receive the truth.

Those who will persist in rejecting Christ and in holding fast to

the faulty teachings of men, will be shut up in the awful prison house "prepared for the devil and his angels."

So long as falsehood finds advocates, so long will there be debates both oral and written.

Brother Burgess has just had a battle with the Spiritualists at Waukegan, as we learn from the following letter from that place:

WAUKEGAN, March 4, 1871.

Brethren Reynolds & Garrison:

Bro. O. A. Burgess and W. F. Jamieson, have just concluded a two days discussion in the Christian chapel in this city, on the following proposition:

"Modern Spiritualism, human reason, intuition, science and philosophy are the only true guide to man in all of his duties, and also reveal his future destiny." Jamieson affirmed. Burgess denied.

The result of the discussion was a most decided victory for truth. Mr. Jamieson was, in the hands of Bro. Burgess, as a stripling in the hands of a giant, and we have reasons for believing that even the spiritualists themselves, respect the blessed Bible very much more since the debate than they did before.

Yours in hope,

L. H. DOWLING.

This Mr. Jamieson I suppose to be the same man who debated with brother Carpenter, in Iowa.

From all accounts I have heard of the Iowa discussion, brother Carpenter achieved a glorious victory for the truth.

Knowing what I do of brother Burgess and of the comparative

merits of the Gospel of Christ, and Modern Spiritualistic philosophy, I could very safely say that the truth did not suffer at Waukegan.— Brother Burgess is a fine scholar, a superior speaker, a logical reasoner, and possesses almost unparalleled will power. Besides this, he has made infidelity, in all its phases, new as well as old, a study. He knows its weak points and its strongholds.

I suppose that Mr. Jamieson gained one point, viz: *notoriety*, in that he has been published in the papers as having debated with a distinguished man. I have no idea that he gained any other point. J. C. R.

Will They Pray only or will They Fight for Him ?

By high authority in the "Catholic Church" in the United States, it has been decreed that prayers shall be offered up on behalf of the Pope of Rome. This shows that even American Papists look with deep concern and are greatly displeased at the loss of temporal power by the head of the "Holy Catholic Church." I clip the following extract, from a Catholic paper, from the "Apostolic Times," together with the *Times'* remarks:

OFFICIAL.—PRAYERS FOR THE POPE.

The situation of the Pope becoming daily more critical, through the malice of his enemies, who do not now hesitate to threaten his very life, it is our duty as Catholics to send up our earnest prayers to

the throne of grace, that God would free our Holy Father from the hands of impious men, and restore him to that liberty which is so necessary for the welfare of the church. We therefore enjoin that after the high mass on Sundays and Holy-days, until the feast of St. Peter and St. Paul, the Litany of the Blessed Virgin be publicly recited by the pastor and people for this purpose.

By order of the Rt. Rev. Bishop.
M. BOUCHET, Chancellor.

"The above is from the Catholic Advocate, of January 28th, and clearly sets forth the deep concern of American Catholics for his Holiness, Pius IX.

For several reasons we predict that these prayers will never be answered. Not the least of which is that they are extorted by a lie. The life of the Pope is *not* in danger, if he behave himself and mind his own business, if indeed a Pope can have any business except to lay aside his usurpations of power and the titles that belong to God alone.

"Revolutions never move backwards." It is all over with the Pope's temporal power, and no litanies of virgins, blessed or not blessed, from now till "St. Paul's" predictions about the Man of Sin be fulfilled, will ever restore it. In this the patriotic Italians rejoice, and we rejoice with them."—*Times*.

The old proverb says: "Straws show which way the wind blows." The above is a very large "straw." It shows that the breeze of Popish sympathy in even free America is

for his "*Holiness*," and not at all for "the patriotic Italians."

I do not expect that these prayers will be answered. But they may while unanswered be productive of much harm.

The most determined and persevering defender of any cause, is the man who is sufficiently devoted to it to get down on his knees and sincerely, from the bottom of his heart, fervently pray for it. It matters not that his cause is a bad one. He does not know it. His cause seems to him to be just. He will risk everything to maintain it. This is exactly the position of the five millions (they claim that number) of Catholics in this country.

The Pope's cause is not a good one, but they think that it is sacred and they pray for its success.

They think that he has been wrongfully treated and deprived of sacred rights.

They are taught that it is their duty to honor and obey his behests. Their consciences will not allow them to disregard his mandates.—The same voice that can by a word send five millions of American Catholics down on their knees to pray God's blessings on the head of the "Mother Church," can, if it will call them to arms to tear the crown of Italy from the head of its wearer and place it on the mitred head of Pius IX.

I have but little fear that such an effort, if made, would be finally successful. But knowing the spirit of the Papacy, as I think I do, I have no doubt that the effort would be made if the Romish Priesthood

could see a reasonable prospect of succeeding. Let the cunning Jesuit and crafty priest be convinced that by a resort to arms the old supremacy of Rome could be restored, and we should see tremendous armies of crusaders rush forward to rescue the "Holy City" from the hand that now controls it, and turn it over to the "old man" who sits in "St. Peter's chair."

I do not expect that such an effort will be made until they have husbanded their resources, numbered their forces, and counted the cost.

Then, if in their judgment, "it will pay," they will astonish a sleeping world.

I do not fear the result should they strike for power again, I do not think they would succeed, but my expectation of their failure is not based on their weakness, nor on other peoples' strength, but on the overruling power of a just and merciful God.

That they are casting about to see what they can depend on and what the opposition will be with which they would have to cope, I have little doubt.

THE CATHOLICS.

"We learn on reliable authority, that the Catholics are taking a census throughout the world, to ascertain how many will stand by the Pope. It is said they mean to fight for him if necessary. They appear to be getting ready for a death-struggle. They find they can do but little without temporal power; and they intend to make one grand, united effort for its restoration."

The foregoing is from the *World's Crisis*, a very respectable sheet, published in the City of Boston. I do not vouch for its correctness, but am strongly of the opinion that it tells the truth in this matter. They can find among the nations of this earth some millions of men capable of bearing arms. The monied resources of the church are immensely great. Besides they can lay every Catholic under the sun, under tribute. The priesthood can take the wages of even the poor servant girls and cast it into the treasury of the church, to be used in any way the church's head may see fit. The Romish leaders do not expect that the prayers ordered will move the Lord to interfere in behalf of the vatican, but they do expect these prayers to draw the masses of the Catholic people to the Pope and prepare them to do the bidding of the priests, whatever it may be.

The honest and sincere Catholic is the one most to be feared if the contest ever assumes that shape.— May the good Lord forbid that it should ever come to this. But rather let the Papacy die without convulsing the world with its death struggles.

J. C. R.

Intemperance.

Intemperance is the curse of this nation. There is not a family nor an individual in this great country that is free from the blighting effects of this monstrous evil. From the highest to the lowest, all are

wearing the galling yoke of bondage fastened on the necks of the people by the god of wine. Every man in this land pays a daily tribute to Bacchus.

We boast of being a free people. Would that we were free indeed, but we are not. We are bondmen to a soulless, heartless, conscienceless tyrant. Bacchus never swayed such a sceptre nor reveled in human woe in pagan Greece or Rome, as he does in Christian America.

He extorts from us a thousand millions of dollars per annum, and we pay it. He exacts an annual sacrifice upon his altar of sixty thousand human lives, and we furnish the offering. He demands an almost countless army of broken-hearted fathers, mothers, wives and widows as constant mourners in the land, and they are furnished at his call. Still another army of hapless ones, orphaned children, without parental love and care, without homes, often hungry and cold, is called for by this demon of strong drink. We, the American people, furnish this also. But above all this bacchanalian demon issues, his yearly call upon us for a mighty host of recruits to people the regions of despair in the realms of Satan, and to our shame as a nation be it said, we always fill our quota with volunteers.

Shall this state of things continue always? There is a growing disposition among the people to rise up in their majesty and in their might to burst asunder the bands that bind them, and hurl the tyrant intemperance from the land.

The masses of the people need

to be educated on this subject. The devil and his co-workers have made the people believe that drinking alcoholic liquors is useful to the body. Just the reverse is true. Very erroneous notions prevail as to its financial bearing. A great many people think that it adds to the wealth of the country. The opposite is true. It is a hopeful sign however, that all over the country there is a growing disposition to agitate the subject. Men are beginning to realize that a great curse is upon our land, and that the evil is constantly growing.

They begin to realize that something ought to be done, must be done to stop the further spread of the evil, and to drive the enemy from the land.

How to get rid of the curse of drunkenness is the great question for this generation to solve.

It is a question for the statesman, for the political economist and for the Christian.

In other words it is a political question, a financial question, and a religious question.

The man who shrinks from this question in any or all of these particulars simply shirks from duty.—The time has come for good men to declare their allegiance to the cause of temperance. I have not time nor space in this paper to discuss this question in all its bearings. But I invite the reader's special attention to the financial aspect of the whole matter of the manufacture, sale and consumption of ardent spirits. There is a wide spread notion, even among men of temperate hab-

its, that this whisky business adds immensely to the wealth of our country. This tempts good men to give it a moral support which they would not do were it not that they think there is money in it somewhere.

Nothing is further from the truth. There is no money actually made in the liquor business. It does not add a farthing to the national wealth.

On the contrary it is an impoverishing process from beginning to ending. It makes us a people, as a nation, poorer all the time.

What is it to make money? I will answer by a few plain illustrations. A farmer rears a calf, feeding him and taking care of him until the calf grows into an ox that weighs 1200 lbs. He then sells him in the market at 5 cts. per lb., and receives \$60. The ox was produced by the farmer's labor on his farm. The ox possesses real value. There are actually added to the stock of wealth in the country \$60 by the production of that ox. The farmer is richer to that amount of money when he sells. The purchaser is also benefitted for he wanted the ox more than the sixty dollars. He is a butcher. He slaughters the ox and sells the beef and hide and tallow for \$75. For his labor he realizes \$15. But the purchasers of the beef are no worse off. They needed food. They receive an equivalent in the nutriment, strength, muscle and brain the beef affords them, by which they are enabled to labor in their

respective callings and produce wealth for themselves.

Again, suppose this same farmer has on hand a 1000 bushels of grain, the product of his labor.— Here is real wealth. This grain can be used for bread to sustain human life, to produce muscle and brain for more labor. It can be fed to swine, cattle, or sheep and converted into food or raiment for human beings, and at every step be adding actual wealth. This would be making money indeed.

But suppose that, instead of doing this, he distills his grain and converts it into whisky. He may find misguided men who will give *him* more dollars for the whisky than they would have given him for his beef, pork or mutton that he could have produced with his grain. But that is the end. He sells his whisky to men who drink it. Money passes out of their pockets into his. But no wealth is produced.— The men who bought and drank the whisky receive no equivalent value for their money. Every one of them is just as many dollars and cents, as he paid for the liquor, poorer as soon as the exchange is made. The whisky gives them neither muscle, bone nor brain with which to labor. There is no gain in the process.

I have supposed the transaction to be direct from the producer of the liquor to the consumers.

It is seldom done in that way.— There are generally several middle men between the producer and consumer, thus adding to the cost paid by the man who does the drinking.

Let us follow the fortunes of one gallon of intoxicating liquor and see how it makes money. In that single gallon we will see a fair representation of all the millions of gallons made, sold and drank annually in this country. We will suppose this representative gallon to cost fifty-cents to produce it. The man who drinks it pays \$2.50 for it. This affords the manufacturer and dealer an immense profit. The short sighted, unthinking man supposes that the liquor business is adding to the wealth of the country at a wonderful rate. The truth is, this gallon of strong drink used up, killed, annihilated fifty cents of actual wealth in its production. The country, as a whole, is that much poorer. The consumer assumes that fifty cent loss and adds two dollars to it. The country, as a whole, is fifty cents poorer, and he is \$2.50 poorer. The whisky manufacturer and dealer have gained \$2.00 by making another man \$2.50 poorer. The difference to the whole community, as shown above, is a loss of half a dollar. This of itself on all the alcoholic beverages made in this country, is a loss of millions.

This, however, is but as a drop to the ocean, compared with what is to come.

The man who purchases that gallon is a good mechanic. His wages are \$3 00 per day. It is a moderate calculation to say that his loss of time from the effects of that gallon will be one week. There are \$18 00 lost to him and lost to the community. In his drunken revels he gets into the gutter and damages

his clothing to the amount of \$5 00. In his delirium, besides abusing his family, he destroys property, his own or some other man's to the amount of \$10 00.

Saying nothing about the injury to health and the disgrace of his family, and leaving out the moral of the whole affair, the pecuniary loss foots up \$33 50, on a single gallon.

Can the community afford to pay \$33 50 in order to put \$2 00 into the coffers of the whisky maker or seller?

It is often much worse. A broken limb or a broken head, or an attack of sickness and a doctor's bill are often the fruits of less than a gallon. Life itself is not an unfrequent price paid for a single spree.

Again, vast quantities of grain and fruit are every year distilled into the various kinds of strong drink. This is all taken from the necessities of human life. If all the grain distilled were converted into bread, beef, pork, lard, mutton, butter, cheese, wool and leather, it would make human food and raiment vastly more abundant than it is. The consequence would be that the poor would live in better houses than they now do, would wear better clothes, and eat more and better food. They would enjoy better health, do more work, produce more wealth and be happier, far happier than they now are or ever will be while Bacchus continues to receive so much corn, wheat, rye, barley, apples, grapes, peaches, cherries and other good things of this life.

Some self-styled and self-appointed political economists, tell us that

to stop the manufacturing of alcoholic liquors would ruin the country. It would prostrate trade. The grain would lie in the farmer's barn. They could not sell it they tell us.

Did it never occur to these wise-aces, that a very large per cent. of the thousand millions now paid for rum would be paid for food and clothing then. Do they not know that to stop the whisky business would give a lively impetus to the demand for the substantial of life? *Stop the distilleries!* and the drunkard's barefoot children and shoeless wife will all soon have good shoes. The shoe and boot makers would drive a lively trade. They would call on the tanners for more leather. The tanners would call on the farmers for more hides. The farmers would no longer increase the number of cattle, and away would go the surplus corn. *Stop the distilleries!* and soon the drunkard's ragged children and wife would don new and comfortable clothing. This would increase the demand for all kinds of fabric. The manufacturer would call on the planter and farmer for more cotton and more wool. *Stop the distilleries!* and the drunkard's half-starved wife and children will eat beef and mutton, and pork, and the butcher will find his business increasing, he in turn will offer good prices for fat animals. The farmer will have no trouble to dispose of his grain or any other of the products of his fertile fields.

Strong drink destroys sixty thousand lives per annum. Suppose only half of them to belong to the

producing classes. Suppose each one of them to be only able to earn one dollar per day. Now multiply 30,000 by 313, the number of working days in a year, and we have the enormous sum of \$9,390,000.

These men poisoned to death by the ruin demon, are generally young, but few of them pass the meridian of life. It is a fair estimate to suppose that if allowed to die natural deaths, they would live and labor on an average twenty years longer than they do. Now multiply \$9,390,000 by twenty, and we have the startling sum \$187,800,000 annually subtracted from the producing capital of the country. This calculation is far below the reality. Many of these men would produce two, three, five and more dollars per day. But I have put them all at the lowest rate, one dollar per day.

To stop the distilleries would be, at present, equivalent to adding this enormous sum to the producing capital of the country. Yet we are regularly told that this whisky business is a source of wealth.

A source of wealth! bah!! Let common sense and sound judgment hide their faces in shame, when men making pretensions to both, talk about adding to the national wealth by destroying its capital. Just as well talk about sustaining life by murder.

In all this calculation, I have left out of sight everything except the mere matter of finance. Startling as that is, it sinks into nothingness when contrasted with the tears, blasted hopes, ruined characters, broken hearts, and wailing agonies

of both earth and hell that follow in its train.

In our next issue I propose to look at the moral of the thing.

J. C. R.

Don't Sell My Father Rum.

We lay before our readers the following extract both on account of its intrinsic excellence and for the purpose of making some remarks upon one point suggested in what brother Cutler says:

"Touchingly beautiful are the lines below. I hope that every man professing to be a disciple of Jesus, who sells intoxicating liquors, will read them—read them when no one can see him but his God. Whisky is the occasion of nine-tenths of the difficulties in the world and in the church. I would sooner see my wife and children starve, than engage in the manufacture and sale of ardent spirits, for the purpose of supplying their wants. But the man, good and true, will not starve. The faithful Christian, if unfortunate overtakes him; or if the hand of disease be laid heavily upon him, will find friends. Let him do his duty, and trust all the consequences to his God.—But here is the poetry.

L. A. CUTLER.

DON'T SELL MY FATHER RUM.

Don't sell him another drink, please!
He is reeling already you see,
And I fear when he comes home to-night,
He'll beat my poor mother and me;
She's waiting in darkness and cold,
And dreading to hear him come home,
He treats us so bad when he's drunk—
Oh! don't sell him any more rum.

I heard mother praying last night—
She thought I was quite sound asleep
She prayed God her husband to save,

His soul from temptation to keep,
She cried like her poor heart would
break,

So, trying to comfort her some,
I told her I'd beg you to day
Not to sell father any more rum.

Why don't you have something to sell,
That will not make people sad;
That will not make dear mother grieve,
An' I kind father craft and bad?
Ah, me! it is hard; and I see

You're angry because I have come,
Forgive a poor, sad little girl,

And don't sell her father more rum,
—*Christina Eschmeyer.*

I endorse the poetry and concur in what the brother says, but I wish to ask him and the *Estimier* whether a "man professing to be a disciple of Jesus, who sells intoxicating liquors" ought to be tolerated in the Church of Christ at all?

In Illinois we would exclude such a man from the church, & unworthy a place in the body of Christ. Let us hear from you on that point, brother C. J. C. R.

Another New Church.

On Saturday evening before the third Lord's day in February, I visited the young congregation planted in Maquon recently, and found it prospering beyond my most sanguine expectations. They are moving along in peace among themselves, and exerting a healthy influence in the community. They hold their weekly prayer meetings besides meeting on each first day of the week to break the loaf. I was rejoiced to learn that all the mem-

bers were taking a part in their meetings, and growing in grace and the knowledge of the truth.

After spending the Lord's day with them, I came to Knoxville on Monday following, distant about ten miles from Maquon, and five from Galesburg, where I commenced a meeting Monday night. I was an entire stranger in the place. Bro. E. T. Eads met me at the depot, and conducted me to comfortable quarters. The meeting continued one week with good audiences and good interest, and we determined to gather the few brethren there and in the vicinity together, and form a nucleus for a congregation. We met on Monday, one week from time of commencing the meeting for that purpose, thirteen brethren and sisters covenanted together after prayer and consultation, to meet together and keep up the worship of God according to the teaching of the New Testament. It was a bold undertaking, in that sectarian town, where many who profess to be religious thought they were doing God's service by persecuting them. The meeting continued. We met in the church house formerly occupied by the Old School Presbyterian church, which became vacant by the union of the two schools of the Presbyterian church. We were permitted to use the house with the understanding that there was a prospect of our brethren purchasing it if the meeting was successful. In a few days there were candidates for baptism. It created no little stir among the people when it was ascertained that persons were to be

immersed in Knoxville. The "oldest inhabitant" had scarcely known such an event.

There being no suitable stream near that afforded "much water," the brethren built a baptistery, which was set up in the church yard in the rear of the church building, and filled with "pure water." Here after preaching at night, when penitent believers would confess their faith in Christ, we resorted the "same hour of the night," and by the light of the friendly moon, buried them with Christ in baptism. Perhaps not less than five hundred people crowded around the baptistery to witness these strange scenes. Many were amazed to hear that sprinkling and pouring were not baptism, but merely devices of men to avoid a divine command. Not a few looked astonished when I challenged preacher or layman to present one single passage of scripture that supported infant baptism.

In their amazement the people went to their preachers, (who did not deign to come near) and told them that "certain strange things" had been brought to their ears. The preachers promised relief, and announced that on the following "Sabbath" (they are still under the Jewish law in Knoxville,) they would attend to the matter. The Methodist preacher announced to discuss the "mode of baptism," and the Presbyterian clergyman was to edify those that waited on his ministry, with a dissertation on infant baptism. We thought proper under the circumstances to allow both sides to be heard, and changed our regu-

lar meeting on Lord's Day to three o'clock P. M., and went to the Presbyterian synagogue. After a prefatory exegesis of the Eunuch's conversion, in which the preacher stated that so far from there being any stream of water there, the country was destitute of moisture, that there was perhaps a well for the accommodation of travelers, and that the Greek could be rendered "down to the water" and "up from the water," and that other passages could be disposed of in the same way, he offered another prayer and read a discourse on infant baptism, based on the commission as recorded by Matthew. His line of statements (he offered no arguments and did not attempt to prove anything) was that God had always had a church and that while it had changed its millinery, it was always the same church; that circumcision had been changed to baptism, but infants of believers were still members of the church, and entitled to baptism; that the apostles baptized households, and there was not the slightest intimation that any of them believed but the head of the family.

In conclusion, in behalf of those who derided and opposed the doctrine of infant baptism, he lifted his eyes heavenward, clasped his hands devoutly and prayed in tones of melting tenderness: "Father, forgive them, they know not what they do." After this exhibition of Christ-like magnanimity, I ventured to go forward while the choir was singing the closing song, introduced myself, and asked permission to make an announcement. The Rev. gentleman

informed me that I could not do it. I asked permission to make it after his audience was dismissed. "No sir," was the kind reply. I asked if it did not accord with his sense of propriety to have announcements for religious services made in his meeting. He said it did not. Whereupon I retired, reflecting on the significance of the Savior's words in Matthew xxiii: 25-28. It was generally understood that I would reply to his discourse on Monday night, but before the sermon was delivered, the preacher made an appointment for a very important meeting at the Presbyterian church, on Monday night, and specially requested the members to be present. I then concluded to review the discourse on Sunday night. Though denied the privilege of announcing it publicly, it was soon noised abroad through the town, and much indignation expressed by the people at the course of the Presbyterian preacher. A large majority of his own brethren disapproved his ungentlemanly and unchristian course. At 3 o'clock in the evening and at night, we had large audiences. At three we paid some attention to the Methodist preacher's discourse, as it was reported to us, concerning the "mode of baptism," and to the Presbyterian preacher's explanation of the Eunuch's baptism. At night we answered the discourse on infant baptism. The meeting concluded on the following Tuesday evening. Our little band of thirteen disciples had now increased to thirty-two. A committee was appointed to confer with the trustees of the Presbyter-

ian church, which resulted in the purchase of the house in which the meeting was held, at a cost of two thousand dollars. The building is large and well-furnished, and is worth the money the brethren are to pay for it, but the amount will fall hard on the few disciples there, unless they receive help from neighboring churches and individuals.

Our plea for reformation was unknown in Knoxville save to a very few persons. Hence there were strong prejudices against us. On the part of those who attended the meeting this was mostly removed. Throughout the meeting we had a good hearing, and I sincerely trust that an abundant harvest will yet be gathered from good seed sown. Only let the brethren and sisters live right, making the New Testament the rule of their *daily lives*, as well as the standard of their faith, and the cause of Primitive Christianity will take Knoxville. Presbyterianism, Episcopalianism and Methodism will fall before it like Dagon before the Ark of the Covenant. The people are now waking up on religious matters, and have commenced reading the scriptures.

Knoxville is a pleasant town, beautifully located and is the county seat of Knox county. It is surrounded by a fertile country and well cultivated farms. We will long cherish the memory of those days in which we labored to plant the Christianity of the New Testament, in that goodly town. May the Lord bless the organization there formed, and make it a means of accomplishing great good in the world. Let our preach-

ing brethren remember it and visit the brethren when practicable. Communications may be addressed to Bro. E. B. Reynolds, or Bro. E. T. Eads, whom the congregation called to its temporary oversight.

I will visit the congregation once a month for a while.

J. H. G.

Family Circle.

OLARK, Mo., Feb. 7, 1871

Mr. Garrison:

Sir—I would answer your question "What was the greatest gift God ever gave to the world?" by the word "Jesus"

Yours, &c.,

GENIVA A. J. CHAPMAN.

You have selected the right word, Geniva. There is no other word that falls so sweetly on the ear of the Christian. It awakens more melody in the heart than any other word in our language.

The story of Jesus crucified, has melted more hearts than all other stories. In fact it is God's power to save a lost world. Jesus is the embodiment of all our hopes beyond the grave. Living, let me work for Jesus; and dying, when my "lispings, stammering tongue" can utter no other word, God grant me the power to speak the blessed name of Jesus—"For there's no word ear ever heard, so dear, so sweet as Jesus."

J. H. G.

Where is Your Lantern?

Young Harry was sent on an errand one evening in early winter. After giving him his message, his mother said:

"Be sure you take the lantern with you Harry."

"Bother the lantern," answered the

boy, gruffly and disrespectfully; and he started, muttering to himself—

"What do I want with a lantern? I guess I know the way fast enough!"

Very soon, Master Harry, in crossing the street, stumbled into a hole which had been made by a recent rain. By this fall he knocked the flesh from his shin bone and covered his clothing with mud.

On his way back he forgot the fence had caved in near the edge of the ravine. As he groped his way along the bank, he fell over, and went sprawling to the bottom of the ravine.

With much ado, and after many bruises, he got into the road once more; but when he finally reached his mother's door he looked more like a scarecrow than a living boy.

The lantern would have saved him from all this. Wasn't he a foolish fellow not to take it?

Certainly he was. But what shall be said of those boys and girls who know the Bible to be the only lamp which can guide their feet safely through the paths of life to their home in heaven, and yet refuse to carry it? Are they not still more foolish? Are they not likely to suffer even more than the boy? You know they are. Take the Bible, therefore, for your life-lantern, and let it be a lamp unto your feet and a light unto your path.

If you have great talents industry will improve them; if moderate abilities, industry will supply their deficiencies. Nothing is denied to well directed labor; nothing is ever to be attained without it.

The chief secret in comfort lies in not suffering trifles to vex one, and in prudently cultivating an undergrowth of small pleasures, since very few great ones are let on long leases.

*Not One Step.**Tobacco.*

A SPEECH FOR A BOY.

Jennie is a little girl even for six years old. She goes by our house to school every day. She often carries a small basket in her hand. One day I saw her open the basket. It had a pocket handkerchief in it and a piece of cake. Both looked so nice.

Jennie's mother tells her to come straight home from school. "May I not play some by the way?" asked Jennie.

"No," said her mother, "come home first, and then go out and play."

"Mayn't I stop at any girl's house?" asked Jennie.

"No," said her mother; "come home first."

I wondered if the little girl minded. Did she not sometimes forget? Did she not sometimes think, "I'll go into Benny Carter's just once?"

Benny Carter one day said, "Come into my house once, Jennie, and see my sister's white mice, they are so droll; come."

"No," said Jennie, "I can't come."

"Do," said Benny.

"No, Benny," said Jennie.

"Just step up one step," said Benny.

"*Not one step,*" cried Jennie. "If I do, I shall go two steps."

"That's just what I want you to do," said Benny.

"*Not one step!*" cried Jennie; and she started on a trot home as fast as her small legs could carry her.

That is minding.

She went home and asked leave to go to Benny Carter's house and see the mice. Her mother gave her leave, and she had a very pleasant time seeing the little white mice play in their blue cage.—*Child's Paper.*

I gy against tobacco because it goes against me. I eschew it; I will not chew it. I will tell you why. 1st. I do not like the taste of it. Its taste is worse than the bitterest medicine ever put to my lips. It is such sickening stuff. 2d. I don't like the looks of it. In the words of another, when I see the tobacco, I pity the mouth that chews it; and when I see the mouth which chews it, I pity the tobacco. It has not a taking color. It is of a dirty dirt color. 3d. I don't like the effect of its use. It makes the teeth yellow and brown, whereas they should be white; it makes the breath sour and offensive, when it should be sweet; it injures the voice, so that those who chew cannot sing and speak to advantage. The voice breaks, and the orator croaks like a raven when he should sing like a bobolink; the orator merely barks, and tobacco bark is very disagreeable. 4th. The habit of chewing is a filthy habit. Look at the carpets, the stairways, the sitting rooms, where the chewers gather together and roll the quid like a sweet morsel under the tongue. Every boy that chews ought to wear a hat shaped like a spittoon, and use it as such where ever he goes; indeed, he ought to wear it when he sleeps; such a night-cap may save the pillow cases from stains. 5th. I fear tobacco creates an appetite for liquor. It lights the fire in the throats which water may not put out.—*Youth's Temperance Banner.*

The man who owns whole blocks of real estate, and great ships on the sea does not own one moment of to-morrow! To-morrow is a mysterious possibility not yet born.

God has ordained that the soul of man shall never be at rest out of Christ. He only is our rest and our peace.

Subscribe for The GOSPEL ECHO.

Earthly Riches.

There are young men here who are going to be rich; and let me tell you—and you will never forget this—that you must not be rich for yourselves alone, but that you must organize your riches so as to make other folks happy, if you want to be remembered. Do this, and as long as the world stands you will never be forgotten. And if you want to know what to do, let me tell you to commence doing something to-morrow. A man who is going to do good with his money when he shall have got a great deal of it, makes a bargain with the devil; and the devil out-wits him. Where men are going to use their money so that it will do good when they get through with it, the Lord is apt to get through with them before they think of being through with their money. If you want to be benevolent by and by, be benevolent now. Form the habit of being benevolent by giving at least a little of your means for benevolent purposes as you go along. It is not a bad rule to lay down, for every one to say to himself: "I will spend for other people one-tenth of the clear income that I receive." It is not a mere professional saying. I tell you, if you give away a portion of the profits of your business for the benefit of others, it will sanctify the rest. It will bring a moral element into your life. Say to yourself: "I will give one tenth part of my receipts, whether those receipts are large or small; and it shall go for the good of others, and not of myself." Wherever you are, and whatever circumstances you are in, do something that shall go on benefitting men after you are dead, if it is only to plant a tree or a bush, to beautify a house or enhance the comfort of travelers. Do not be contented with simply helping your own self.—*Becher.*

To Girls.

If I had a daughter grown I think she would understand that to hold herself upright, standing or sitting, to take great draughts of fresh air into her lungs by special effort repeatedly in the course of the day, to sweep the house, to make the beds, to rake the flower-borders, to set out tomato and cabbage plants, to cut the lettuce and asparagus for dinner, and to make up the light rolls for supper—that to do these things was better than to embroider herself a set of linen even in the most marvelous style—and infinitely more wholesome than sitting up in the parlor with an irritating and imbecile cushion of false hair on the top of her head, and her belt-ribbon drawn tight enough to play a tune on—waiting for Mr. Goggles-eyes to drop in.—*North Carolina Presbyterian.*

It Was so Dreadful.

"It was the dreadfullest thing I ever did see!" exclaimed Charley Ware to his sister May as they entered the house together. He had met her near the door on coming home from school.

"What was dreadful, Charley?" asked Mrs. Ware, looking up from her work.

"O, mamma!" and the little fellow ran to his mother, his face quivering with excitement—"O, mamma! it was so dreadful!"

"What, my son?"

"Why, to see Mr. Lawson going on just as if he were crazy; and poor little Aggy so frightened and crying so hard and looking so pale. Oh dear! They said he was drunk. Isn't it awful, mamma?"

"Indeed it is, Charley; awful enough: But where did you see all this?" asked Mrs. Ware.

"Over by Mrs. Lawson's. Aggy and I were coming home from school, and just

The greatest curse to ordinary Christians would be to relieve them at once of all earthly cares.

as we got near the house her father came staggering out into the road. His face was red, and he was talking to himself and throwing his arms out as if he was trying to hit somebody. Aggy said, 'Oh dear!' and stopped right still. When Mr. Lawson saw her he tried to catch hold of her, but she wouldn't let him.— And then he called her a dreadful name, and swore awfully. Oh dear! it made me shake all over. And the boys came along from school and laughed at him, and pushed him about, and Jim McCarty knocked his hat off. I was so sorry for Aggy. Oh, how she did cry! What makes him drink, mamma, when it makes him drunk?"

"Shall I tell you all about it, my son?"

"Yes mamma, do. I should like to know."

"Well, dear, there was once a time when Mr. Lawson was a sober man, and kind and good to his family, and if any body had told him he was in danger of becoming a drunkard, he would have got very angry. But he drank a glass of ale, or wine, or a little whisky, now and then. He said it did him good. But that was a mistake. Well, after a while he began to use beer or whisky every day, for whoever drinks these liquors soon begins to love them, and the oftener he uses them, the stronger grows this love of drink, until at last his appetite becomes a burning desire that it is almost impossible to resist. This is the way men get to be drunkards."

Charley listened with wide-open eyes. "I'll tell you what, mamma," was his soberly spoken reply, "you'll never catch me being a drunkard if that's the way.— Nobody'll ever see me take a drop of beer or wine again. 'Tisn't good anyhow, and makes your face burn so, and you feel kind of bad all over."

"Why, Charley! how do you know all this? When did you have beer or wine?" exclaimed Mrs. Ware.

"Oh, I get some most every two or three days. Tom Wilkes brings a bottle

of beer with his lunch, and gives me a taste sometimes; and when I go to Mrs. Claver's she's sure to treat me to some of her cake and beer, or currant wine. She says it will give me new blood."

"My dear boy!" said Mrs. Ware, with unconcealed alarm and anxiety, "don't ever again taste the dangerous things."

"You needn't be afraid, mamma, I didn't just know how it was," answered Charley; but I now know, and I wouldn't drink any beer or wine again for all the world. They're not so nice anyhow."

"Stick to that, my son," answered his mother, kissing him tenderly, "and you will be in no danger, when you grow to be a man, of becoming like poor Mr. Lawson."—*The Child's Hour.*

Sober Second Thought.

"I must have it, Charles," said the handsome little wife of Mr. Whitman.— "So don't put on that sober face."

"Did I put on a sober face?" asked the husband, with an attempt to smile that was anything but a success.

"Yes, sober as a man on trial for his life. Why, it's as long as the moral law. There, dear, clear it up, and look as if you had at least one friend in the world. What money lovers you men are!"

"How much will it cost?" inquired Mr. Whitman. There was another effort to look cheerful and acquiescent.

"About forty dollars," was answered with just a little faltering in the lady's voice, for she knew the sum would sound extravagant.

"Forty dollars! Why, Ada, do you think I am made of money?" Mr. Whitman's countenance underwent a remarkable change of expression.

"I declare, Charles," said his wife, a little petulantly, "you look at me as if I

were an object of fear instead of affection. I don't think this is kind of you. I've only had three silk dresses since we were married, while Amy Blight has had six or seven during the same period, and every one of her's cost more than mine. I know you think me extravagant, but I wish you had a wife like some women I could name. I rather think you'd find out the difference before long."

"There, there, pet, don't talk to me after this fashion! I'll bring you the money at dinner time; that is, if—"

"No 'ifs' nor 'buts,' if you please. The sentence is complete without them.—Thank you, dear! I'll go this afternoon and buy the silk. So don't fail to bring the money. I was in at Silk-kies yesterday, and saw one of the sweetest patterns I ever laid my eyes on. Just suits my style and complexion. I shall be inconsolable if it's gone. You won't disappoint me?"

And Mrs. Whitman laid her soft, white hand on the arm of her husband, and smiled with sweet persuasion in her face.

"Oh, no. You shall have the money," said Mr. Whitman, turning from his wife, as she thought a little abruptly, and hurrying from her presence. In his precipitation, he had forgotten the usual parting kiss.

"That's the way it is always," said Mrs. Whitman, her whole manner changing, as the sound of the closing street doors came jarring upon her ears. "Just say money to Charles, and at once there is a cloud in the sky."

She sat down pouting and half angry.

"Forty dollars for a new dress!" mentally ejaculated the husband of vain, pretty, thoughtless Mrs. Whitman, as he shut the door after him. "I promised to settle Thompson's coal bill to-day—thirty-three dollars—but don't know where the money is to come from. The coal is burnt up, and more must be ordered. Oh, dear! I'm discouraged. Every year I fall behindhand. This winter I did hope to

get a little in advance, but if forty dollar silk dresses are in order, there's an end to that devoutly to be wished for circumstance. Debt, debt! How I have always shrunk from it; but steadily, now it is closing its Boerian arms around me, and my restricted chest labors in respiration. Oh, if I could but disentangle myself now, while I have the strength of early manhood, and the bonds that hold me are weak. If Ada could see as I see—if I could only make her understand my position rightly. Alas! that is hopeless, I fear."

And Mr. Whitman hurried his steps, because his heart beat quicker, and his thought was unduly excited.

Not a long time after Mr. Whitman left his house, the postman delivered a letter to his address. His wife examined the writing on the envelop, which was in a bold, masculine hand, and said to herself, as she did so—"I wonder who this can be from?"

Something more than curiosity moved her. There intruded on her mind a vague feeling of disquiet, as if the misgiving bore unpleasant news for her husband. The stamp showed it to be a city letter. A few times, of late, such letters had come to his address, and she had noticed that he had read them hurriedly, thrust them without remark into his pocket, and become silent and sober-faced.

Mrs. Whitman turned the letter over and over again in her hand, in a thoughtful way, and as she did so, the image of her husband, sober-faced and silent as he had become, for the most of the time, of late, presented itself with unusual vividness. Sympathy stole into her heart.

"Poor Charles!" she said, as the feeling increased; "I'm afraid something is going wrong with him."

Placing the letter on the mantelpiece, where he could see it when he came in, Mrs. Whitman entered upon some household duties; but a strange impression, as of a weight, lay upon her heart—a sense

of impending evil—a vague, troubled disturbance of her usual inward self-satisfaction.

If the thought of Mrs. Whitman recurred, as was natural, to the elegant silk dress of which she was to become the owner on that day, she did not feel the proud satisfaction her vain heart experienced a little while before. Something of its beauty had faded.

"If I only knew what that letter contained," she said, half an hour after it had come in, her mind still feeling the pressure which had come down upon it so strangely, as it seemed to her.

She went to the mantle piece, took up the letter, and examined the superscription. It gave her no light. Steadily it kept growing upon her that its contents were of a nature to trouble her husband.

"He's been a little mysterious of late," she said to herself. This idea affected her very unpleasantly. "He grows more silent and reserved," she added, as though, under a feverish excitement, became active in a new direction. "More indrawn, as it were, and less interested in what goes on around him. His coldness chills me at times, and his irritation hurts me."

She drew a long, deep sigh. Then, with an almost startling vividness, came before her mind, in contrast, her tender, loving, cheerful husband of three years before, and her quiet, sober faced husband of to-day.

"Something has gone wrong with him," she said aloud, as the feeling grew stronger. "What can it be?"

The letter was in her hand.

"This may give me light." And with careful fingers she opened the envelope, not breaking the paper, so that she could seal it again if she desired so to do.—There was a bill for sixty dollars, and a communication from the person sending the bill. He was a jeweler.

"If this is not settled at once," he wrote, "I shall put the account in suit.—It has been standing for over a year, and

I am tired of getting excuses instead of my money."

This bill was for a lady's watch, which Mrs. Whitman had almost compelled her husband to purchase.

"Not paid for! Is it possible?" exclaimed the little woman, in blank astonishment, while the blood mounted to her forehead.

Then she sat down to think. Light began to come into her mind. As she sat thus thinking, a second letter came in for her husband from the penny-postman. She opened it without hesitation—Another bill, and another dunning letter!

"Not paid! Is it possible?" She repeated the ejaculation. It was a bill of twenty five dollars for gaiters and slippers, which had been standing for three or four months.

"This will never do," said the awakening wife—"never—no, never!" And she thrust the two letters into her pocket in a resolute way. From that hour until the return of her husband at dinner time, Mrs. Whitman did an unusual amount of thinking, for her little brain. She saw, the moment he entered, that the morning cloud had not passed from his brow.

"Here is the money for that new dress," he said, taking a small roll of bills from his vest pocket, and handing them to Ada, as he came in. He did not kiss her nor smile in the old bright way. But his voice was calm, if not cheerful. A kiss and a smile would have been more precious to the young wife than a hundred silk dresses. She took the money, saying:

"Thank you, dear! It is kind of you to regard my wishes."

Something in Ada's voice and manner caused Mr. Whitman to lift his eyes, with a look of inquiry, to her face. But she turned aside, so that he could not read its expression.

He was graver and more silent than usual, and ate with scarcely an appearance of appetite.

"Come home early, dear," said Mrs. Whitman, as she walked to the door with her husband, after dinner.

"Are you impatient to have me admire your new silk dress?" he replied, with a faint effort to smile.

"Yes. It will be something splendid," she answered.

He turned off from her quickly, and left the house. A few moments she stood, with a thoughtful face, her mind indrawn, and her whole manner completely changed. Then she went to her room, and commenced dressing to go out.

Two hours later, and we find her in a jewelry store on Broadway.

"Can I say a word to to you?" She addressed herself to the owner of the store, who knew her very well.

"Certainly," he replied, and they moved to the lower end of the long show-cases.

Mrs. Whitman drew from her pocket a lady's watch and chain, and laying them on the show-case, said, at the same time holding out the bill she had taken from the envelop addressed to her husband:

"I cannot afford to wear this watch; my husband's circumstances are too limited. I tell you so frankly. It should never have been purchased; but a too indulgent husband yielded to the importunities of a foolish young wife. I say this to take blame from him. Now, sir, meet the case, if you can do so in fairness to yourself. Take back the watch, and say how much I shall pay you besides."

The jeweler dropped his eyes to think. The case took him a little by surprise.—He stood for nearly a minute; then taking the bill and watch he said—

"Wait a moment," and went to a desk near by.

"Will that do?" He had come forward again, and now presented her with the receipted bill. His face wore a pleased expression.

"How much shall I pay you?" asked

Mrs. Whitman, drawing out her pocket-book.

"Nothing. The watch is not defaced."

"You have done a kind act, sir," said Mrs. Whitman, with feeling trembling along her voice. "I hope you will not think unfavorably of my husband. It's no fault of his that the bill has not been paid. Good morning, sir."

Mrs. Whitman drew her veil over her face, and went, with light steps and a light heart, from the store. The pleasure she had experienced on receiving her watch was not to be compared with that now felt in parting with it. From the jeweler's she went to the boot-maker's and paid the bill of twenty-five dollars; from thence to her milliner's and settled for her last bonnet.

"I know you are dying to see my new dress," said Mrs. Whitman, gaily, as she drew her arm within that of her husband, on his appearance that evening.—"Come over to our bed-room, and let me show it. Come along! Don't hang back, Charles, as if you were afraid."

Charles Whitman went with his wife passively, looking more like a man on his way to receive sentence, than in expectation of a pleasant sight. His thoughts were bitter.

"Shall my Ada become lost to me?" he said in his heart—"lost to me in a world of folly, fashion and extravagance?"

"Sit down, Charles." She led him to a large, cushioned chair. Her manner had undergone a change. The brightness of her countenance had departed.—She took something, in a hurried way, from a drawer, and catching up a foot-stool, placed it on the floor near him, and sitting down, leaned upon him and looked tenderly and lovingly into his face. Then she handed him the jeweler's bill.

"It is receipted, you see." Her voice fluttered a little.

"Ada how is this? What does it mean?" He flushed and grew eager.

"I returned the watch, and Mr. R—
 receipted the bill. I would have paid
 for damage, but he said it was uninjured,
 and asked nothing."

"Oh, Ada!"

"And this is receipted also; and this,"
 handing him the other bills which she
 had paid, "And now," she added, quick-
 ly, "how do you like my new dress? Isn't
 it beautiful?"

We leave the explanations and scenes
 that followed to the reader's imagination.
 If any fair lady, however, who, like Ada,
 has been drawing too heavily upon her
 husband's slender income, for silks and
 jewels, is at a loss to realize the scene, let
 her try Ada's experiment. Our word for
 it, she will find a new and glad experi-
 ence in life. Costly silks and jewels may
 be very pleasant things, but they are too
 dearly bought when they come at the
 price of a husband's embarrassment,
 mental disquietude, or alienation. Too
 often the gay young wife wears them as
 the sign of these unhappy conditions.—
 Tranquil hearts, and sunny homes, are
 precious things; too precious to be bur-
 dened and clouded by weak vanity and
 love of show. Keep this in mind, oh ye
 fair ones, who have husbands in mode-
 rate circumstances. Do not let your
 pride and pleasure oppress them. Rich
 clothing, costly laces and gems, are poor
 substitutes for smiling peace and hearts
 overshadowed by care. Take the lesson
 and live by it, rather than offer another
 illustration, in your own experience, of
 the folly we have been trying to expose
 and rebuke.—*Manford's Magazine.*

Kind words! They are blessed things.
 Speak them every day. Scatter them like
 sunbeams everywhere. They will bless
 others, and then return to bless your own
 heart.

Look upward and and onward. We
 learn to climb by keeping our eyes, not
 on the valleys that lie behind, but on the
 mountains that rise before us.

Makes Home Beautiful.

"Make home beautiful and make home lovely,
 Emblem of that happy home above,
 Where in sweet contentment resting ever
 Care and sorrow are forgot in love."

Now is the time of the year to "make
 home beautiful" by adorning your yards
 with trees and flowers. Let no one think
 that time or money spent in adorning
 and beautifying home is *mis-spent*. Too
 little attention is paid by the majority
 of people to the appearance and comfort
 of their homes.

In traveling through this great "Prairie
 State" and other western States, you may
 frequently find places that have been in-
 habited ten years or more, with no shrub-
 bery or trees in the yard, a bleak, cold,
 dreary place in winter, and a hot, parch-
 ed, cheerless place in summer. When I
 see such a place, I invariably conclude
 that the person living there is without
 proper taste or culture, or a miserably
 lazy, shiftless man. There is no excuse
 in this fertile country for any one, rich
 or poor, living long on such a place.

If it be true, as it evidently is, that
 early surroundings have much to do in
 forming the mind and character of the
 young, how important is it that our
 homes be beautiful and lovely! It would
 be well if the present zeal for large farms
 could be turned in the channel of beau-
 tifying and utilizing homes. A man
 may own a section of land and have no
 home. He may own a very small parcel
 of ground and have a lovely home, where
 the friendly locust, maple, cedar and pine
 cast their cooling shades on the grass-
 carpeted yard, where the air is laden
 with the fragrance of flowers, and vocal
 with the matin songs and vesper lays of
 feathered choristers. Finally, to the
 utilitarianism of the age which demands
 the proof that it will *pay* to plant trees
 around your premises, we answer: Is it
 worth nothing in the heated term of sum-
 mer to have cool refreshing shades to re-
 sort to when the house becomes intoler-
 able?

backs expended, to sit during the long summer evening under your own "vine and fig tree," and watch the merry children play on the green turf yard, in the lengthening shadows of stately trees? Are the morning and evening concerts of merry song-birds worth nothing? Is it worth no money to have your houses sheltered from the pitiless storms of winter and the scorching rays of a summer's sun? Besides all that, is not a home, adorned with trees and flowers and grass, more agreeable to the eye, than one destitute of these things? And is it not worth while to gratify the eye as well as the palate? Certainly it is. Then go to work this spring and plant trees and roses and flowering shrubs, and make your homes beautiful and attractive, even if they be humble and unpretending. I have seen more taste and beauty and loveliness about some humble cabin homes than is frequently displayed about costly mansions. I have not told you *what* to plant nor *how* to plant it. Thus you must learn from your agricultural and horticultural papers.

I have simply aimed to remind the readers of our numerous "Family Circles" of the importance of paying more attention to the beauty and comfort of their homes, and to suggest that now is a good time to begin.

It is true that, as I confidently believe, that

"Houses with pure and bright surroundings
leaves its impress on the soul,"

it becomes a *duty* that we owe to our families and to God to make our earthly homes neat, tasteful and lovely, and guard their purity and sanctity with unceasing vigilance.

J. H. G.

A skeptical young collegian confronted an old Quaker with the statement that he did not believe in the Bible. Said the Quaker:

"Does thee believe in France?"

"Yes, though I have not seen it, I have seen others who have; beside, there is plenty of proof that such a country does exist."

"Then thee will not believe anything thee or others have not seen?"

"No; to be sure I won't."

"Did thee ever see thy own brain?"

"No."

"Ever see anybody that did?"

"No."

"Does thee believe thee has any?"

Church News.

PERCROS, ILL., Feb. 28, 1871.

Broth. Reynolds & Garrison:

Yours of the 22nd inst. is just received.

I am not in a condition to make any satisfactory report of the cause in District Six. We are at work doing all we can, but this seems to be a time of working and not reporting, and I am not able now to help it.

I am laboring half the time in the District beside keeping up a correspondence with all parts as well as I can consistently with the tardy responses on the part of the brethren.

I held one meeting at Erie, in Whiteside Co., with three additions, and received half my wages. They number 27—are very weak—have no house, no wealth, no stated preaching—is strictly a missionary point—must hold them another meeting at missionary expense.—Have just directed Bro. H. H. Black there for another series of meetings. They meet every Lord's Day and break the loaf, but have no Sunday School.

Next I went to Coleta, in White-

side coun , and held a few meetings. Had six additions—collected my wages.

The church there enjoys the preaching labor of Bro. John Yager—has a good Sunday School—numbers about seventy—has been helping to keep up missionary fund.

Next went to Mendota, LaSalle Co.—organized a church and left it with 18 members and promised to hold them another meeting. They have no steady preaching—no Sunday School—paid me half my wages, and pledged \$160 for future Evangelical labor in that place, and a monthly contribution for missions.

Lastly, I came to Princeton, where the church numbers about 100—has good Sunday School and a fine and commodious house worth \$11,000. Our excellent brother, G. W. Mapes, is preacher and pastor. Since our meeting began we have had thirty-four accessions, and others are expected. Some of the most influential citizens of the place are numbered among those who, hearing the gospel, have believed and been baptized. The Lord's people are rejoicing.

My expenses will be met by the church, and many of the brethren will pledge a monthly contribution for missions in the District, and three of the brethren have already started the work with \$5 each.

Our Evangelist, J. L. Thornberry, labors the most of the time in Ogle Co., and has been doing well. At Pine Creek, in that county, he has received a few accessions—I think about six. Near Mt. Morris

he held a meeting and organized a church of 13 members, which is doing well.

Recently he held a cheering meeting at Mt. Pleasant, in Stephenson Co., with twelve accessions—collected some for missions and left the church numbering about 150, with a fair Sunday School—weekly meetings, and under the efficient weekly ministrations of Bro. W. P. Naramore. Bro. Thornberry labors under the auspices of our Missionary move, but his wages are about all raised at the points where he labors without drawing upon our Missionary treasury.

He also is a working man and able. The churches a Pine Creek, Mt. Morris and Mt. Pleasant are pledged to periodical contributions for the good cause in the District.

Our Evangelist, Wilson Collins, has been out of the field for some time on business. Before he went had a good meeting at Cherry Valley, Winnebago Co.,—organized a church of about twenty, and left it temporarily with a subscription sufficient and an arrangement for the employ, half the time, of our beloved Bro. L. D. Waldo.

The brethren have a good Hal', owned by Bro. Farley, to meet in, and have promised to furnish regular help for missions. Bro. Collins also held a good meeting in Mayfield, near Sycamore, in Dekalb Co. with six additions and other good results.

At both these points his wages were nearly raised with but little expense to our Missionary fund. He is now due again to resume his very

useful and acceptable labors in the district.

Our Evangelist H. H. Black held a good meeting at Thornton, Cook Co.—organized a church of about 20 members, and left it in a promising condition at an expense of only twenty dollars to our treasury.—Since then he has held a good meeting at Rock Island, with twelve accessions, and at an expense of half his wages to our treasury.

It will be difficult to secure a careful report from all the churches before June next.

You can see that we are at work and the Lord is blessing our labors gloriously.

C. W. SHERWOOD.

UNION SCHOOL HOUSE, }
Champaign Co. Ill., Feb. 20, }
Bros. Reynolds and Garrison:

Brother Thomas Branch has just concluded a protracted meeting in this place, resulting very favorably. There were added to our number thirty-two. Sixteen by obedience and sixteen by letter.

It is a new place, the neighborhood having only been settled two years. Among the additions, four were from the Methodists and two from the Presbyterians.

Your brother in the Lord.

B. F. WALKER.

FARMINGTON, Jan. 19, '71.

Brethren Reynolds & Garrison:

I wish to inform the brethren through the Gospel Echo, that a

small congregation of Disciples has been organized $2\frac{1}{2}$ miles south-west of Lancaster, Peoria Co., at what is called Tinnell's school house. They, however, meet half the time at Bird's school house, five miles north-west of Lancaster.

In October last, they organized with five members, now they number nineteen, five of that number by confession and baptism, four united from the church of God, (Winebrennarians,) and the remainder by commendation. All the preaching that has been done in that part of the country for a return to primitive order, has been by brother Shoemaker and your humble servant. Brother Reynolds, this is a destitute section of country for churches, and aid from the State or county Missionary Society would be thankfully received. If some brother could hold a meeting for two weeks, I think much good could be accomplished, as there is not much of the spirit of sectarianism in that community. Any brother wishing to correspond, can do so by addressing Eld. Frank Shoemaker, or Isaac Johnson, Lancaster, Peoria Co., Ill.

May the truth triumph over the doctrines and commandments of men.

JOHN COX.

EUREKA.

Bro. Shaw has just closed a meeting here with 119 additions—70 by confession and baptism.

Bro. J. B. McCorkle closed a meeting at Chandlerville, Cass county, resulting in 60 additions—

53 of whom were by confession and baptism. Bro. John A. Raines is the preacher at that place and organized the congregation there some 4 or 5 years ago. From all accounts he ought to be sustained so that he could devote his whole time to preaching, &c. He is represented as intelligent in the Scriptures and very energetic, and has accomplished considerable for a man that has had to work for a living, &c.

Yours, &c.,
J. T. JONES.

ILLINOIS TEACHERS INSTITUTE.

The annual meeting of said Institute will be held in Washington, Tazewell county, Illinois, commencing on Monday evening following the second Lord's Day in August next. A programme of the exercises will be published in due time.

Eureka, March 12th, 1871.

H. W. EVEREST.
J. T. JONES,
B. J. RADFORD,
Com. of Arrangements.

CAMP POINT.

I am informed that Bro. W. T. Maupin, of Harristown, Ill., has just closed an interesting meeting with the church at Camp Point, Ill., resulting in twenty additions. This was a grand success.

Let the church secure all the benefits of the victory by following it up with energetic measures.

J. H. G.

GENTRYVILLE, Gentry Co., Mo., }
March 7th, 1871. }

Brethren Reynolds & Garrison:

Since my last report I held a meeting with the brethren in Salem, Davis Co., Mo. Twenty-nine were added to the congregation. At my last meeting in this place, two were added-

Yours in hope,
J. H. COFFEY.

Editor's Table.

DR. VAN METER.

We call the attention of our readers to the Advertisement of Dr. S. Van Meter, of Charleston, Ill.

FAMILY RECORD.

We have seen C. F. Short's Family Record. Advertisement on the cover. It is a nice thing.

DR. LOAR.

We also call attention to the Advertisement of Dr. Loar, of Fairbury, Ill.

CHRISTIAN HYMNAL.

Bosworth, Chase & Hall, advertise the "Christian Hymnal," a new book by the Trustees of the Christian Hymn book. Let all the sweet singers of our Israel send for a copy of this book.

OBITUARY.

INDIANAPOLIS, Iowa.

Died, at Keokuk City, Iowa, Nov. 23, 1870, from the effect of a surgical operation, performed by Prof. J. C. Hughes to

remove urinary calculi, Bro. GABRIEL G. RHODES, aged 21 years, 11 months and 29 days.

Bro. Rhodes was born near Harrisburg, Rockingham county, Virginia, and reared by religious parents of the Mennonite order. At the early age of fifteen he was compelled to leave the home of his widowed mother to avoid conscription by Confederate authorities. He went to Preble county, Ohio, where he remained until November 1866, when he came to Iowa. During the winter of 1866 he lived with Bro. P. S. Rhodes, his brother in the flesh, in the village of North English, and while at that place he embraced the gospel under the preaching of Bro. M. P. King. In the spring he removed to Indianapolis, Iowa. From Indianapolis he removed to Sigourney, Iowa, where he worked at the harness business up to the 7th of last November, when he started in company with a brother, to Keokuk, in hope of regaining health. But alas! on what brittle threads hang all our earthly prospects. He died very suddenly and unexpectedly on the third day after the operation was performed. His body was brought back to Sigourney. After a short and appropriate discourse by Bro. Myers of the M. E. Church, it was followed by a large concourse of friends and a few relatives to its resting place, until the sound of the last trump shall awake the sleeping millions of earth.

I was intimately acquainted with this young brother for two years, and part of that time he boarded in our family, he was a true Christian and universally beloved by all that knew him.

"Asleep in Jesus! O, for me,
May such a blissful refuge be,
Securely shall my ashes be,

And wait the summons from on high."

G. T. JOHNSTON.

FULTON COUNTY MEETING.

Brothers Reynolds & Garrison:

Our county co-operation meeting was held at this place on the 11th inst., but

owing to the almost impassable condition of the roads, only about half the congregations in the county were represented. We adjourned to meet in Vermont on Thursday before the 3rd Lord's Day in April, at 2 o'clock P. M. Business meeting on Friday at 10 A. M.

Bro. D. Sharples is laboring a part of the time for the society now.

Hoping it will be pleasant weather and good roads, we anticipate a good meeting at Vermont, as the brethren and sisters from a distance will doubtless come to remain over Lord's Day.

Fraternally,

HENRY SMITHER, Sec

Report of Missionary Pledges yet to be Paid.

AT CHICAGO.

Dr. L. S. Major.....	\$100 00
H. H. Honero.....	100 00
A. W. Plattenburg.....	5 00
Miss S. E. Stevens.....	3 00
D. E. Knight.....	3 00
Irene A. Smith.....	5 00
F. D. Honero.....	5 00

AT LINCOLN.

C. J. Berry.....	1 00
------------------	------

AT BELL PLAIN.

W. H. Hopwood.....	1 00
Thomas Kennedy.....	1 00
S. V. Jones.....	1 00
John Houck.....	1 00

AT WASHBURN.

C. A. Cutler.....	50
Rachel Bliss.....	50
Thomas Jury.....	3 00

AT MINONK.

Craigie Sharp.....	5 00
A. S. Hayden.....	1 00
D. B. Hayden.....	1 00
C. L. Hayden.....	1 00
T. Taylor.....	1 00

Ohio Grove cong.....	30 25
Keithsburg cong.....	16 50
Mauck's Grove cong.....	8 75

Colchester S. S.	10 00
Macomb S. S.	10 00
Abingdon S. S.	20 00
Macomb cong.	35 33
New Salem cong.	8 65

—————
\$368 48

The above pledges were all made to me, and nothing pledged to any one else.

There has been paid to me since the last report:

W. A. Griffin, New Salem cong.	5 00
Wythe cong.	3 75

—————
\$8 75

J. C. R.

—————
*The Spirit and the Bride
Say Come.*

The above is inspired language. The Spirit of God says to the sinner "come." The bride also says to the poor, lost sinner, "come."

The bride is the church. The church is composed of the saved, of those who are not lost.

The invitation to the lost, to the world, to "come," to be saved from sin, from all the consequences of sin, is two fold. It is the invitation of the Spirit, and, at the same time the invitation of the church.

It is not two invitations, but *one*, from two parties.

These two, both jointly invite the sinner to come to Christ and be healed of sin.

This is all done in the preaching of the Gospel of Christ, in preaching "Christ and him crucified." The Holy Spirit furnishes the inspired book containing the gospel facts, precepts and promises.

The church presents this book to "all nations" (or at least ought to do it) in all languages. In that book the spirit says "come," and in presenting it the bride says "come."

Whenever the church, the bride, through the coldness, indifference, negli-

gence, stinginess or any other fault of the individual members, fails to send the divine message to the whole world to "all nations."

"The spirit and the bride" are prevented from saying "come."

Every member of the church can and does to the extent of his ability, either enable or hinder "the spirit and bride say come."

J. C. R.

Bells Buckeye Bell Foundry, Established in 1837. Superior Bells for CHURCHES, Schools, etc., made of pure Bell Metal, copper and tin—fully warranted, and mounted with Patent Improved Rotary Hangings. Illustrated Catalogue sent free.

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THE CHRISTIAN HYMNAL:

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The Trustees in the preparation of this work have spared no means to make the

NEW HYMN AND TUNE BOOK

as perfect as possible. They have not only secured the best copyright music now in use, but have also had written, expressly for this work, fifty-two new tunes by some of the most talented and popular composers in this country, such names as Dr. Theo. Hastings, T. J. Cook, John Zundel, T. E. Perkins, R. J. Vail, Philip Phillips, W. H. Doane, Solon Wilder, A. Squire, etc., need only to be mentioned to assure the superior character of the new music introduced.

The **CHRISTIAN HYMNAL**, contains 340 pages, 844 hymns, 278 tunes, and furnishes a complete adaptation of music to the 1,324 hymns of the Christian Hymn Book; is published in first-class style, convenient in size and cheaper in proportion to matter contained than any other book of the kind published on the continent.

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Specimen copies by mail, postage paid, \$1.00. Price per dozen, \$10.00.

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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 inculcates 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 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 CHRISTIAN HYMN AND TUNE BOOK!

BY REV. A. S. HAYDEN.

Author of "Sacred Music," "The Sacred Melodion," and the Hymnist."

This book consists of 32 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 mass, \$1.50, or \$18 a dozen.—First lot for introduction, \$1.25 each—cash to accompany the order. Imitation morocco, elegantly embossed and gilt, \$2.50; or when furnished to churches with a quantity, \$2.00.

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Mountain Home,

Via Courtland, Alabama.

THE GOSPEL ECHO

VOL. IX.

MAY, 1871.

NO. 5

Scripture Criticism.

And the Lord added unto the church daily such as should be saved.—Acts ii: 47.

By what sort of *hocus-pocus* the king's translators brought "such as should be saved" out of *tous soozomenous*, I know not. The Greek is in the indicative mood, and they put it into the subjunctive; the Greek is in the present tense, and they put it into the imperfect! *Theologia omnia vincit*, theology works wonders.

Brother Anderson renders it, "And the Lord added *the saved* daily to the church." This is right as to mood, but wanting as to tense. The indicative is not used achronically. The Bible Union is better on this point than either of the above: "And the Lord added to the church daily *those who are saved*:" and in the margin, "who are being saved." This is right both as to tense and as to mood, yet I think it can be improved.

To be understood by those who know nothing of Greek, I will state a fact well-known to every Greek scholar: There are three voices in Greek, the active, the passive, and the middle or reflexive. In some tenses the same form is used for the passive and for the middle. In such

cases the context must decide which is meant. This is the case here. *Tous soozomenous* may be rendered as the Bible Union has done, or it may be rendered reflexively, *those saving themselves*. Now, which shall we choose? I say the latter: First, because it makes a smoother sentence; secondly, and especially, because this agrees better with the context.

Peter was preaching to men who had crucified the Lord of glory. He proved them guilty and "they were pricked in their heart, and said unto Peter and the rest of the apostles, men and brethren what shall we do? Then Peter said unto them, repent and be baptized every one of you in the name of Jesus Christ for the remission of sins. * * * And with many other words did he testify and exhort, saying, *save yourselves* from this untoward generation. Then they that gladly received his word were baptized (thus saved themselves) and the same day there *were added* about three thousand souls."—Acts ii: 37-41. What took place on Pentecost took place daily thereafter: "The Lord added *those saving themselves* daily to the church."

Three facts clearly appear in this:

I. If the sinner is ever saved he must save himself. In the ears of

some, this may sound strange, yet it is Holy Writ. I am fully aware that the angel who appeared to Joseph in a dream said of Jesus, "He shall save his people from their sins;" and that Paul tells the Ephesians, "By *grace* ye have been saved through faith, and that not of yourselves, it is the gift of God; and without the shedding of blood is no remission." "The blood of Jesus Christ his son cleanseth us from all sin." God has made every necessary provision for the salvation of sinners, has made provision without which salvation would have been impossible, but the shedding of Christ's blood is a thing of the past, and is free to all who are "weary and heavy laden." But it must be applied. This, by the grace of God, the sinner can do; God has told us how. The table that we could not spread is amply furnished, and the hungry may eat; the treasure-house of God is full and accessible, and the poor may enrich themselves. We are to be co-laborers with God; or, in the emphatic language of Peter, we must save ourselves. The believer must come in humble penitence and be buried with his Lord in baptism, and so "wash away his sins," "rise to walk in newness of life;" "baptism doth also now save us." This does not mean that there is any merit in anything we may or can do, but only that God in his mercy has promised to bless the penitent believer there and then. Out of regard to our need He has *localized* the blessing that we may know where to find it. He recognizes our free agency too. Not wishing

to force salvation upon us, He has conditioned it upon faith, repentance and baptism. In one view of the case, then, these mean no more than an expression of willingness on our part to be saved. How, then, can those be saved who refuse thus to express their willingness? Who knowingly shun the place where this salvation has been localized? Who refuse to save themselves? "He that believes and is baptized shall be saved, and he that believes not shall be damned."

II. But this entitles us only to remission of sins that are past, and to membership in the school of Christ. We must now "observe all things whatsoever He has commanded." We are not yet in heaven, but only in the church, the way into the Holiest of all. The "everlasting salvation" is still before us. There is much meaning in the language of Peter, "the Lord added *those saving themselves* daily to the church." "Those saving themselves" indicates a work still in progress, not a work completed. He makes a sad mistake who concludes that having been "born again," born from above, and having been "added to the church," the work is ended. To such Paul would say as well as Peter: "Work out your own salvation with fear and trembling; for it is God who worketh in you of his good pleasure both to will and to do."—Phil. ii: 12-13. Here again we are co-laborers with God. If your will is weak and your power to perform feeble, despair not, but venture on Him who will give you both the will and the power. Those

who walk in their own strength are sure to fall. "Let him that thinketh he standeth take heed lest he fall." "God resisteth the proud, but giveth grace to the humble." "When I am weak, then am I strong." Happy he who can say with Paul: "I have been crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." See to it then that your "life is hid with Christ in God."

III. "The Lord added to the church." This is no work of ours, it is the Lord's. Do we not sometimes find persons who are willing to be baptized, but who do not wish "to join the church?" These are souls that need instruction. This desire arises, no doubt, in part from an unwillingness to bear the burdens resting on the church. Yet these must be borne. "No cross, no crown." The Lord adds everyone who obeys Him in faith, repentance, and baptism, to the church, and expects him to do his duty, "to work out his own salvation with fear and trembling." Without this, heaven cannot be attained. Yet how often do we find Christians (?) who live for years in the vicinity of a church, wandering as sheep without a shepherd, attempting to sail to heaven "on flowery beds of ease!" Others there are who wander away into the wilderness of the world where they can have no fellowship with saints. These are Jonahs who will cause their ship to sink. If you are not strong enough to gather a church about you, you are not strong enough to live where there is no church. Let not tempting business

prospects entice you away from the people of God. "Seek first the kingdom of heaven and God's righteousness, and all these things shall be added."

There is a wrong practice among us that has much to do in creating the impression that one can obey the Lord without "joining the church." I refer to the custom of "receiving" members by the "right hand of fellowship." There was no such custom among the apostles and first Christians. They understood that the Lord adds to the church. There is, indeed, a record of giving the right hand of fellowship, but for an entirely different purpose from that which it is now commonly held to be. The record runs thus:

Then fourteen years after I went up again to Jerusalem with Barnabas. * * * But those who seemed to be somewhat * * * added nothing to me. But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was to Peter; * * * James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. —Gal. ii: 1-9.

This is all that the Scriptures have to say on the subject. Paul and Barnabas were by this not received into the church, for they were already in it; on the contrary, because they were in the church and worthy fellow-laborers, they greeted them thus. Whenever and wherever Christians meet, it is proper to extend the right hand of fellowship. When a Christian comes from one locality to take up his abode in an-

other, it is well enough to extend the hand of greeting, as also when they take their departure for other fields of labor as in the case of Paul and Barnabas. Only let this not be looked upon as an act of reception into the church or of dismissal therefrom. As there is a wrong impression in the public mind respecting this, let it either not be practiced by the church as a church, for it was only an individual affair in the case on record, or let it be expressly stated when practiced by the congregation or its officers that it is nothing more than a Christian greeting.

PETER VOGEL.

Somerset, Penn.

The Writing on the Ground.

BY AARON PRINCE ATEN.

"Jesus stooped down and with his finger wrote on the ground."—John viii : 6.

What wondrous words of death or life
For human weal or mortal woe !
Were they with untold blessings rife,
Or filled with malediction's glow ?

Those burning words, O Peerless One,
Thy fingers wrote in yielding sand ;
Hast thou e'er finished that begun
By thine own holy blessed hand ?

What heavenly transcript of thy mind
In letters of Celestial light,
And by thy name of glory signed,
Was there denied to human sight ?

What power to burn on human heart
A thought of thine eternal love ;
What peaceful glow might they impart,
How lift our souls to thee above !

Perchance 'twere not for mortal eye
To be by human vision scanned,
But some grand message for the sky,
Borne upward by an angel hand.

Though perished here, eternal there.

Amid the holy archives grand,
May not our happy vision share
Its thoughts upon the golden strand ?

No thought of thine whose word is truth
Shall perish e'er from sound or sight,
But through the age of fadeless youth
Shall burn forever pure and bright.

And grand as any spoken word,
Which by its pure celestial birth,
The heart's great deep has ever stirred,
Be this thy writing on the earth !

PARIS, ILL., March 16th, 1871.

Breth. Reynolds & Garrison :

Enclosed find a notice of the opening service of our congregation in this city in their new chapel. We are all in harmony and the cause is growing very rapidly.

Your brother in the Lord,

GEORGE REDMAN.

CHURCH DEDICATION.

Under the energetic and efficient management of Elder Z. T. Sweeney, aided by the ardent support of the leading members of his congregation, the Christian Church of this place has advanced from its former languishing and apathetic condition to a state of active usefulness and prosperity. Previous to his administration, so far as we know, there had been but little accomplished toward placing that church on a permanent footing and in a position of importance which the number and standing of its members, not only in this city but throughout the county, entitled it to occupy. The want of an efficient head kept it back, and but little was done toward erecting a suitable place of worship,

or providing for entry into a sphere of increased usefulness. Now, however, the situation is considerably different. In this city and in the surrounding country the Church of Christ has already taken its stand as one of the leading churches.— There are now thirteen churches of that denomination in this county, with an aggregate membership of probably 1800. Among its members are many of our leading and wealthiest citizens. Under the ministrations of Elders Sweeny, of this place, and Haynes, of Kansas, large additions have been made to the church in various parts of the county during the past winter, and all the indications are that it will continue to move on with increasing prosperity.

We are led to make these remarks in noticing the final completion and dedication of the church building at this place, the dedication taking place on last Sunday.

The building itself is a large two-story brick, situated on the site of the old building one square southeast of the Public Square. The building had been standing with only the basement completed for something over a year, but lately the upper room has been finished in a splendid style. This room is 70 by 40 feet and capable of seating 500 persons. It has been finished off and furnished almost entirely by workmen of our town, and is done in a style that reflects great credit upon the workmen engaged upon it, the church and the town. The handsome and tasty woodwork was done by W. C. Walker. The pews

are of dark walnut, oil finish; the wainscoting oak grained. There is no gallery, and the stairs lead directly into the room, being protected by heavy dark walnut banisters.— The pulpit is neat and tasty and beautifully decorated. The painting was done by E. Cretors, and is such as to give an elegant appearance. The walls are papered with decorative paper, which was done by Brokaw Bros. of Terre Haute.— The chairs were furnished by A. H. & W. J. Hodge. A clock for the use of the church was donated by Mr. P. W. Johnston; a Bible by Mr. O. S. Jones, and also one by Capt. A. A. Hannah. The church property as it now stands is valued at \$12,000.

The dedication services were conducted by Rev. W. T. Moore, of Cincinnati, editor of the *Christian Quarterly*, one of the most eminent men of the church, with a wide spread reputation as an earnest, able and eloquent minister of the Gospel. He preached a most excellent and effective sermon on the occasion. The attendance was exceedingly large, the house being crowded to its utmost capacity. The contributions made surpassed anything of the kind ever seen in Paris before, reaching the large amount of \$2,972 00, sufficient to pay the debts of the church and leave a year's salary for the minister.

Blessed are the peace makers:
for they shall be called the children
of God.—*Jesus*.

For the GOSPEL ECHO
Only a Day.

Day after day and year after year speed rapidly down the stream of time, never stopping in their onward flow they slide steadily on, bearing with them the lives of humanity—lives which grow older and older with each day, whether improved or unimproved, and which will one day be called upon to give an account of their daily deeds. Each day brings its own work, and if we neglect it, a link is broken in the chain of duty and a day is irretrievably lost. One day is but a short period in our existence, yet it is long enough to change the whole current of our lives. In whose life has not so short a time wrought a change, either for better or worse? Blot from the record of our years some certain day, and how vastly different would have been our course in life! One day is laden with joys, with bright prospects for the future, and with happiness complete; another is fraught with sorrow and blighted hopes, with misery, woe and death. One brings us friends loving and true, another takes them from us and deposits them in the cold, cold ground, leaving only the memory of their love to lighten our grief; and the next more cruel than all the rest, may prove to us the fickleness of others whom we trusted, and whom we would have rather yielded to the embrace of death, believing them to be good and true, than to have learned of their faithlessness and unworthiness. When earthly friends prove false, and when

earthly hopes have perished in disappointments, then it is that we are drawn nearer the friend who has promised never to forget or forsake us. Upon Him we rely, knowing that He will ever give us comfort and consolation in all our troubles—and in one day—yes in one short moment of time he can gather us into his loving arms and bear us into His peaceful home. But if we have not been industrious there will be at the final day no time for preparation there, how much, Oh, how much would we give for only *one day*, but it will not be given, and those which we have idly squandered will be a bar between us and the celestial city. Oh! let us then be careful lest time spin out our thread of life ere we are aware, and the fabric be uneven and unfit for the master's use. Let us strive earnestly to so live that the termination of each day may bring us nearer home. We know that, as the day wanes and night gathers round us, we have one day less to battle with the world; one day less to withstand temptation, and one day less to spend on this side the great eternity. Our duties come one by one, and a time is given for their performance. Then why is it so difficult to perform them? Simply because we do not so heartily enter into the work, and because we place too small a value upon little things, thinking the non-performance of *one* duty but a trifle. But when day after day shall have passed, and when duty after duty shall have been left undone we see, alas, perhaps too late, that such a life is a miserable failure, and mem-

ory with bitter pangs, brings up the lost and gazes sorrowfully upon its scarred and blotted pages, which might have been fair and unblemished.

Dear reader, let us stand ever ready for our duties, ever looking for an opportunity to be useful to our fellow creatures, and to our Heavenly Father's cause. Let us journey onward and upward toward the haven of eternal rest, each day coming nearer and nearer until we are finally admitted into the golden city, the new Jerusalem.

EMMA COOK.

For the *ECHO*.

Out of the Depths.

Out of the depths, to Thee I'll raise
A song of gratitude and praise,
Thou hast been ever good to me,
And I must make return to Thee.

Out of the depths, I'll lift my soul
Nor let the waves of sin control—
Then shall my song accepted be,
Oh! condescending One, by Thee.

Out of the depths of earthly care
I'll look beyond, to mansions fair—
I'll let this hope inspire me through
And strengthen me thy will to do.

Out of the depths I'll wend my way,
Unto the realms of brightest day,
Where joy and song forever roll
And rapture thrills each happy soul.

Out of the depths I'll travel home,
The everlasting King says "come"
Where never ending bliss awaits
Within the city's pearly gates.

MRS. MARY BOULWARE.

Shirley, Ill., March, 1871.

For the *ECHO*.

Christian Literature.

How sweet and precious it is!
How it revives us when we are faint!
How it rests us when we are weary!
It causes us to read the Bible more
and love its precepts better. It
cheers and brightens many a lonely
hour, strengthens our faith and
brightens our hopes of heaven.—
'Tis the language of the soul, speak-
ing unto soul, the various members
of the family of God talking to and
communing with each other and
helping each other onward. In
prose, it sparkles as the diamond,
the gem and the stars, in poetry 'tis
as the bud and bloom of the beau-
tiful flower.

When in it we find that which
cheers the spirit, strengthens our
faith and hope, who can estimate its
value? As truth is sparkling and
beautiful and preferable to wrong,
so much more satisfying and beau-
tiful is the pure literature of truth
than the unreasonable and over-
wrought pictures of fiction.

Then, brethren and sisters, let's
find and read it, and love it, and
store it in the mind, buy it and
give it away, pass it around to
those who have it not, and encour-
age those to take it who can well
afford it, for it is one of the many
good ways in which money cannot
be better spent nor time more
profitably employed.

MRS. MARY BOULWARE.

Shirley, March, 1871.

Subscribe for the *ECHO*.

Christ's Plan for Christian Union.

The union of all God's children in one co-operative body, where they can work harmoniously together for the conversion of the world, is to-day a subject of prayer from thousands of pious hearts. Nor is it regarded so much now as an event to transpire in the far-off millennium, as a present means of hastening the dawn of the millennial day. The work of Christian union is already begun. Wherever men of different and opposing ecclesiastical organizations lay aside their party peculiarities and agree to worship God together in accordance with the plain teaching of the scriptures, there the work of Christian union has begun. This has been going on for nearly half a century, and still we are told that the thing is impracticable. Recently there has been a move that looks towards the union of Baptists and Disciples and the good work has actually begun in Ohio. In view of these facts and the general interest now manifest upon the subject of the union of Christians, we wish to contribute a few thoughts on the subject, with the earnest prayer that they may assist in advancing the great work. Our Savior not only prayed for the union of his disciples in all ages, but gave explicit instruction while on earth as to the manner in which that union was to be attained and maintained.

In the gospel as recorded by John, the Savior discourses thus to his disciples :

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.—John xj : 1-10.

From this scripture we learn the following truths :

1. Jesus Christ is the source of spiritual life. (See also John i : 4.
2. Union with him is essential to the enjoyment of that life.

As the branch severed from the parent stem withers and dies, so the soul separated from Jesus Christ, "the true vine," is "dead in trespasses and in sins" and bears no "fruit unto holiness."

3. That union is attained and maintained by obedience to Christ. "If ye keep my commandments ye shall abide in my love." (See 10th verse.) "Ye are my friends if ye do whatsoever I command you." (See 14th verse.)

4. Those who are thus united to

Christ by obedience to his word, are cleansed by him. "Now ye are clean through the word which I have spoken unto you." (3d verse.)

5. The relation between Christ and his disciples is similar to that existing between the vine and its branches. "I am the vine, ye are the branches." (5th verse.)

From this illustration, furnished by the Savior himself, we may learn some lessons of practical value to us in the work of Christian union.

All the branches of a vine, by virtue of receiving their nutriment from the same source, have the same mechanical structure, possess the same chemical properties and bear the same kind of fruit. Follows it not, then, that if all the disciples of Christ drew their religious instruction *exclusively* from the same source—Jesus Christ—they would all be alike religiously, and bear the same kind of fruit? Christ would have his disciples to be united with each other by being united to him. The union of Christians must result from their union with Christ. Any union out of Christ would not be *Christian* union. The union must take place in Christ to be a fulfillment of his prayer. Hence the union of the two branches of the Presbyterian church, though a favorable omen, is not Christian union, though there were doubtless some Christians in both parties. Christ never prayed for an aggregation of little sects to form one big sect, but for a real union of all true disciples growing out of their conformity to his will. A union of unbaptized people is a union out of Christ, on a human

foundation, and liable to be very short lived. When John Wesley penned the following worthy and noble sentiment, he did honor to his head and his heart. "Would to God," says he in his preface to his notes, "that all the party names and unscriptural phrases and forms, which have divided the Christian world were forgot; and that we might all agree to sit down together as humble, loving disciples, at the feet of our common Master, to hear his word, to imbibe his spirit, and to transcribe his life in our own."

John Wesley is dead, but that sentiment will never die. It has many more friends now than when it was penned by Wesley, notwithstanding the fact that those who now claim to be his followers, wear a "party name" and use "unscriptural phrases and forms, which have divided the Christian world."

When Wesley's wish is realized, Christian union will follow naturally and inevitably. The reason why Christians are so far apart, is because they are too far from Christ. The nearer we all come to Christ, the nearer together we will be. The more we imbibe the spirit of Christ, and the nearer we come to transcribing his teaching in our lives, the more like him we become; and the more we become like Christ the more we become like each other. The "wise men" from the east who visited the infant Jesus, may have *started* from places widely separated from each other, but by following the "star of Bethlehem," their way converged and they all came "where the young child was." So

would it be now with all the sundered and alienated family of God, if they would all follow closely the unerring guidance of "the bright and morning star." The only union of Christians that is desirable is to be sought for and attained by a strict conformity to the will of Christ. When it shall come to pass that all the people of God shall draw all their religious life from Christ, they will all be alike. One disciple will not be an Episcopalian, another a Presbyterian, another a Methodist, another a Baptist, and so on, having different creeds and different practices, but all will be *Christians* simply, with Christ's will for their rule of faith and practice. Christians do not differ in those things that they get from Christ, but in those things that Christ has said nothing about. So far as we have drawn our instruction from Christ we are alike. When we lay everything else aside but what we have received from Christ, we will have removed every obstacle to a permanent and happy union. Just as fast as the Baptist brethren get willing to throw away everything like a creed but the New Testament, and worship God according to its divine requirements, they and the Disciples can worship together and be "one" as Jesus prayed that they might.

The following correspondence between a Baptist and Christian congregation in Bellaire, Ohio, shows that the work has already commenced. Our brethren being the strongest and having a house of worship, introduced the correspondence as follows :

(LETTER.)

"Dear Brethren of the Baptist Church of Bellaire, O. :

"You are aware there is a movement on foot in this State looking to the immediate establishment of fraternal relations between the Baptists and the Disciples; and which, it is hoped, will eventuate in the union of the two bodies on the basis of the Word of God.

"In furtherance of this much desired object, and to promote kindly feeling between the two bodies who believe in the 'One Lord, one faith, and one baptism'—and in the fond hope that all who love God and obey his commandments may be 'one,' we hereby send to you fraternal Christian greeting, and invite you most cordially, when you have no services of your own, to come and worship with us.

"We also invite you, and through you, your pastor, to assemble in our house of worship at such times as it may suit your pleasure to do so; at which times we will be glad to have your pastor preach to the Baptists and Disciples thus assembled.

"Done by order of the church this 19th day of February, 1871."

The above letter, duly signed by the officers of the Christian church, was handed to our Baptist brethren, who in a few days submitted the following :

(REPLY.)

"The Baptist Church of Bellaire, O., to the Disciples' Church :

"DEAR BRETHREN:—Your very kind letter to us, signed by the pastor, elders and deacons of the Disciples' church of Bellaire, informing us of the act of your body, by which a cordial invitation is tendered to us as a church to unite with you in the hallowed exercises of public worship, is received.

"The movement in our State, to which you refer as looking to the establishment of fraternal relations between the Disciples and Baptists, we regard with sentiments of the most hearty sympathy.

"We have ever deplored the divided

state of the two bodies, and earnestly desire to see the day when we may be 'one.' We also believe, that as *divided* bodies we *must* become acquainted with each other, as acquaintance is essential to *Christian union*. Furthermore, we believe that the plan proposed in your letter to us to be the only plan upon which this acquaintance, friendship and union, can be accomplished. We would fear that a *direct* effort to unite the two bodies on a scriptural basis would prove a failure; but we cherish a strong hope that the method which you propose, if carefully managed, will, by the blessing of God, gradually lead to the most friendly feelings, *unity of faith*, and harmony of action. We therefore unite in the cordial acceptance of your kind and Christian invitation to unite with you in public worship; and we pray God to sanctify our efforts to our mutual good, and that we may soon be united in one, that we shall 'be one, even as Christ and the Father are one!'"

This letter was also signed by the pastor and officers of the Baptist church. Both letters breathe the spirit of the Master. There is no partisan bitterness in them. The following extract from a letter from Bro. Jesse H. Berry, the Christian preacher at Bellaire, published in the *Review*, from which the above correspondence is taken, will show the sequel. He says:

On Lord's day, February 26, the first "union meeting" of the two congregations took place. The meeting was held in our spacious church building; and although the day was stormy there was a fine audience assembled at the appointed hour. The above letters were read in the presence of the assembly. The 17th chapter of John was read, and an appropriate prayer was offered by the Baptist minister—Bro. Churchill—who preached to the assembled Baptists and Disciples. We all "broke the loaf" together.

Since then we meet together each Lord's day, worship the same God in the same way, and meet around the table of our common Lord. The indications are that the two bodies will never separate. A speedy and a lasting union will be formed, based on the Word of the living God. We will all worship God together, and *in accordance with the apostolic teaching*.

Since this move in Bellaire we have learned that a similar move has been inaugurated in Cambridge, O.,—the home of Bro. Churchill. Last Lord's day the little band of Disciples, with their preacher, in that place, were to meet our Baptist brethren in the Baptist meeting-house in Cambridge and worship together. May the work go on until all God's people stand together on the "one foundation," and be one in Christ Jesus the Lord.

To which every heart in union with Christ will respond AMEN! Bro. Berry and Bro. Churchill are now preaching alternately to the united congregations. A correspondent to the *Christian Standard* says: "We are learning to love each other very much. We look for a speedy and permanent union of the two bodies on the word of God. The worship is and will continue to be, in accord with apostolic teaching. We meet on the word of God, *and we meet as brethren.*"

Bro. Isaac Errett—editor of the *Christian Standard*—says, in reference to this movement: "We wish to say to our brethren everywhere, that this union movement in Ohio is a much deeper and broader one than has yet appeared on the surface. It is not without its difficulties; but by the grace of God we hope to overcome them. We earnestly request that daily prayer be offered to God in behalf of the

union of his people, and especially that the Head of the 'church may guide this important movement' to such an issue as may glorify his name." Let every Christian in the land heed this request, and pray earnestly for the mighty work of union to go on grandly until all the children of God be brought into the "one fold" and under the "one Shepherd."

Let us all cultivate the spirit of Christ, study his precious word, reduce it to practice in our lives, and thus be brought into sweet union and sympathy with him and with each other, and Christian union will be a glorious *fact*.

Partition walls will tumble down and the people of God will come together "as brethren" and extend to each other the hand of Christian fellowship. The heavenly mansions would echo with the songs of delighted angels, and the emancipated and united hosts of spiritual Israel, would send up a shout of joy that would strike terror to the hearts of Christ's enemies, the world over.

J. H. G.

The Hope of Heaven.

As not one ray of the hope of freedom could come to the children of Israel when toiling under the oppression of Egyptian bondage, till Moses, their great deliverer, made his appearance, upheld by the hand of the Almighty, to bid them seek a better country where bondage had no sway, so all the world bound down and deeply oppressed by the

bondage of sin, much more terrific than it was possible for that of Egypt to be, could have no hope of deliverance from its severity, nor receive one ray of light from a better country to bid them seek its blessedness and be free, till the name of Jesus began to float prophetically on every breeze among the camps of Israel's hosts.

The Almighty One through the mediation of Moses, brought the oppressed ones from oppression's iron heel, and bade them march forward to a happy land held in reservation for those of them who should faithfully hold out all along the ruggedness of the route. With Moses as their leader, they commenced their march. For years did they wander in the wilderness; oft did they murmur against God and complain to their leader; oft did they desire to turn from Jehovah and return to their bondage, thinking to find more happiness in serving the Egyptians than in serving the living God, their Creator, Preserver, and in whom alone could they have life and happiness. Thus they wandered on and on for years in that woeful wilderness, now cheered by the fond hope of reaching the "promised land," then drooping in doubt and uncertainty, wishing they had never made the once happy start. Finally a few, oh! very few! crossed the Jordan in safety, and gained the long promised land for an inheritance.

So, too, has Christ appeared to lead us in a way that leads to a better land than that of earthly Canaan. And having led us through the

Red Sea away from the bondage of sin, bids us pass onward through the wilderness of troubles and disappointments, keeping in the narrow path marked out by him, to a Canaan, far above all earthly powers, principalities and kingdoms, where he himself sitteth at the right hand of His Father and reigns supreme.

'Tis, then, the hope of attaining the spotless realms of that beautiful land that cheers the Christian on his lonely way. But alas! too often does doubt overtake us, and tottering with blind uncertainty, often do we desire to be placed again in our bondage, thinking more happiness is to be gained therein than in traveling in the footsteps of our Leader, who, himself has reached the happy Canaan and beckons us onward to be common partakers with him of its blessed delights.

Jesus has marked out the route for us, and all along on either side of it, has he put the inspired apostles as guide-posts for us, that we may not turn aside into some other way; and 'tis only when the Christian fails to look up and read from these sturdy guide-posts that he loses the narrow path, and, wandering here and there, soon finds himself in bondage again.

Brethren, let us look well to those holy men of old who have left for us such heavenly instructions, and pressing forward with our hopes ever illumined therewith, strive earnestly to enter the portals of the New Jerusalem. "Let us lay aside every weight, and the sin which doth so easily beset us, and let us

run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Then, holding out faithful, ere long the brightness of Canaan's fair shores will appear unto us, and from him who sits at the right hand of God, will proceed the welcome words to us, "Come thou in."

Cheer up, then, your down-cast spirits;
Bravely march for Canaan's shore;
Where is love and joy celestial
Brightly beaming evermore.

Cast the Christian's anchor bravely
Far beyond the shores of time;
And ere long 'twill safely land you
In a bright and heavenly clime.

BIBLICAL SOCIETY.

Abingdon College, Illinois.

Our New Minister,

AND WHAT HE ACCOMPLISHED.

BY S. J. CLARKE.

CHAPTER XI.

A year has elapsed since Mr. Sinclair assumed the pastorate of the Church of Christ in Melville, and a year of unexampled prosperity it has been. Called to the charge when the small congregation was almost ready to disband, he entered upon the work with a zeal that augured success from the start. Reasoning correctly that it was from the want of system that the congregation was in such bad condition, he

immediately commenced the work of reconstruction, and to-day no congregation can boast of a better state of affairs than his own. Every officer and every member understands perfectly his duty and none seems to shirk the responsibility.—The elders no more consider that it is their only duty to meet with the congregation upon the Lord's Day to break bread, and to meet with them on Wednesday evening to lead in prayers, but having their regular organization, their city and surrounding country divided into districts, they labor from house to house, and act as becometh good shepherds. The deacons, too, have found out that there is other work for them to do besides passing the emblems to the congregation, and they discharge faithfully the duties devolving upon them as financial officers. The individual members have discovered there is something for them to do, and they no more lament the want of talents to be used in the Lord's cause, but under the direction of an efficient eldership, and a wise pastor, they accomplish much.

The Society organized by the sisters has done noble work in the year past. A more social feeling exists among the members of the congregation, brought about in a great measure by the society; good homes, in Christian families, have also been found for the young sisters who were compelled to "work out;" the poor of the congregation have been bountifully provided for, besides much assistance rendered to others; quite a large amount of

money has been donated to the State and General Missionary Society; the house of worship has been newly carpeted and the seats cushioned; and about \$500 have been put out on interest. All this has been accomplished by a class who were heretofore considered no better than idlers in the Lord's vineyard.

The membership of the congregation has been increased almost four fold in the year, and every member is in good standing. No such thing is known in this congregation at present as an acknowledged member *not* in good standing.—If one were so unfortunate as to go back to the "weak and beggarly elements of the world," and would not repent after being reasoned with according to the Scripture, the fellowship of the congregation would be immediately withdrawn. But only one or two such cases have happened, as every precaution is taken to prevent it.

Is it any wonder the pastor of such a congregation is loved by all, and that all, without exception, have voted to retain his services for another year?

For the benefit of our lady readers we would state that a more than friendly feeling has existed for some time between Laura Brown and "our new minister," and rumor has it that in a short time the two will be made one, and we suppose it is true, as father Brown has seemed to be in an unusual friendly mood for some time past, though it may be for other reasons.

In bringing our story to a close,

we trust it may have exerted a good influence. If it has excited any to a more faithful discharge of their duty as professing Christians; if it has shown that, under efficient management, much can be accomplished by a congregation, our efforts have been rewarded.

what little he could to oppose the success of the apostolic gospel, but his unmeritorious efforts turned out rather to the advancement than hindrance of the truth.

His black-balling our brethren from the various prayer meetings—his pronouncing them a heterodox unconverted set of sinners—his calling to his aid "The Union," a political paper of the city, which published one-sided distorted notices to the prejudice of the meeting while it was progressing—his house-to-house misrepresentations of what our brethren believed and taught, and his opposition meeting, all resulted in more good to the cause we plead than injury, for which the good Lord and not the M. E. preacher has our unfeigned thanks.

Letter From Bro. Sherwood.

SYCAMORE, ILL., March 16, '71.

Brethren Reynolds & Garrison :

The meeting in Princeton of which I wrote before, has closed, resulting in a general revolution of public sentiment in favor of the church of Christ and the ancient gospel, and in the accession to the army of the faithful of forty-seven of the most reliable men and women.

Among those happy recruits in the army of the Lord, we count sixteen heads of families, whose houses have become houses of prayer, and whose hearts have become fit temples for habitation by the Holy Spirit.

The brethren consider it the best meeting they have had for many years, not only because they have received forty-seven of the most reliable and influential accessions to their number, but still more because of the very favorable and extensive outside influence which the meeting has exerted. The church now occupies a better position than ever before.

The pastor of the M. E. church in his misguided zeal and want of better knowledge and wisdom, did

There is joy in that city among those who love the Lord and the pure old-fashioned gospel.

Bro. G. W. Mapes is still the teaching Elder, and it would be difficult to find a better man for the place. He is justly enthroned in the hearts of the brotherhood of the whole county, and to him is due a large share of the credit for the happy results of the meeting just closed. Many others appeared to be on the eve of turning to the Lord, and I hope to hear of the Lord adding continually to the church those who desire to be saved.

I shall long remember with emotions of pleasure and gratitude my Christian associations with my dear brethren of Princeton.

Besides my gratitude to Bro. Dr. G. W. Taylor (a preacher of fair ability) and many others, I feel es-

pecially thankful to Bro. N. A. Bacon and his excellent Christian wife for furnishing me one of the best of homes in sickness and in health during the most of my stay in the city. May God bless them.

The liberality of the brethren (with few exceptions) is commendable. They think that the industrious laborer is worthy of his hire, and they know how to cheer up the heart and invigorate the powers of the moneyless, half-clad and hard-working laborer in the gospel field. The deacons paid me within twenty dollars of my wages, and what was lacking was made up by the private, and free-will, and unasked for, offerings of the more liberal hearted. And besides this the brethren, and chiefly the new converts, have my hearty thanks for the most welcome surprise they gave me in the shape of a new suit, which I am told by my friends make me look more like a "clergyman."

My wife is also very thankful to sister White, for a valuable shawl.

May my Heavenly Father bless such kind and disinterested benefactors a hundred fold in this life, and with "the fullness of joy" in the world to come. I know I can preach better and do more good with such tangible encouragement and by the help of the Lord I am resolved to make their liberality prove a blessing to others.

Beside this, I found our twenty brothers and sisters who had pledged each 25 cents per month, and our dozen others who pledged 10 cents per month for the Missionary cause

in this district for the ensuing year, and some of those paid part of their pledges down. This will give the contributors a revenue which (other things being equal) will make them rich in the day of eternity.

The church in Princeton is now prepared to enjoy their new, fine and very pleasant house of Worship, which cost them about \$11,000. They are encouraged with a good house, a good preacher, a good substantial membership, a good Sunday School, a good outside influence and a good hold on the attention and good wishes of the most influential elements of the city.

The Lord is with them constantly and they have the invincible power of the whole volume of truth on their side.

A little more activity in their social meetings, a little more lovely prudence in criticizing the weak, a little more care against offensive words, a little more punctuality in meeting pledges for pastoral labor that the preacher may feed and clothe his wife and children without going into debt, and just a little more harmony in a very few things and a little more grace in submitting to second choices in matters of expediency will give that church still more power for good in the world.

I became much attached to that already noble band of God's people, and it was hard indeed to give to them the farewell hand, which we had to do with many tears and vows by the help of the Lord to meet again, though it should not be till

we meet among the glorified in the presence of God our Father.

May God be merciful to us, and bring us to see that glad day, is the prayer of your brother and fellow laborer in the Kingdom of our Lord.

C. W. SHERWOOD.

Consciousness vs. Faith.

In the late articles from Bro. H. T. Anderson, touching the correspondence between the Baptists and ourselves, some of whose general features the editor of the *Standard* has justly called in question, there is a special feature which I think deserves more than a passing notice. I allude to Bro. Anderson's declaration concerning his "consciousness of sins forgiven." Here it seems to me the controversy between ourselves and the whole religious world is re-opened, and questions long regarded as settled, are again thrust upon us. True, I do not regard any question belonging to human agency, as so definitely settled, or so sacred, but that it may be re-opened. Yet there must be certain general principles agreed upon, even where human reason is the only guide, else it were impossible to form even a system of interpretation by which any two persons could agree to the same thing. I do not pretend to say that I fully understand Bro. Anderson when he says he is *conscious* that his sins are forgiven. I shall, therefore, discuss the subject more upon its general merits, than from

any particular view suggested by the declaration in question.

It is agreed on all hands that the study of one's self, of one's own mind ranks among the most difficult.

Things objectively considered may be readily comprehended, as being tangible to the outer world, and capable of test by the senses, as well as the reason. But when the mind turns within upon itself, it is far different; in such case the power to consider, observe, reflect and decide, becomes the very thing to be considered, reflected and decided upon. When an appeal is made to consciousness, we have certainly passed to the highest department of the self or ego. To say that I exist, that I am, is to pass at once beyond the province of sense and reason, to the simplest cognition—the assertion of being. There are no compound notions here, and consequently no processes by which the simple notion of self, or self assertion is reached. If there are no processes, then no faculties brought into requisition, and therefore nothing of the outer world is needed. This view of consciousness is purely subjective, and relates only to the assertion of self. But now it is agreed by many of the best among mental philosophers, that consciousness has to do also with compound notions as well as simple, and that it makes its direct appeal to the outer world, through sensation and perception. Thus if a man strike a solid object with his hand, he may be conscious not only of an effort to move the hand, of resistance to the hand, but

also of the object which resisted the motion. In all this there are three distinct acts of consciousness; the effort to move the hand, the resistance met, and the object resisting. But the first of the three is an act of the mind, an act of the will; the man wills to move his hand, and is conscious of that act of the will.

Thus consciousness may be a simple cognition, or a compound of will, sensation and perception. Whether consciousness is a distinct faculty of the mind, or cognate with some other does not concern us. Its true province and mode of action involve all the necessary elements of the question. How much now, and what part of our religion shall we assign to consciousness?

It may not be amiss before answering this question to inquire—though the query be old as time—what is religion? Of course I do not use the word religion in its popular sense, else I should despair at once of ever gaining an intelligible answer. Nor need I ask it simply from a divinely revealed point of view, for in that, that is in its claim, the world is generally well agreed. But philosophically considered, what is religion? It is a trite saying that proof and proposition must be homogeneous. So must we claim that as to the human mind on the one hand, and religion on the other, there must be a homogeneity in adaptation of principles, if not a likeness in kind. Religion as a philosophy must therefore have reference to the nature, wants, and capacity of its object. There can be no principle in religion but it

shall find some application to man; and there must be no want in man but it must supply; no capacity but it must adapt itself to it; and no part of the nature of man left free from some applied principle of religion. Thus it will come to pass, that sensation, perception, judgment, reason, consciousness, are all involved in the appropriation of religious principles. If a kind of equalization be drawn between these faculties on the one hand, and those religious principles on the other, it would at least be found that all and singular of the faculties not reached, would remain uninfluenced and unaffected by those principles. If, for example, it were possible for a man to have his understanding thoroughly illumined, and his conscience perfectly alive, yet his will unbent, upon the principle supposed, we might have a man two parts religious and one part rebellious. But we can conceive of no such thing. The subordination of the whole man is requisite before it can in any just sense be said he is a religious man.

This principle applied, is one of our cardinal pleas, and cannot be lost sight of without a total loss of all former ground gained. But its application is the very thing now under consideration. How much, and what of this belongs to my consciousness? Philosophically considered, I have already shown that consciousness is either the simple assertion of the ego, or is compounded of various cognitions. But these cognitions are objective as well as subjective. If the pardon of sins is a question to be referred to, and de-

cided by the consciousness, then all the outer forms of religion are of no avail; neither are those principles by which we are said to "walk by faith" of any avail, since that which can be reduced to consciousness is no longer a matter of either sense or faith.

But, again, in the facts of religion, or fundamental truths, the pardon of sin is not a thing done within the man, but is an official act of the Great High Priest, or specifically, an act of God done in the name and on behalf of that Priest. The act, therefore, takes place in the heavens, and not in the man. It is an act for the man, not in him. How, then, can a man be conscious of an act which is neither addressed to the simple notion of the ego, nor makes its appeal to the ego through either sensation or perception? Consciousness demands one or the other. That of which consciousness takes note, must either be of the direct and subjective character or must associate itself with the objective. Now that which is neither of these can never become an object or subject of consciousness. This, however, does not affect the truth of any given proposition. I have never visited a single land across the ocean. I cannot say, therefore, that I am conscious that any such land exists. I can say I *believe* such land exists, but I am not conscious of it, for the reason already assigned, that the existence spoken of has never become a mental operation, nor has it been submitted to any of the senses by which an immediate mental operation can be formed. Hence,

in the entire department before us, "we walk by faith and not by sight."

The old theories of religion have long enough held sway to the partial and, sometimes entire setting aside of the Word of God. And any attempt to revive those theories is, in my judgment, a backward movement towards the clouds of doubt, and the vague impression of "hoping we have a hope." Nor is this all. The appeal to the consciousness instead of faith is the fruitful source of the multiplied forms and divided condition of the religious world. When we call in question any of the religious theories of the day, the first answer with which we are greeted is an appeal to the "feelings." But this appeal to the feelings by the masses is only the grosser expression for what the learned call consciousness. Indeed it is only philosophically considered that there is any difference between the two as religiously used. What the masses take from general impressions, and thereby content themselves without further thought, the scholar reduces to its ultimate expression of consciousness. But while consciousness and faith do not stand as interchangeable terms, neither does the use of the one take the use of the other. I cannot be conscious that my sins are forgiven, for the reasons above given. But I can believe they are forgiven, and as belief is a mental operation, I can be conscious of that mental operation.

Just here the danger lies, and just here it seems to me Bro. An-

derson is moving backward. Our effort has been, and still is, to persuade the people to place unwavering faith in God and in his word; to believe what He says and obey what He commands; to make their direct appeal to the Word of God, and let their feelings be a resultant and not a cause. That they then can become conscious of their feelings—conscious of their faith—conscious of their joy, is not for a moment to be called in question. But, if those thus educated be inquired of why they are thus filled with joyful feelings, and are controlled by a living faith, their answer will be, first, an appeal to the Word of God which they have believed and obeyed, and second, to their joyful feelings as results of that faith and obedience, thus making God and His Word the cause and the proof, and their feelings, results, instead of appealing to feeling as cause and result.

Philosophy can be maintained upon philosophical principles; but a bible religion can only be maintained by the Bible. To that let us cling.

O. A. BURGESS.

Letter From Bro. Gray.

BOISE VALLEY, Idaho, March 9, '71.
Brethren Reynolds & Garrison:

We have at last been permitted to hear the Ancient Gospel preached in this remote region. Bro. R. Boli, of Walla Walla, W. T., made us a visit last fall, and on the second Lord's Day in Nov., preached the first sermon ever delivered by a

Christian minister in this Territory. On the following Saturday a congregation was organized, numbering nine, all of whom had been members. He remained with us three weeks, during which time our number increased to twenty-nine. Eleven were immersed. We organized by electing one Elder and two Deacons. Bro. T. H. Caloway was authorized to preach. Bro. Caloway, although a self educated man, is a very apt speaker. Our present number is thirty-three.

Brethren, "come over and help us." We greatly need a good minister to spend a few months in this Territory. Every week demonstrates the fact that no better field for labor in the gospel exists than here. The people are starving for the word of life. O, why are our brethren always in the rear? The Catholics have a fine edifice in every city in the Territory. The Episcopalians also are organized in all the towns. The Baptists have been in full blast for near two years. The Methodists have procured a preacher from the States, and are to organize in various places. Brethren, weeds are easier disposed of than tares. Oh, if we had Bro. Reynolds, or Bro. Craig, or Bro. Sweeney, or some of the old stand-bys of Illinois, to spend a few months with us, what glorious times we would have in the name of our blessed Savior! We have a liberal number of brethren and sisters in all the towns, and also in the country, but, alas, no one to organize them or preach to them. My opinion is, that aside from the vast amount of good that a minister

would accomplish by coming to see us, he would have no cause to regret his visit. Our people have very big hearts, and more, they have the precious metal. We have the best agricultural and mining country here that exists within the dominions of the United States. Our climate is unexcelled by any. I would like to give your readers an account minute, of this country, but lest I tax your columns too much I desist. But I will cheerfully answer any correspondence directed to me on that subject. My opinion is that any one that thinks of seeking a western home would do well to learn something of this country before going elsewhere.

Brethren remember us at the throne of Grace.

Yours in Christ,

SILAS S. GRAY.

Boise City, Idaho.

"Saved by Baptism."

Under the above heading there appears an editorial in the April No. of *Manford's Magazine* in which we are called upon to explain "how a person with any goodness in his heart can subscribe to such a monstrous faith," as ours is represented to be.

I will lay the entire article of the *Magazine* before our readers just to show how our real position is distorted, how grossly we are misrepresented by public men, before their hearers and readers, and to reply to several things in it:

SAVED BY BAPTISM.—We exchange with four Disciple papers—*The Christian, Echo, Record* and *Apostolic Times*—and the theme of them all is, that *immersion in water is a condition of salvation*. Their editors and correspondents continually dwell on that subject, and assert week after week, and month after month, that water immersion is essential to salvation. They seem to glory in this feature of their creed, and defy the world to prove they are wrong. We brought this subject up in our discussion with Elder Sweeney. We proved from his published productions, that this was the faith of his church. We challenged him to show it to be a wrong statement, if he could. He never attempted it. Now, behold the frightful result of this faith—the immersed will be saved with an everlasting salvation, the unimmersed will be damned with an everlasting damnation. A man may have all faith, and all love, but if he has not been immersed, hell is his doom, and devils will be his associates eternally. Is there anything in Paganism, or any other ism, that equals this in abomination? And yet good men and good women, believe this, and advocate it with all their might! Truly, man is a mystery, and this diabolical creed accepted, mystifies him more and more. If all the advocates of this faith were the worst of men in the world, we might understand how they could believe it.—But it is not so. Most of them are good people. But how a person with any goodness in his heart can subscribe to such a monstrous faith, is a profound mystery. Will the editors of the papers named above, explain this? If they will, we will gladly publish what they have to say.

I accept Mr. Manford's proposition to "explain," and hold him to his promise to publish what I have to say in his paper.¶

In the first place, Mr. Manford misrepresents us when he publishes to the world that we "assert week

after week, and month after month that water immersion is essential to salvation."

With Mr. M's. use of the word salvation his statement is positively untrue. Salvation with him is happiness in the eternal world. Hence he represents our position as excluding all persons not immersed in water from the golden city and consigning them to the society of devils in hell forever.

He makes *no* distinction between the remission of a man's personal sins that precede his baptism and the eternal abode in heaven.

These two things with us are distinct, one taking place in time, on earth, the other in eternity, in heaven. With Mr. Manford these two things are one.

Hence, whenever he speaks or writes about our position on baptism, he does us gross injustice. Mr. M. is old enough and has had opportunities enough to know better.

Mr. Manford is inexcusably ignorant if he does not know that instead of teaching that "the unimmersed will be damned with an everlasting damnation," and that a "man may have all faith, and all love, but if he has not been immersed, hell is his doom, and devils will be his associates eternally," we simply teach that baptism is *one* of the conditions Christ has imposed upon the sinner to be complied with in order to the forgiveness of his individual, personal sins.

Mr. M. knows that we do not think that Enoch, Abraham, Moses, and Elijah were immersed, and he knows that we do not expect to see

them excluded from heaven. He knows very well that we do not baptize infants nor idiots, and that, notwithstanding that, we expect to see them redeemed from mortality and enjoying the glories of the heavenly Canaan. How can he, then, reconcile it to his conscience to try to involve us in the absurd notion that all unimmersed persons "will be damned with an everlasting damnation?"

I think I can state what we do believe and teach much more correctly than I have ever seen it done by Mr. M's. pen.

We teach:

1. That all sinners, in order to the remission of their sins, must believe—have faith—in Jesus Christ.

Proof:

Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.—Heb. xi 6.

2. That sinners must repent—must forsake their sins.

Proof:

And the times of this ignorance God winked at, but now commandeth all men everywhere to repent.—Acts xvii-30.

3. The believing penitent (but none other) must be baptized—immersed in water, into the name of the Father and of the Son and of the Holy Spirit.

Proof:

Go ye therefore and teach all nations, baptizing them (the taught. J. C. R.) in the name of the Father and of the Son and of the Holy Spirit.—Math xxviii-19.

4. That when the believing peni-

ment is baptized he receives the remission of his past sins and the gift of the Holy Spirit.

Proof:

And he said unto them, 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.

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.—Acts ii: 38.

The like figure whereunto baptism doth also, now save us.—1 Pet. iii: 21.

In these scriptures we have faith, repentance and baptism commanded, and to those obeying, remission of sins and the Holy Spirit promised.

But no man in our ranks is silly enough to think that such persons are going to heaven on their baptism only, or even on their faith, repentance and baptism without a godly life.

To attain to heaven there must be a continuance in well doing. The babes in Christ must feed upon "the sincere milk of the word," and "grow thereby." They must exhibit the Spirit of the Master in their daily walk and conversation.

We do not exalt baptism above any other of the requirements of the gospel.

Let Mr. Manford come out and scoff and jeer at faith or repentance or prayer or any other of the requirements of the great King, as he and some others do at Christian baptism, and he will find us saying and doing as much for that as we now do for baptism. So long as Mr. M.

and others keep up the war against the Lord and his ordinance, so long will we continue, "week after week and month after month," to rebuild the walls of Jerusalem as fast as they tear them down.

In the apostolic age baptism was as universally enjoined as faith and repentance, and as uniformly commanded as the remission of past sins and the gift of the Holy Spirit were promised; no more, no less.

In the light of the Scriptures quoted, I appeal to Mr. Manford's candor to show wherein the "abomination" consists, which he so insolently charges upon us.

If ours is indeed "such a monstrous faith" as he would make his readers believe, then the faith of the apostles and primitive Christians was just "such a monstrous faith." If the "result" of our position on baptism is so "frightful" as Mr. M. seems to think, then the faith of the entire religious world on faith and repentance is equally "frightful."

J. C. R.

Sunday School Report.

Report of the Christian Sabbath School at Snachawine, Ill., for the Year ending December, 31st, '70.

No. of scholars 27—16 males and 11 females.

Bible class has 9 members.

Officers 4, teachers 4—44 in all. 9 Sabbaths, school was omitted.

45 cases of attendance through the month of February, the highest during the year.

Total No. of attendance for the year 905.

Average of attendance 19½.

No. of chapters in the Bible read by the school during the year, 13,373. (Each scholar reports what he reads weekly.)

Class A (Bible class) read 8360. Class C 2345. Class B 1224. Mrs. Reed read 3491 chapters, the greatest number. Mrs. Hitchcock 3443, the second greatest, and Orin Winship 457 the third highest.

Total No. of verses committed, 4458.

Class E committed 1495, the greatest number. Class C 976, the second highest. Class B 408, the third highest. Linzy McFawn committed 520, the highest number. Jessie Powers 436, the second highest, and Sarah Dodd 391, the third highest number.

The school is doing well and improving in every respect.

M. A. HITCHCOCK, Sec.

The above report would have appeared sooner, but somehow was mislaid. I would also suggest to the Superintendent and teachers of this and all other schools, to discontinue the use of the word Sabbath. The Jews observe the Sabbath, but Christians do not. Better say Sunday school than Sabbath school.

J. C. R.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not."

The 5th Missionary District.

Bro. Reynolds:

You have doubtless learned ere this, that I have removed from Wapella to Charleston, and am now laboring for and with the church in this latter place. We have here, as you are aware, a good and thriving congregation of Disciples, and I am thankful that I can say that we are having large and well behaved audiences, an excellent Sunday School and well attended prayer meetings. But I sat down to write you concerning the 5th Missionary District, its work and condition.

We had in our employ as Corresponding Secretary, Bro. Chas. Rowe of Minonk, as reported to you before, who labored for the Board four months, according to contract, and then renewed his service with the congregation at Minonk, where he will spend all his time for the year, beginning April 1st; he will, however, until further notice, continue nominally Corresponding Secretary, that the brethren may know where and to whom to send their contributions for the Missionary work.

Whilst it is needless that I say to you, Bro. Rowe is an able preacher of the pure gospel of Christ, it is not amiss that I shall state in view of this fact, that as was anticipated, he has done good service for the Master's cause, during the time spent in the employ of the district.

When last I heard from him he had preached at Chenoa, Rutland, Forest, Fairbury, Farmer's City,

Clinton, Goose Creek, Saybrook and Maroa, having held lengthy meetings in five of those places, and delivered from one to five discourses at each of the other points—had been in the field eighty-eight days—had added sixty-one to the church—received in cash \$359 00, and pledges amount not remembered.

Not the least important feature in his work is his success at Maroa.

The church at this place had degenerated—to put it mildly, in consequence of trouble not necessary to be named, which was most happily adjusted, officers chosen and the church placed in working order, to the glory of God.

An effort was then made to clear the new and beautiful house of worship, belonging to this church, of debts in amount to about (\$1000) one thousand dollars, and to raise funds enough to complete the house, as it is not quite finished.

In this Bro. Rowe was eminently successful, and the church blessed with the privilege of going on to complete and beautify the chapel.

There are in this church at Maroa some of the choice spirits of the earth, and no reason exists why it should not become one of the best in the State.

A good preacher will receive an abundant support if located with the brethren at Maroa, and accomplish a good work, Bro. Rowe thinks.

If nought else had been accomplished by our evangelist during his four months than the work at Maroa, as reported to me, it would of itself have been a triumphant and a glorious result of his labors.

For all the good that is being done, and the rapid diffusion of our pure and holy religion, the spirituality and increasing piety of the brotherhood, let us “thank God and take courage.”

I am satisfied that whatever may be said of the Disciples of Christ in the 5th district as to their spiritual condition, it can be said of a truth that they are numerically and financially weaker than in any district in the State in the aggregate, as well as in proportion to extent of territory. There are but three or four churches in the district, so far as known to me, which support preachers at home, and these contribute about one-half of the entire amount given for missions, the rest of the churches having monthly, semi-monthly or occasional preaching, and contributing all told, but little more than the few having each a located preacher.

I have long since come to the conclusion that when anything has been so faithfully tried as has keeping up a church without preaching, and proved so completely a failure, it is time to decide that it is not the Lord's plan, for it never fails.

It is proper to say that having moved into the 2nd district I have resigned my position as a member and President of the Board in the 5th.

Yours for the gospel,

J. C. TULLY.

REMEMBER our excellent list of premiums offered in the Jan. No. It is not too late yet to work for them.

Mr. Shannon's Reply.

Mr. Garrison, in his comment on the fourth proposition as he has them arranged, says I give a law definition to the words testify and testimony, thus insinuating that there were other definitions to these words, and that I did not use them with their appropriate definitions. In reply I would say this is all bare assertion on his part without one syllable of proof. Yet he admits, so far as human testimony is concerned, it is very true that it relates to past events. Well, on this point I wish to say in addition to what I have said before, that our knowledge and belief of all the facts upon which are based the Jewish and Christian religions are dependent upon human testimony.—Why do we believe that a destroying angel passed through Egypt, destroying the first born? Human beings said so. Now, in proof of the position taken, I wish to present four rules, known as Leslie's Rules and used by all Biblical scholars. You may find them on page 175 of Campbell's debate with Owen, on the evidences of Christianity, also on page 117 of Watson's Theological Institutes. The rules are:

First, That the matter of fact be such as that men's outward senses—the eyes and ears—may be judges of it.

Second, That it be done publicly in the face of the world.

Third, That not only public monuments be kept up in memory of it,

but some outward action be performed.

Fourth, That such monuments and such actions and observances be instituted and do commence from the time that the matter of fact was done.

These are the rules used by A. Campbell and Watson to prove the facts of antiquity upon which is based the religion of the Bible.—These rules of themselves are proof that they are the criteria of human testimony. The point to be considered in this connection is the Divinity of the Bible; that is the question in dispute, hence divine testimony is of no value; first establish the divine character of the Bible, which, in the nature of things must be done by human testimony. Let Mr. Garrison present a single quotation from either Campbell or Watson showing that they use divine testimony to prove the divinity of the Christian Religion and I will be indebted to him.

The next point I wish to notice is the flourish he makes over the two quotations where the word testify occurs in relation to the future. He speaks of those as though an abundance of such quotations might be made. Let me say, sir, those are the only two instances in the bible, and Mr. Garrison knows it, he has exhausted the book. But let us examine this quotation in Peter right carefully. We find that the sufferings of Christ and the glory that should follow, the prophets have inquired and searched diligently after. This quotation first states that it was prophesied of the grace

that would come unto you. In the second place the word testify is used to express the very same idea that is expressed by the word prophecy; then in the next verse the word "revealed" is used conveying the idea of the glory that would follow, by saying that the gospel should be preached "with the Holy Ghost sent down from heaven." Thus showing that the word testify is used in the sense of prophecy, foretelling beforehand the sufferings of Christ and the glory that should follow.—The references point to David, Isaiah and Daniel where they prophesied of the sufferings of Christ and the glory that should follow, and Christ says in Luke 24th chapter commencing at 25th verse, "then he said unto them, O, fools and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things and to enter his glory? and beginning with Moses and all the prophets, he expounded unto them in all the scriptures, the things concerning himself." The arguments here will apply also to the quotation from John v-39.

In conclusion would remark that it is the peculiar province of prophets to prophecy of future events, while it was the duty of the apostles to testify to facts seen and heard, and hence Mr. Campbell very appropriately calls the first four books of the New Testament the testimony of Matthew, the testimony of Mark, the testimony of Luke and of John, simply because they testify to facts.

I wish to call attention briefly to Mr. Garrison's comment in second

proposition, a part of which I will quote: "So when the will—the commander in chief of all the forces of man's being, directs the mind into a candid and thorough examination of the testimony, accepting every item of it at its worth, faith is the legitimate result, unless the testimony be insufficient." The last five words please notice: "Unless the testimony be insufficient," thus showing that the character of faith is caused and measured by testimony, —therefore involuntary. He starts out in this quotation as though the will did it all, but in his last clause comes over to my side.

And thus his Pegassian pen overleaps its destined bounds, and strikes a fatal blow at his Master's cause.

REMARKS.

We welcome Mr. Shannon to our columns again this month in the above rejoinder, but regret exceedingly that his zeal for an unscriptural position has led him to reject Peter and Jesus Christ as witnesses on the point of difference between us, embraced in his fourth proposition. That he has done this, in the foregoing article, will be evident to every unprejudiced mind that examines it. He says my remark, intimating that there are other definitions to the words testify and testimony than that he gave, or that they relate to future events, "is all bare assertion, without one syllable of proof." Now, I thought I was offering "proof" to support this assertion when I quoted Peter, saying, "Of which salvation the prophets have inquired and search-

ed diligently, who prophesied of the grace that should come unto you; searching what or what manner of time the Spirit of Christ which was in them did signify, *when it testified beforehand* the sufferings of Christ and the glory that should follow."—1st Pet. i-10, 11. I supposed I was furnishing a few syllables of proof to clothe my assertion when I summoned the Savior's words: "Search the scriptures: for in them ye think ye have eternal life, and they are they which testify of me." John v-39.

Yet friend S. says gravely, we have not furnished a "syllable of proof" that the words testify and testimony ever refer to the future. Since there can be no denying that both Peter and Christ as quoted do use the word testify in reference to the future, it follows that he does not regard their testimony as "proof," else he could not say that we had furnished none. On what ground, pray, are such witnesses impeached? I had supposed that such was the strength of their testimony that a positive declaration from either in reference to any given proposition would be an end of argument. In proof of the fact that Mr. Shannon as well as myself, understands the word in these quotations to refer to future events, I need but cite his own words: "The next point I wish to notice," says he, "is the flourish he makes over the two quotations in which the word testify occurs *in relation to the future.*" Italics mine. Jesus the Christ and Peter, then, according to my friend's admission, used the word testify "in

relation to the future." But that is exactly what he is criticizing me and others for doing!

In his first article, on page 120, he says: "The next point I wish to consider is a false position taken by the advocates of faith based upon testimony, namely, they place a false definition to the word testimony; they apply it to future events the same as to the past, thus stating that prophecy and revelation are testimony." Now, in the foregoing article he wishes to notice "two quotations in which the word testify occurs in relation to the future!" In other words he wishes to "consider a false position" taken by Christ and Peter in using the word testify in "relation to the future!" The man who would attempt a criticism on the diction of the Holy Spirit must certainly be a lineal descendant of the youth who once undertook the job of dipping the ocean dry with an oyster shell. Mr. Shannon would never have attempted such a thing had he not been driven to it by the unreasonable demands of an unscriptural theory.

In his first article, in the quotation already made, he criticises the "advocates of faith based on testimony" for "stating that prophecy and revelation are testimony." In his last article in his comments on the quotation from Peter, he says: "This quotation first states that it was prophesied of the grace that should come unto you. In the second place the word 'testify' is used to express the very same idea that is expressed by the word prophecy. Then in the next verse the word

'revealed' is used to convey the idea of the glory that should follow by saying that the gospel should be preached with the Holy Ghost sent down from heaven, *thus showing that the word testify is used in the sense of prophecy.*" But, my dear sir, that is just what you have been contending against. Since you now admit all that I have claimed, namely, that inspired men sometimes use the word testify when they refer to evidence concerning future events given by prophets, we may let that point rest. Faith in future events, then, is *not* without testimony. But Mr. Campbell, we are told, very appropriately calls the first four books of the New Testament, "the testimony of Matthew," "the testimony of Mark," etc. Very true. So David "very appropriately" calls the whole revelation of God "the testimony of the Lord." See 19th Psalm.

There was one error in Mr. Shannon's first article which I thought was so palpable that it needed no refutation and hence did not notice it. He reasserts the position in his last article and argues it. I will, therefore, invite the attention of our readers to it. In his first article he says: "All the testimony establishing the fact that Jesus was a divine being, that he performed miracles, was crucified, buried, arose from the dead and ascended to heaven, is simply human testimony, given by individual men, mere human beings, such as John the Baptist and the apostles." In the foregoing article he reiterates the sentiment, in language substantially the same.

Christ himself testified concerning his character and mission. Is his testimony human or divine? Certainly friend S. is not going into Unitarianism? But saying nothing of that, I ask, in all candor, if the testimony of prophets and apostles concerning Christ was "purely human testimony?" The merest tyro in logic understands that a proposition and its proof must be homogeneous.

While an ordinary proposition may be supported by ordinary testimony, a supernatural proposition demands supernatural testimony. That Jesus of Nazareth was a "divine being"—the Son of God—is evidently a supernatural proposition. If therefore, there is no testimony to prove it, but what is "purely human," it is still unproven for want of adequate testimony.

The apostles were strictly forbidden to commence the work of testifying concerning Christ, until they were qualified so to do.

"Tarry ye at Jerusalem until ye be endued with power from on high"—was the definite instruction of the Savior.

True enough, they were eye witnesses of the facts to which they testified, and took cognizance of them by means of their senses. The testimony concerning Christ is not without human instrumentality. In the prophets and apostles the *spirit* was testifying. They gave their testimony "not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth."

Under the inspiration and unerring guidance of this Spirit they

recorded the miracles and words of Jesus. How came we in possession of that matchless discourse of the Savior on the mount, and his intercessory prayer recorded in the 17th chapter of John? Can we suppose that the apostles with their unaided powers retained them in their minds? Impossible. Can we suppose that Matthew, who more fully records the discourse, and John, who gives us the prayer, were phonographic reporters and wrote them down? Hardly supposable. Must we be in doubt then as to whether we have a true record of what the Savior said and did while on the earth? There is no help for it, it the testimony of the apostles is "purely human." But it is not. The Spirit brought all things to their remembrance and illuminated, their human understanding with divine wisdom. If the testimony concerning the Messiahship of Jesus be called human because spoken and written by human beings, it would be an easy matter to prove the whole Bible to be a purely human production, as it was all written by men—"mere human beings." Let Mr. Shannon ponder well the tendency of this position.

His quotation from my comments on his first article, concerning the agency of the will in the matter of faith, was not intended to show that he will did it all, as he seems to think. It was written to show that the will had some province in the domain of faith, and that was, to weigh carefully and candidly the testimony and accept its legitimate bearings, and that without such a will-

ingness faith was impossible. Hence infidelity results not from a want of testimony, (as it must if faith was involuntary) but from the want of a *will* to examine that testimony. In the former case *God* would be to blame, in the latter the crime of infidelity rests on *infidels*.

In conclusion permit us to say that we are not without hope that Mr. Shannon will discover the untenableness of his positions and abandon them. His head and heart are worthy of a better cause.

J. H. G.

— • —
For the GOSPEL ECHO.

Memories.

When morning lifts her dewey lids from slumber,
She maketh melody her messenger—
Quick pulses leap, and peans without number,
And bliss and beauty to welcome her.

And when the wind touches with viewless finger
The light leaved kingdom, and cloudy fir—
Uncounted music breathings in them linger,
As ready stems with soft responses stir.

So when within an unfrequented chamber
We treasure herbs of grace, and scented bloom;
What perfumes richer than musk or amber
Embalm lost hours in that enchanted room.

Even such a fragrant crypt these leaves resemble—
Sweet with the names beloved in former years;

Even as a wind-swept harp, the heart-strings tremble
Beneath their burden both of joy and tears.

Delight to trace upon these pleasant pages
The thoughts of matrons fair, and honored men,
My youth's companions grown to bards and sages;
Tears, for the hours that cannot come again.

For happy were those new-built halls of learning—
That ardent souls believed the certain road
To Fame's bright temple far beyond us burning,
Whose radiance on its votaries overflowed.

And they were dear with whom we walked together
As guides and comrades up the difficult hill;
Oh well ye know, without a question, whether
As time wears on, ye shall grow dearer still.

Many aside in verdant meadows going,
Clasped hands that they shall hold eternally—
Some with the heat of noontide on them glowing,
Sought the calm shade of life's celestial tree.

Dear band that fond remembrance makes immortal—
Guardians and sharers of that golden spring—
Whose light reflected on life's western portal,
Might half dispel the shade of Azrael's wing.

I know my path from yours is henceforth parted—
My lips can never learn your shibboleth;

Yet yours be all the comfort, noble hearted,
Wherewith our God has chosen comforteth.

I make your names an amulet and token,
And weave your memories in a choral braid;
A stronger bond than time has ever broken—
A tablet not eternity shall fade.

Ye marching in a fair, firm phalanx serried—
Defiance to the hosts of error fling;
I watch alone, where precious seed lies buried—
Its long delayed, but sure awakening.

Yet oftentimes amidst my journey's winding,
I see you moving, a bright, enrolled throng—
As balm shall be the drops my vision blinding,
My pulse shall bound, my lips break forth in song.

BEATRICE.

*Rev. C. W. Miller, A. M.,
Answered.*

I suppose the gentleman whose name stands at the head of this paper to be a Kentucky Methodist Minister of some notoriety, who not long since was engaged in an oral discussion with brother J. S. Sweeney. I think he has also been engaged in debate with some other of our brethren.

But his desire to propagate the dogmas of his church not having yet been fully satiated, he takes up his pen and enters the field controversial in the public prints.

He has written fourteen articles

for the "St. Louis Christian Advocate," a large and ably conducted Methodist Weekly. The theme on which those articles were written is the much debated action of baptism, or "mode of baptism," as the "Orthodox" express it.

A brother in another State cut the fourteenth and last of this series of papers out of the "Advocate" of March 15, 1871, and sent it to me with a request that I reply to it in the Echo, saying that Mr. Miller is esteemed quite an oracle in that region, and that many there think that no man dare call in question anything that he says.

The paper is too long to insert entire in the Echo, but Mr. Miller sums up and numbers in consecutive order eleven distinct things, which he claims that he has fully established.

Of course the marrow and fatness of the whole series of fourteen can be gathered from this summing up, which we insert entire. To this and to our replies we ask the reader's attention:

"We have reached a point at which we propose to close this series of letters. Looking back over the field we have traversed, we find the following positions taken, and we think established by proofs that defy cavil:

(1.) That the proper source of appeal to determine the Biblical sense of *baptizo* is the Hebrew of the Old Testament, and not classic Greek, which was unknown to the inspired writers of the Bible.

(2.) Appealing to this source, we see that *tohal*, the Hebrew word

for baptize, has for its fundamental signification, to sprinkle.

(3.) This act we have seen to be abundantly set forth by uninspired Hebrew literature, by definitions of the best lexicographers, e. g., Buxtorf, Furst, etc.; and also by the use of that word in the Bible.

(4.) That to translate this word, whose primary meaning is affusion, *baptizo* was introduced into the Bible about 280 years before Christ, in the Septuagint translation; and that the correctness of this was recognized by the Savior and the apostles, in that they read and quoted constantly from that translation.

(5.) That *bapto* and *baptizo* have for their prevailing meaning, in their nonritualistic use in the Bible, affusion.

(6.) That the Lexicons, with perfect unanimity, define *bapto* and *baptizo* by sprinkle, or pour, or their equivalents.

(7.) That the instances of baptism in the New Testament are described in such language, were performed at such places, and under such circumstances as to exclude the idea of immersion.

(8.) That by the baptism of the Holy Spirit, which is everywhere declared to be by affusion, inspiration itself fixes the Biblical sense of *baptizo*, inasmuch as it frequently names water baptism and Holy Spirit baptism in the same sentence and in intimate connection; and inasmuch as it describes both by the same word, *Baptizo*, and then announces that the baptism by the Holy Spirit was by affusion.

(9.) That the *Peshito* version of the Bible, a translation into the Syriac, a language spoken by the Savior—a translation made early in the second century, if not earlier, and made by disciples of the apostles, translates *baptizo* by *amad*, which means to stand, primarily, and was applied to express baptism because the candidate stood up while he received the ordinance.

(10.) That distinguished Baptists acknowledge that immerse can not translate *baptizo*; and that an attempt to force immerse into the Bible resulted in the horrible mutilation of the Scriptures, as in the case of A. Campbell's translation of 1828, and of the Baptist revision movement of a later date.

(11.) Finally, we have seen that immersion first came into the Church as *trine* or threefold immersion; that it was attended by nakedness of the candidate, superstitious practices, &c.; and that the one immersion of the Campbellites and Baptists was originated by the Arian heretic, Eunomius, in 375, and revived by the lawless Anabaptists of Germany in the beginning of the sixteenth century.

Reader, we have but one remark to add: These *facts* confront the exclusive immersion, without which Baptists pronounce us out of the Church of God, and Campbellites exclude us from the salvation of the cross.

Cynthiana, Feb. 1, 1871.

The learned gentleman seems to think that his positions and proofs "defy cavil." Perhaps they do.—

But if he means to hurl defiance at counter argument and counter proof I want to know of him and of the editor of the "Advocate" if they dare permit the Methodist masses to see and read a reply to his famous fourteen?

This man puts on lofty airs and makes a great parade of his learning. He talks about Hebrew and Greek and the "*peshito* version," *baptizo* and *tabal* in a Methodist paper read by the masses of the M. E. Church who are never to see a reply. He may well breathe defiance to "cavil" when he knows that his brethren will not be allowed to look at him even if some bold "Campbellite" or Baptist should strip the "*Lion skin*" from him.

I have not room in this article to make anything like a full reply, but if Mr. Miller and the publisher of the paper in which his fourteen were published will consent to publish a full and thorough review of them, I will undertake to sift them and show that he is wrong in every one of those "positions" that he thinks so invincible as to "defy cavil."

I have sometimes written things I thought strong enough to defy refutation, but I have always been simple enough to suppose that men could "cavil" about anything whether they could refute it or not.

But let us look briefly at his positions. They are so arranged as to depend on one another. Everything is dependent upon his first position. If that fails, everything dependent upon it falls to the ground.

(1.) That "the proper source of ap-

peal to determine the Biblical sense of *baptizo* is the Hebrew of the Old Testament."

In all candor I feel compelled to characterize this cardinal position, "chief corner stone" of Mr. Miller's series of fourteen as ridiculously unscholarly.

Reader, what think you of a man who sports Rev. at one end of his name and A. M. at the other, trying to define a word in one language by an appeal to an entirely different one? Would a man whose head was clear, whose heart was honest, and whose education was respectable go to the French language to learn the meaning of an English word? No. Every body would say no! Every body would say go to English writers to learn the meaning of English words, to French writers to learn the meaning of French words and to German writers to learn the meaning of German words.

People of common sense would say that the man who did as supposed was either no scholar and consequently knew not how to proceed or that his judgment was blinded or that he purposely intended to darken counsel, to hide the real meaning of the word. I will not say which of the three explanations apply to Mr. Miller, but I do say, and "defy" refutation, that his course is the exact parallel of the one supposed.

He proposes to learn the meaning of a Greek word not by an appeal to Greek writers, but by an appeal to Hebrew writers.

He appeals to writers who never

spoke Greek and who never wrote Greek, to define *baptizo*, a Greek word. Do Methodist preachers and editors rely on the ignorance of the rank and file of their church to be satisfied by such an absurdity? Do they consider the laity so completely priestridden that their consciences can be quieted by such an opiate? *Baptizo* as a Biblical word occurs nowhere outside of the New Testament. Yet Mr. Miller undertakes to define this word by an appeal to Old Testament writers. He knows that centuries intervene between the last Old Testament writer and those of the New Testament. He knows that, during this long interim the Hebrew had ceased to be a language of the people. He knows that the Jews in Jerusalem and Judea in the apostolic age spoke the Greek and not Hebrew, and that the New Testament was written in Greek.

Yet he attempts to teach the meaning of a Greek word that the Savior and primitive preachers and writers often used by referring to the old Hebrew writers, the last of whom was dead hundreds of years before Jesus was cradled in the manger. If Mr. Miller or any body else wants to determine "the Biblical sense" of *baptizo* or any other Greek word let him appeal to the Biblical writers who use the word, but not to those who never used any Greek word.

Now, reader, let us appeal to the New Testament writers and see their use of *bapto* and *baptizo*. I propose thus to show its meaning to be immerse or its equivalent. This

done refutes Mr. Miller's (1), (2), (3), (4), (5), and (7).

And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.—Luke xvi-24.

Here dip is *bapses* the third person singular, first aorist tense subjunctive mood of *bapto*. Here is *bapto* in its "non-ritualistic use" where sprinkle is out of the question. Just think of Lazarus, in the mind of "the rich man" in torment, coming to him on an errand of mercy, stopping to *sprinkle* "the tip of his finger" to "cool" the "tongue" of the man writhing in the flames of *tartaros!* He would not delay to perform more than the one act of dipping before administering relief. There is no affusion in *bapses* here.

Sprinkle "the tip of his finger" needs only to be repeated to be refuted.

Jesus answered, He it is to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot the son of Simon.—John xiii-26.

Here dipped is *bapto* again. Affusion finds no footing here. I insert the words of the great and good Dr. Barnes, a Presbyterian commentator, on this verse:

The word translated *sop* means a morsel, a piece of bread, or any thing else eaten, as much as we are accustomed to take at a mouthful. Jesus was about to dip it in the sauce which was used at the passover. The word dip, in the original is that from which is derived the word baptize. It means, here, that Jesus would dip it into the sauce as we do a piece of bread.—Notes on Gospels, Vol. II, page 282

This is perfectly crushing to Mr. Miller's position. Dr. Barnes is vastly higher in Pedobaptist ranks than Mr. Miller. Yet with all his learning combined with his eminent piety he finds *dip* not sprinkle in *bapto*. He does pretend to torture the plain meaning of the passage into the support of a partisan theory.

Next let us examine *baptizo*, the word always used to express the Savior's command, be baptized:

"Were baptized of him in Jordan"—Math. iii-6

This is the first occurrence of the word. Sprinkle makes nonsense here. Try it. They, the people, were sprinkled in Jordan. This is nonsense. Were immersed in Jordan makes good sense. If the word sprinkle be used the meaning would be ridiculous. I can conceive of sprinkling sand, ashes or dust into water, but not men and women.—Let us analyze the sentence. There are three things to consider in this sentence, subject, predicate and adjuncts. The people of Jerusalem and "the region round about Jordan" are the subject of the sentence. "Were baptized," a verb in the passive voice, is the predicate. There are two phrase adjuncts, of him, and in Jordan. Whatever the act was John did it, and to the people. It was done *in Jordan*. If the divine historian had said *en ludati*, Mr. Miller would doubtless change the translation to *with water*, but he said *en to Jordanee*, in the Jordan. He will not and can not say they were sprinkled with the Jordan without making himself ridiculous.

If Christ and the apostles had intended to command sprinkling or pouring, they would have used a word that means it. Such a word was at their command and they often used it, but never once to express the ordinance of Christian baptism.

Baptizo means sprinkle, is of frequent occurrence, is uniformly rendered sprinkle, but is never once applied to the ordinance of baptism.

The same is true of all words in Greek meaning to pour. While used by the inspired writers they are never once applied to baptism.

And as they went on their way they came unto a certain water; and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the spirit of the Lord caught away Philip; so that the eunuch saw him no more; and he went on his way rejoicing.

Acts viii. 26-39.

Whatever the act expressed by *baptizo* is, to perform it, it was necessary for both the administrator and the candidate to go down into the water and after it was done they both came up out of the water. The act was done in the water. If sprinkling was the thing done, why go down (*eis*, to hudson) into the water?

If they had not been in the water why does the writer say they came up (*ek tou hudson*) out of the water?

The use of the word *baptizo* by the classic Greeks and by the Bible writers shows its meaning to be immerse or its equivalent.

The Lexicons all confirm this.—Mr. Miller to the contrary notwithstanding.

If *baptizo* means sprinkle, Paul would not call it a burial. John would not go into the Jordan to perform it. Philip would not take the Eunuch down into the water to perform it.

Mr. Miller's plan of excluding the classic Greeks from the field of combat on the meaning of this word may do for those who wish to conceal the true meaning of the term. But he can never succeed in that way.

The classics must and will be heard.

But, for want of space, I must take leave of Mr. Miller and his series of fourteen until the next No. of the Echo. I propose to pay further attention to him then.

J. C. R.

A Supposed Contradiction.

PLYMOUTH, Mo., March 20, '71.

DEAR BRO.:—You will remember that you made the remark in a discourse at Springfield, Mo., that there was not a church existing at the beginning of the present reformatory movement, but what had departed more or less from the teachings of Christ and his apostles. Do you not recollect that when Christ was conversing with Peter he said, "Upon

this rock I will build my church, and the gates of hell shall not prevail against it." Now according to your theory the "gates of hell" did "prevail against it" for several hundred years. Will you please harmonize the above scripture with your statement through the *Echo*, and oblige your brother,

JOSEPH GARRISON.

The writer of the above is a brother of mine according to the flesh, and I verily believe also a brother in the royal family of our heavenly Father. He is still, what I once was, a member of the Baptist church.

I never expect to see the day when I shall regret having exchanged the name Baptist for the name Christian, and the Philadelphia confession of faith for the New Testament.

But to attend to his request,

I own the remark attributed to me above, and now write it in a book where it may be read after the writer has passed from earth to the spirit-land.

I repeat then, that prior to the inauguration of the present movement to restore Primitive Christianity, there was not in existence a religious organization having the name, creed and government of the Primitive church. Not one of them occupied a foundation on which the union of all God's children could be effected, because they required men to believe things in order to membership in their bodies, that persons may not believe and still be good Christians. As long as any religious body has conditions of

membership that are not conditions of becoming a Christian, it will be impossible for all Christians to belong to that body. But beyond all reasonable controversy, it is wrong and exceedingly sinful for a body of Christians to occupy a position that prevents other Christians from being united with them, and working with them for the conversion of the world. But this was and is the exact position of all the sectarian parties in the world. But does it follow that if there were no organization at that time, and had been none for several centuries but what had departed more or less from the truth, therefore the "gates of hell" had prevailed against the church of Christ? I think not. The difficulty arises from an erroneous idea as to what the church of Christ is. It consists not in a compilation of metaphysical doctrines and logical niceties, nor of ponderous ecclesiastical machinery, but is composed of redeemed men and women "who have washed their robes and made them white in the blood of the Lamb."

The earth has been blessed with some of these noble spirits all along through the darkness of the great apostasy. They have never ceased to exist. They have been the salt of the earth in the midst of its moral pollutions. They have loved Jesus and kept his sayings as best they could. These were the church of God, and hence "the gates of hell" have never prevailed against it. Organizations have changed, become corrupt, and, in many instances have passed away; but the church of the Redeemer has with-

stood the tempests of persecution through all the ages of her varied history. It is founded on a rock—the “rock of ages.” But while this cannot be denied, it is equally true that the organization and government of congregations in the days of the apostles were soon changed, and growing more and more corrupt under the control of ambitious men culminated in that colossal structure of human folly and wickedness, the church of Rome.

The reformation led by Luther and his co-laborers was an effort to unchain the Bible and put it in the hands of the people, that they might worship God according to its teaching. This movement was a long step in the right direction, but it fell short of primitive ground.

The present movement is an effort to get back to ground occupied by the primitive church prior to the Roman apostasy.

We claim to have formed our congregations after the divine model, having its name, its organs, its creed and its government.

The solution of the supposed difficulty is that good Christians may live in bad organizations when there is no good one. Such was the case for centuries. It is not the case now.

Let people be careful not to plead the example of their fathers and grand-fathers in living in corrupt and unscriptural organizations. What they may have done *innocently*, for want of opportunity and information, would be a grievous sin to the people of this generation, who live in an age highly-favored of God, an age when the tribes of

spiritual Israel, so long held captive, are forsaking the dominion of Babylon and returning to Jerusalem to rebuild its long-neglected walls.

Many of our fathers lived in spiritual Babylon only because they could not escape. But those who remain there to-day, with their eyes open to God's providential dealing with his church to effect its return, do so only because they love Babylon more than Jerusalem. “Come out of her my people and be ye separate,” is God's imperative command to his people who are still lingering within the enchanted borders of mystic Babylon. “He that hath ears to hear let him hear.”

J. H. G.

The Mysterious Woman.

Governor Briggs, of Massachusetts, in a speech at Albany, many years ago, related the following thrilling incident:

At a certain town meeting in Pennsylvania, the question came up whether any persons should be licensed to sell rum. The clergyman, the deacon, and physician, strange as it may now appear, all favored it. One man only spoke against it, because of the mischief it did. The question was about to be put, when all at once there arose from one corner of the room, a miserable female. She was thinly clad, and her appearance indicated the utmost wretchedness, and that her mortal career was almost closed. After a moment of silence, and all eyes being fixed upon her, she stretched her attenuated body to its utmost height, and then threw her long arms to their greatest length, and raising her voice to a shrill pitch, she called to all to look upon her.

"Yes!" she said, "look upon me, and *thou* hear me. All that the last speaker has said relative to temperate drinking, as being the father of drunkenness, is true. All practice, all experience, declare its truth. All drinking of alcoholic poison, as a beverage in health, is *excess*. Look upon me. You all know me or once did. You all know I was once the mistress of the best farm in the town. You all know, too, I had one of the best—the most devoted of husbands. You all know I had fine, noble-hearted, industrious boys. *Where are they now? Doctor, where are they now?* You all know. You all know they lie in a row, side by side, in yonder churchyard: all—every one of them *ill*—the *Drunkard's* price! They were all taught to believe that temperate drinking was safe,—excess alone ought to be avoided; and they never acknowledged excess. They quoted you, and you, and you," pointing with her shred of a finger to the *Priest, Deacon, and Doctor*, "as authority. They thought themselves safe under such teachers. But I saw the gradual change coming over my family and prospects, with dismay and horror; I felt we were all to be overwhelmed in one common ruin—I tried to ward off the blow. I tried to break the spell, the delusive spell—in which the idea of the benefits of temperate drinking had involved my husband and sons. I begged, I prayed; but the odds were against me. The *Minister* said the poison that was destroying my husband and boys was a good creature of God; the *Deacon* (*who sits under the pulpit there, and took our Farm to pay his Rum Bills*), sold them the poison; the *Doctor* said that a little was good, and excess ought to be avoided. My poor husband, and my dear boys fell into the snare, and they could not escape, and, one after another, was conveyed to the sorrowful grave of the drunkard. Now look at me again. You probably see me for the last time—my sand has almost run—I have dragged my exhausted frame from my present home—*your poor house*—to warn you all—to warn you, *Deacon*—to

warn you, *false teacher of God's word!*" and with her arms high flung, and her tall form stretched to its utmost, and her voice raised to an unearthly pitch—she exclaimed:

"I shall soon stand before the judgment Seat of God—I shall meet you there you *false guides*, and be a witness against you all!"

The miserable female vanished—a dead silence pervaded the assembly—the *Priest, Deacon, and Physician* hung their heads—and when the president of the meeting put the question:

"*Shall any License be granted for the sale of Spirituous Liquors? The response was unanimous—"No!"—Christian Examiner.*

Who of our readers will say "Yes?" God forbid that one of them should ever say or vote "Yes," in answer to the question: "Shall any license be granted for the sale of spirituous liquors?" I want to record my answer to that question by writing an emphatic "NO!" While reason is enthroned that answer shall never be changed. God being my helper, no heart-broken widows and ragged orphans of miserable drunkards shall ever confront me in judgment and say to me, "You voted to legalize, protect and make respectable the nefarious practice of dram-selling which ruined our husbands and fathers, soul and body, and brought poverty and misery and untold anguish upon us." If it be a necessity that some crime be legalized in order to produce a revenue to build sidewalks in our towns and cities, for society's sake, let not one that stands so near the *head* of the catalogue of crimes be selected. Let one be chosen that is not so awful in its consequences

both in time and eternity, as that of making drunkards out of respectable men, sorrow-stricken widows out of happy wives, and starving orphans out of happy children.

Readers, when you go to the polls to vote "license or no license," remember the vision and speech of "the mysterious woman," and vote "NO LICENSE!" J. H. G.

MINIER, April 19th, 1871.

Brethren Reynolds & Garrison:

Inclosed please find three dollars which will more than pay the indebtedness of my little boy.

Please consider us a life subscriber, especially since you have so nobly taken up the cause of Temperance. As you truly say we would not tolerate a brother who sells ardent spirits any more than a drunkard. Still the consciences of our brethren must be awakened to the fact that to cast a freeman's vote for any political organization, party or sect in politics, that keeps position, or desires to gain position by catering to the manufacturing, sale or use of this soul and body-destroying practice, is a sin of the deepest dye.

Christian men ought not to mock Heaven any longer with prayers for the establishment of peace on earth and good will among men, and then vote for, or with any political sect or party, that *will not or dare not* rebuke this deepest of crimes. Go on, then, my dear brethren; I assure you we need your castigations. O! for another Luther to lash this miserable, time-serving Christianity, as

he once did the sale of indulgences, and papal enormities.

I could name men in the ranks, and standing of the churches, and in high official and civic positions, who are less excusable than Tetzal.

I have blushed to see my own brethren, some of them elders and preachers, who have not moral courage to face this monster, intemperance, against the political parties. But I must stop. I ran into the house from pruning my orchard to send you your dues, and to say, God bless you!

Yours in the Lord,
GEO. W. MINIER.

Missionary Meeting in Northern Illinois.

The Annual Missionary Meeting in District No. 6 of Illinois, will convene in the Christian Chapel on Indiana avenue and 25th street in Chicago, on Wednesday, May 31st, 1871.

Reduced fare will be secured as far as possible on all the Rail Roads leading into the city, and an extra good meeting is expected.

The meeting will be held where Bro. O. A. Burgess preaches the gospel, and besides him, we hope to meet a goodly number of our preaching brethren both from inside and outside of our district.

The business part of the meeting will probably close on Friday evening, but we hope that as many as can, will come prepared to remain

and enjoy the meeting over Lord's Day.

It is especially requested that the brethren and sisters, old and young, rich and poor, from every part of the district, will be present at this meeting, and a cordial invitation is extended to all the brethren from without the district.

It is also earnestly requested that churches and brethren will take up as liberal collections as they can previous to the meeting for the spread of the gospel in this part of the State, and bring or send them, and let us encourage one another to do what we can now and at this meeting to give the cause we plead a good start for the coming year.

We must make a sacrifice if we would be worthy of our Master and would save our race.

All money sent to M. N. Lord, our Treasurer, 96 Washington street, Chicago, or to me at Sycamore, DeKalb Co., Ill., will be properly acknowledged and judiciously appropriated.

Come up brethren, a host of you, and let us have a soul-cheering session before the Lord.

C. W. SHERWOOD,
Cor. Secretary.

Family Circle.

THE BOTTLE OF OIL.

Once upon a time there lived an old gentleman in a large house. He had servants and everything he wanted, yet he was not happy, and when things did not go as he wished, he was cross. At last his servants left him. Quite out of temper, he went to a neighbor with the story of his distresses.

"It seems to me," said the neighbor, "it would be well for you to oil yourself a little."

"To oil myself?"

"Yes, and I will explain. Sometime ago, one of the doors in my house creaked. Nobody therefore liked to go in or out by it. One day I oiled its hinges, and it has been constantly used by everybody since."

"Then you think I am like your creaking door," cried the old gentleman. "How do you want me to oil myself?"

"That's an easy matter," said the neighbor. "Go home and engage a servant, and when he does right, praise him. If, on the contrary, he does something amiss, do not be cross; oil your voice and words with the oil of love."

The old gentleman went home, and no harsh or ugly word was found in his house afterward. Every family should have a bottle of this precious oil, for every family is liable to a creaking hinge in the shape of a fretful disposition, a cross temper, a harsh tone, or a fault-finding spirit.—*Child's Paper.*

Not Work.

THE comparative exemplariness of those who enjoy less means, and make less profession of religion will justly condemn those, who, with greater advantages and more pretensions to piety, dishonor, by their unfaithfulness, the holy name whereby they are called.

"It is not work that kills men; it is worry. Work is healthy. You can hardly put more on a man than he can bear. Worry is rust upon the blade. It is not the revolution that destroys the machinery, but the friction. Fear secretes acid, but love and truth are sweet juices.

"We know a man with a patient, good Christian wife, and we never heard him speak a kind, pleasant word to her, and doubt if he ever did in the half century they have lived together. He is always in a fret. Everything goes wrong. You would think he was made of cross grained timber, and had always been trying to get a cross cut saw. He is eternally cross, and thinks that his wife and children, hired hands, and all the domestic animals, have entered into a combination to worry him to death. He is not only rusty, but fairly crusted over with it. Friction has literally worn him out, and he will soon worry himself to death. Of course, he has never worked to any advantage to himself or anybody else. With him everything goes wrong. He superstitiously believes it is because the 'devil has a spite against him,' when in truth, it is nothing but his own fretfulness."—*Henry Ward Beecher.*

Asking Father.

A gentleman of fine social qualities, always ready to make liberal provision for the gratification of his children, a man of science, and a moralist of the strictest school, was skeptical in regard to prayer, thinking it superfluous to ask God for what nature had already furnished ready to hand. His eldest son became a disciple of Christ. The father, while recognizing the happy change in the spirit and deportment of the youth, still harped upon his old objection to prayer as unphilosophical and unnecessary.

"I remember," said the son, "that I once made free use of your pictures, specimens, and instruments for the entertainment of my friends. When you came home, you said to me, 'All I have belongs to my children, and I have provided it on purpose for them; still I think it would be respectful always to ask your father before taking anything.' And so," added the son, "although God

provides everything for me, I think it respectful to ask Him and thank Him, for what I use."

The skeptic was silenced; and he has since admitted that he has never been able to invent an answer to this simple, personal argument for prayer.

Always Tell the Truth.

Harry Seymore was the only child of a widow, who lived in the city; he did all in his power to help his mother.

One day, when Harry was running home, a dog flew at him. Without a moment's thought, he threw a stone at him, which missed the canine, and broke the window of a dry goods store.

The proprietor rushed out and demanded who broke the glass. A boy who had seen Harry throw the stone, said: "Never mind, I will tell him that the boy ran away."

"Did you do it?" said the gentleman to Harry.

"No, he did not," said the boy.

But Harry's conscience began to work, and he determined to tell the truth; so he walked up to the gentleman, and told him how it had happened. The owner was so pleased with this frank confession that he engaged Harry as an errand boy. He rose, step by step, until he is now one of the firm. His motto is, "Always tell the truth."—*Child's World.*

How to Keep out of Trouble.

"Robert," said a gay young gentleman, "I can't tell how it is, but you always seem happy. You never get into scrapes as I do; how is it, Robert?"

Robert was a poor, but pious man. He had few earthly comforts, and although he had to brave the cold wintry weather in gathering a few sticks to make his fire, yet with his faithful little dog at his

side, and Christ in his heart, he always seemed contented and happy.

"Well, young master," replied Robert, "I'll tell you how it is that I have managed to keep out of scrapes, as you call them. I have endeavored to mind this good rule, Never to go anywhere, and never do anything, if I could not first kneel down and ask God's blessing upon it.—*Child's World.*

The Work Done Inside.

One of my friends is a very earnest, shrewd man, who seems always to know how to do the best thing at the right time. One day he was passing a gin-shop in Manchester, England, when he saw a drunken man lying on the ground. The poor fellow had evidently been turned out of doors when all his money was gone. In a moment my friend hastened across the street, and, entering a grocer's shop, addressing the master, said:

"Will you oblige me with the largest sheet of paper you have?"

"What for, my friend? What's the matter?"

"Oh! you shall see in a minute or two. Please let it be the very largest sheet you have."

The sheet of paper was soon procured.

"Now will you lend me a piece of chalk?" said my friend.

"Why, what are you going to do?"

"You shall see presently."

He then quickly printed, in large letters: SPECIMEN OF THE WORK DONE INSIDE.

He then fastened the paper over the drunken man, and retired a short distance. In a few moments, several passers-by stopped and read aloud: "Specimen of the work done inside."

In a very short time a crowd assembled, and the publican, hearing the noise and laughter outside, came out to see what it was all about. He eagerly bent down

and read the inscription on the paper, and then demanded in an angry voice: "Who did that?"

"Which?" asked my friend, who now joined the crowd. "If you mean what is on the paper, I did that: but if you mean the man, you did that! This morning when he arose, he was sober; when he walked down this street, on his way to work, he was sober; when he went into your gin-shop he was sober, and now he is what you made him. Is he not a true specimen of the work done inside?"—*Band of Hope Review.*

Proud of His Mother.

It was a cold night in winter. The wind blew, and the snow was whirled furiously about, seeking to hide itself beneath cloaks and hoods; in the very hair of those who were out. A distinguished lecturer was to speak, and notwithstanding the storm, the villagers very generally ventured forth to hear him.

William Amnesly, buttoned up to his chin in his thick overcoat, accompanied his mother. It was difficult to walk through the fallen snow against the piercing wind, and William said to his mother:

"Couldn't you walk easier if you took my arm?"

"Perhaps I could," his mother replied, as she put her arm through his, and drew up as close as possible to him.

Together they breasted the storm, the mother and the boy, who had once been carried in her arms, but who had now grown up so tall that she could lean on his. They had not walked very far before he said:

"I am proud to-night, mother."

"Proud that you can take care of me?" she said to him with a heart gushin with tenderness.

"This is the first time you have leaned upon me," said the happy boy.

There will be few hours in that child's life of more exalted pleasure than he enjoyed that evening, even if he should live to old age, and should, in his manhood, lovingly provide for her who, in his helpless infancy, watched over him.

Wasted Hours.

One hour a day is three hundred and sixty-five hours a year, which, reckoning ten hours as a day's work, amounts to thirty-six days. That is to say, by saving one hour each day, we can save thirty-six full working days in a year's time. Again, three hundred and sixty-five hours are equal to seventy-three days, of five hours each, and it has been computed that two hundred such days closely devoted to reading are sufficient to make an individual of ordinary intelligence thoroughly conversant with English literature. That is to say, by reading one hour each day, we can become at the end of three years, well-read individuals. These striking estimates should be forced home particularly on the attention of those who daily waste an hour or more in bed during the winter mornings; who lie half sleeping, half waking, waiting for somebody to strike a light and kindle the fires; who, instead of resolutely springing from their couches and applying themselves to some kind of labor, indolently wait upon the movements of the domestics. This habit, so tempting and tenacious, once fixed, costs an individual very many of the most precious hours of his life.

The above suggestions are worthy of the consideration of those who complain as a justification for ignorance, that they have no time to read; that there is never a moment to spare for books. How many wasted moments could such persons count up every night before retiring! Those who spend their evenings at the corner grocery or tavern; who exchange stories by the hour with convivial com-

panions; who tarry long over dinners; who devote night after night to theaters and other places of amusement, which are neither instructive nor elevating; who sit round the fire hour after hour, gossiping about neighbors, magnifying their faults and belittling their virtues; who devote the hours of car or boat passage to and from business, to small talk or the reading of unimportant dissipating details, personal controversies, scandals and revelations with which daily papers are too often padded; who promenade the avenues in fine linen, to see and to be seen; who squander the summer months at watering places and other fashionable resorts—should, one and all, count up their misspent hours for one week, if they would realize how large a portion of their lives absolutely goes to waste.

Whoever makes it a point to improve every moment of time is certain to achieve success in this world, no matter what his vocation or opportunities. Whoever aims to become informed can do so by giving to books the moments which are commonly frittered away. Merchant, mechanic, farmer or tradesman, it matters not what his vocation may be, he can secure enough moments each day to make him familiar with the best authors. *Hearth and Home.*

Putting Children to Sleep.

Mrs. Stowe, in *Hearth and Home*, says: "The direction about putting a child away alone to sleep, without rocking or soothing, is a good one only for robust and healthy children. For the delicate nervous kind I have spoken of, it is cruel and it is dangerous. We know one authentic instance of a mother who was trained to believe it her duty to put her infant to bed in a lonely chamber and leave it. Not daring to trust herself in the ordeal, she put on her bonnet and

positively forbidding the servants to go near the child, went out for a walk.—When she returned the child was still, and had been so for some time. She went up to examine. The child had struggled violently, thrown itself over on its face, a pillow had fallen over it, and it was dead from suffocation.

"Nervous children suffer untold agonies from fear, when put to bed alone.—No tongue can tell the horrors of a lonesome room to such children. A little, delicate boy, whom his parents were drilling to sleep alone, used to cry violently every night, and his father would come in and whip him. He mistook the pertinacity for obstinacy, and thought it his duty to conquer the child's will. One night he said: "Why do you always scream so when you know you shall be punished?" "Oh, father, father!" said the little fellow, "I don't mind your whipping me, if you only stay with me." The father's eyes were opened from that moment. He saw that a human being cannot be governed by dead rules, like a plant or an animal."—*Hess Magazine.*

neatly finished, and made such changes internally as would adapt the house to New Testament worship. They deserve much credit for energetically pushing forward their improvements until they have a neat and commodious house of worship. We had four additions during our stay—two from the Baptists, two by confession and baptism. Since that time Brethren Dr. Younkin and Prof. Linn, of Abingdon, have visited them, having three more additions—one from the Baptists, two by confession and baptism.

Bro. J. W. Butler, President of Abingdon College, visited the congregation on Lord's Day after the meeting closed. He heard the Presbyterian minister's effort on the "mode of baptism" and replied to him with telling effect.

May the Lord bless the brethren and sisters and keep them faithful, for they have a great work to do in Knoxville. J. H. G.

Church News.

KNOXVILLE.

On Saturday evening before the first Lord's Day in April I visited the young congregation at Knoxville and preached for them Saturday evening, Lord's Day at 10½ A. M. and at night. I was delighted to find the brethren and sisters prospering and giving evidence of spiritual growth. They had made some important improvements in the house since we closed the meeting. They put in a baptistery and built two dressing rooms attached

FOOTVILLE, Rock Co., Wis.,)
April 18, '71.)

Brethren Reynolds & Garrison:

Since I last reported progress to you, we have received eight accessions by confession, at this place, and the good cause is still onward and promising of future victories for our Lord and Master. It is cheering to our hearts to hear of the glorious success of the ancient gospel everywhere it is proclaimed.

To the Lord be all the praise.

C. W. SHERWOOD.

GENTRYVILLE, Gentry Co., Mo. 7
April 10, '71.

Bro. Reynolds :

Dear Sir:—I reached home the day after leaving Macomb, found my family well. Had meeting Saturday night, Sunday and Sunday night. Six were added to the congregation, five by confession, one by restoration.

Yours in hope,
J. H. COFFEY.

Broth. Reynolds & Garrison :

During my stay at Blandinsville 6 were added to the congregation— one by letter and five by confession and baptism.

J. H. COFFEY.

Into the Name.

I pen a few lines upon the idea of being baptized *into* the name of the Lord, in reply to the following letter :

SUMMER, ILL., March 15th, 1871.

Brethren Reynolds & Garrison :

I wish to ask a question through the Echo. Some of our preaching brethren (I do not know whether all or not) in administering the ordinance of baptism say, "by the authority of Jesus Christ I baptize you *into* the name of the Father, Son, and Holy Spirit." Now, why do they use the word *into*?

Our Savior says, "Go ye therefore and teach all nations, baptizing them *in*" (not *into*) "the name of the Father and of the Son and of the Holy Ghost" or Holy Spirit, which is the same.

Then why use the term *into*? They surely do not mean the same. Paul says, "as many of you as have been baptized

into Christ have put on Christ" but not into the name &c.

Now is it correct to say *into* or not?

If the Bible does not teach it we ought not.

Please publish and answer for information.

Yours in Christ,

AN INQUIRER.

My answer is: That it is right to say *into* the name in administering the ordinance of Christian baptism.

My reason for so answering is: That the Lord commands it.

The Greek in Math. xxviii: 19, is *eis* into, not *en* in.

When Paul says "as many of you as have been baptized into Christ have put on Christ," he uses *eis* into.

Being baptized "*into* Christ" is being baptized *into* the name. It is all done at the same time.

Inquirer's trouble comes from the defective rendering of Math. xxviii: 19, in the common version. A translation strictly correct makes it perfectly clear.

J. C. R.

Editor's Table.

HOW MUCH DO I OWE?

Look at the printed label on the outside of the Echo bearing your name and you can soon tell. If "Jan. '72" is appended to your name, you owe nothing. If any month in the year "'71" is attached, whenever that month comes you will owe us whatever it requires to

complete your subscription to the end of this year.

Our bills are all made to the end of the year 1871. The date following your name is the time to which you have paid, or if you have paid nothing, the time you commenced. The month printed on the label is the first one not paid for. Including it, count the months to the end of the year and multiply the number of months by $16\frac{2}{3}$ and the question, "What do I owe?" is answered.

PREMIUM AWARDED

Bro. A. J. Shulse, of Kansas, Ill., having sent us four new names and eight dollars, is entitled to premium number I, offered in Jan. No.—"a neatly bound volume of the Gospel Echo for 1868." Who else wants that prize? Send on the names and money.

PERSONAL.

Clark Braden's address will be Pawnee City, Nebraska, instead of Gilman, Ill.

LIBERAL INDUCEMENTS!

To any new subscriber who sends us two dollars and commences his subscription with the Jan. No. of present volume, *we will send the entire volume of the Echo for 1868.* This is a rare opportunity to pro-

cure much good reading at small cost. Read this to your neighbor who does not take the Echo.

BRO. BURGESS' ARTICLE

I wish to call the attention of our readers to the article in this No. of the Echo, headed "Consciousness vs. Faith," written by brother O. A. Burgess. I think it a most excellent document for the times, and worthy to be read and re-read. Brother B. is a close thinker, and writes a fine article for logical minds. We shall be much pleased to hear from O. A. B. often. J. C. R.

THE CHRISTIAN HYMNAL.

We have received a copy of this long-expected and greatly needed musical work. After an examination of the character and quality of the book, we are not sorry that its publication has been delayed, since the thoroughness of the work and its complete adaptation to the wants of the brotherhood would not perhaps, have been attained in less time.

The book was arranged by a Committee of Harmonists and Musical Authors, under the direction of the Christian Hymn Book Committee. It is said to contain a larger variety of metrical music than any other work now published. The hymns are, with but few exceptions, selected from the Christian Hymn-Book, and are set to choice and appropriate music. The hymns in the Hymn-Book, not found in this work, are indexed in a separate list, to refer to pages on which suitable tunes may be found, so that every one of the 1224 hymns in the Christian Hymn-Book

is provided with a suitable tune. This renders the work simply indispensable as a companion of the Christian Hymn-Book. Several of the best hymns it contains have been worthless to the congregations for want of tunes. They can now be brought into service.

We feel like congratulating the committee for the success of their undertaking and the brotherhood in having a musical work of such high merit.

It contains 340 pages, is in convenient size and form, elegantly bound in cloth with vermilion edges, and is furnished at the exceedingly low price of \$1.00.—It is published by Bosworth, Chase & Hall, No. 172 West Fourth St., Cin.

THOSE BILLS.

The bills we sent out last month are producing the results we expected. Many are responding promptly and nobly. A few have just discovered since their bills reached them that they do not wish the *ECHO*, and have promptly ordered it discontinued. As much as to say: "I will have nothing to do with a paper that has to be paid for." They might have been life-subscribers if we had never billed them. Some of these do not even pay up the back-score. They send no money, not even a cheap "thank you;" but with the greatest display of affronted dignity order their *Echos* stopped *instantly*. If the bills served no other purpose than to designate such subscribers, we are richly paid for our labor and expense. We drop them without one pang of regret.

As careful as we were to avoid mistakes, some few, as might have been expected, were made. These we correct as fast as we are informed of them. Some of the brethren in their notifications are a little more acrid than the necessity of the case demands, and say some very unlovely things. Keep cool brethren, we will make it all right. If you knew the numerous vexations we have to endure,

the ungrateful letters we receive, you would not further tax our patience and good humor by such unkind words.

But we have much more reason to be thankful to the great mass of our subscribers for dues promptly remitted and many words of good cheer.

Thank you brethren. Keep up the responses.

SPARKLING JEWELS

This is the expressive title of a recent musical work by Bro. Knowles Shaw, author of "Shining Pearls," a work which met with very great acceptance. "Sparkling Jewels" is a choice selection of Sunday School music and will no doubt vie with its predecessor in popular favor. It contains some excellent melodies for the children.

See advertisement in another place.

I challenge any man who understands the nature of ardent spirits, and yet for the sake of gain continues to be in the traffic, to show that he is not involved in the guilt of murder.—*Dr. Lyman Beecher.*

MISSIONARY MONEY RECEIVED.

Grassy Ridge Cong.....	\$15 00
West Point Cong.....	3 50
Mound Cong.....	2 10
Macomb S. S.....	5 00
	<hr/>
	\$25 60

MARRIED.

In the city of Springfield, Ill., on the evening of April 5th, by Eld. G. W. Raney, Eld. F. M. Jacobs to Miss Sallie J. England.

G. W. R.

April 12, 1871.

THE GOSPEL ECHO

VOL. IX.

JUNE, 1871.

NO. 6.

To the Disciples of Christ in Northern Illinois.

—
"Preach The Word." — PAUL.

Dear Brethren :

Will you listen while I preach one short sermon on a subject in which you are especially interested.

First. The moral world is lying in ruin, and death hangs like a dark pall over our race.

The low practice and dominion of sin have reduced the human family to wretchedness, despair and perdition.

Men are groaning for deliverance, but they neither know where to find it, nor how to get it.

They cannot save themselves independently, and if they are saved at all, it must be done by the power of God.

Second.—*"The Gospel of Christ is the power of God unto salvation to every one that believes."*—Rom. 1:16.

God has made a deposit of his power in the gospel; but this power cannot reach us unless it is believed, for "he that believeth not is condemned already." "He that believeth not shall be condemned."

Conclusion:—Our unhappy race cannot be saved without two things—one of these is the gospel. This

comes from God, outside of man, for man. The other is faith in Christ. This must be in man, and is for man. The history of salvation has two chapters. The first is divine, exhibiting Divinity as the author of salvation by the gospel, and the second is human, and exhibiting humanity as the receiver and co-worker with God in effecting the salvation of man.

So, after all the wisdom and goodness of God, the gospel is a failure and man is not saved unless man shall believe the gospel.

Third. "But how can they believe on him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"—Rom. x-13, 15.

The word of the Lord being perfectly reliable, we may with confidence receive as terrible truths the following chain of propositions:

1. He that *calleth not* on the name of the Lord is *not saved*,—is under condemnation.

2. He that *believeth not* the gospel is *not saved*,—is under condemnation.

3. He that *heareth not* the gospel is *not saved*, but is under condemnation.

4. He that *preacheth not* the gos-

pel is *not* saved, but is under condemnation. This applies to those who can preach it.

5. He that *sendeth not men to preach the gospel* is not saved, but is under condemnation.

The poor, wretched, undone sinner may be saved, if he will call on the name of the Lord according to the gospel.

He may call on the name of the Lord if he will believe the gospel. He may believe the gospel if he hears it. He may hear the gospel if some one will preach it to him. The preacher may preach the gospel if those who can will send him and if the sinner is finally lost for want of an opportunity of hearing the gospel his blood will rest on the sender, or the preacher, or both.

O, what a fearful responsibility rests upon those who know the gospel and can send it forth and those who can preach the gospel of God's power for the rescue of a lost, guilty, and suffering race. Happy are they that "keep in memory" *that gospel* by which they are only saved on the condition that they keep it in memory.—1 Cor. xv-1-3.

Fourth. Starting out from the stubborn fact that the goodness and power of God are deposited in the gospel, this makes the gospel a Missionary proclamation—the whole church a Missionary institution—the whole world a Missionary field and the inhabitants of Heaven and earth Missionary agents, all in order to make the gospel of Christ known that it may effect the salvation of all who believe it.

Our blessed Saviour was a Mission-

ary from heaven and his mission was to introduce the gospel and call sinners to repentance and salvation.

The angels have often been sent as Missionaries to our earth for the salvation of man, and they rejoice when sinners are converted.

The Holy Spirit was a Missionary sent from Heaven to convince the world of sin, of righteousness and judgment, and "no man can call Jesus, Lord, save by the holy spirit."

The Holy Apostles were Missionaries sent out to preach the gospel in all the world, that the way of salvation might be known and every man left without excuse.

The early Christians were Missionaries and "went everywhere preaching the word."

And every Christian now is a Missionary, man or woman.

The Commission to preach the gospel was given to the apostles, and they have given it to the church, and every member of the church is responsible for making it known.

If Missionary labor had ceased when the apostles died, you and I would never have heard of Jesus, nor known the way of salvation.

Fifth. The church is the "pillar and ground of the truth," and if the members of the church do not send out and support the truth it will not be sent nor supported.

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 then the world will be destitute of the richest

treasure within the reach of man.

This makes the church responsible for the dissemination of the gospel and for the salvation of the world, 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 slothful and unprofitable servants, for our Lord says: "I come quickly, and my reward is with me, to give to every man according as his works shall be."—Rev. xxii: 12.

If men were drowning, or burning, or freezing, and we could save them from temporal death or pain by preaching to them or by employing and supporting others to preach to them, we would be apt to do all we could, even if it should cost us the most expensive sacrifice and desperate struggles, and if we should refuse and allow them to perish before our eyes, when we might have saved them, we would feel the withering, crushing condemnation and indignation of the universe resting upon us.

But the unconverted world is in a perilous condition infinitely worse and more to be dreaded than the most soul-chilling circumstances of temporal death.

It is a greater work to save a soul from sin and everlasting despair than to save a man from a watery grave or a burning house. How sad it is that the greater the salvation the less we sacrifice, and try to effect it, and the more terrible the pain and shameful and lasting the death, the easier and more comfort-

able we rest, as we leave the victim in the hands of the enemy unmo-
lested. Dear brethren, let us be up and doing with all our might and if we can save but one beside ourselves, even this would be worth the labor of a whole life time.—
Let the Spirit and the church say come; whoever will let him say come; and whoever is athirst let him come; and whoever will, let him have a chance to come and take of the water of life freely.—
Rev. xxii: 17.

Shall the Lord Jesus, the angels, the Holy Spirit, the Holy Apostles, and all the early Christians give their property, their money, their time, their talents, their liberty and their noble lives to the great Missionary work of the gospel to save a lost and ruined world, and we rest quietly in our unsympathetic and heedless selfishness as if all was "peace and safety when there is no peace?"

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."
—Mat. xiii. 38.

What if it does cost us money and labor, the thrilling nature of the case demands every possible effort, and it has cost others to save us infinitely more than it can ever cost us to save others.

The Lord has given us much in giving us the pure gospel 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 already "white for the harvest"—for "the harvest truly is great but the laborers are few."—Luke x: 2.

It has "pleased God by the foolishness of preaching to save them that believe."—1 Cor. ii: 1, but you and I, my brethren, are the ones to do the preaching or it will not be done, and then sinners will be eternally lost.

Sixth. We have preachers who could preach the gospel to the salvation and great joy of many now in the dark road to ruin, "but how shall they preach except they be sent," and you and I are the very individuals whose most imperative duty it is to send them out and hold up their hands.

We must call them out and send them with the gospel of God's power to turn the world from darkness to light and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them that are sanctified.—Acts xxvi: 18.

But the 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.—1 Tim. v: 8.

There is nothing plainer taught than that "the laborer is worthy of his hire."—1 Tim. v: 18. This is true whether in the shop, in the

store, in the school room, in the corn field or gospel field.

I trust you are not of the number who excuse themselves from helping to support the faithful laborer by using 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 and it would be a criminal violation of the golden rule and of the whole gospel by which we are saved.

The preacher must be sent with the gospel to save souls, but neither he nor his wife, nor his children, can eat, nor drink, nor wear, nor subsist on souls, and there is no good reason why his family should send away its head and suffer loneliness and neglect and be left homeless and penniless also, and the burden to fall upon him, and pressing want upon his family.

A model and reliable preacher once said "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"—1 Cor. ix: 11.

If our Missionaries are godly and faithful men, and able and willing to carry the gospel of Christ forth to save the world, they ought to be supported reasonably, and disentangled as far as possible from the distracting affairs of this life that they may give themselves wholly to the ministry.—2 Tim. ii: 4.

To pay them reasonable wages is bound upon us by whatsoever things are true, whatsoever things are pure, whatsoever things are honest, whatsoever things are of good

report, whatsoever things are just and by all that is virtuous and praiseworthy.—Phil. iv : 8.

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 pride of life, as if there was no great day of accounts to which we are hastening, and while thousands within our reach are worse than drowning, or starving, or freezing—are going to ruin and woe every day, or shall we, like noble and consistent Christians who rejoice that we have a home and treasures in Heaven, try to 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 and each individual of us must answer it for himself.

May God, Our Heavenly Father help us to answer it as we shall wish we had in the hour of death and day of judgement!

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 as we ought to have and as we must have if we ever get to heaven.

The majority of us are poor and can do but little, but where little is given little will be required.—Luke xii: 48. And yet the accumulations of many littles will make a

stupendous whole, and will accomplish great results.

Let us, in the name of the Lord, do that little promptly, cheerfully, constantly, and with a view to pleasing the Lord, blessing our race, and to the eternal recompense of reward.

Seventh. Now is the time to work, for every year makes the work more difficult and the opposition is becoming 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 good than three times that amount ten years hence.

Many are dying “without God and without hope” and if we ever do anything we have no time to loose.

The common enemy is fortifying and every day's delay adds strength to his ruinous influences.

Romanists are numerous, are rapidly increasing in numbers, are united, crafty and energetic, 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 openly boasting of their approaching power and supremacy.

Infidelity is uniting and drilling 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 defenseless children and neighbors with deistical and atheistical sentiments that sap the very foundation of all sound morals and purity of heart and aim at the universal desecration of that worthy name by which we are called, and in whom is all our hope of "pleasures forever more."
—Jas. ii: 7.—Isa. 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 combined strongholds of error and sin with the Gospel sword, the greater will be the magnitude of our undertaking.

Then, let us heed the admonition to redeem the time, for the days are evil."—Eph. v: 16.—Col. iv: 5.

The irrepressible conflict is upon us and we must work or die, and be condemned at last, and we must work now.

Our spiritual and eternal life, and the most sacred and lasting interests of our families and descendants and of the world around us, are in great peril, and *a united harmonious and continuous sacrifice is most imperatively demanded of us, and further delay is absolutely dangerous.*

Eighth. In addition to their other expenses many can give ten dollars per month, to save souls from death. Many others five dollars, and others

one dollar, and but few are so poor but that they could (if they would make a strong effort) pay 25 cents per month for so noble a purpose.— Even if they could but give five cents per month, this ought to be done, and though we have in this district but about thirteen hundred brothers and sisters, this small amount from each per month would raise seven hundred and eighty dollars, and, according to our present working, this would result in about 500 per cent. in the spread of the gospel.

But, twenty-five cents from each member, would give our Missionary cause a capital to start with of about \$3900.00, and, according to our present plan and the success with which we have already been blessed, we could take this amount and keep twelve Missionaries at work in this district all the time and draw the balance of their support from the places where they labor.— With these twelve faithful Evangelists we have no doubt but our numbers and financial strength would be increased at least twenty-five per cent., and the succeeding year would give us more power for the same cause.

Ninth. The most economical plan of operation and good success upon which we are now working and with which we are blessed, give us every encouragement to do all we can now to spread the pure gospel in the use of our means.

Our money is not paid to agents for collecting. About 95 per cent of our funds go direct into the missionary field to support the Evan-

gelist while at work, and the money we pay to him is made to go as far as possible.

To exhibit the economy we have adopted, we suppose a case :

We send an Evangelist to a given place—he devotes, say, two hundred dollars worth of time and labor to that place,—we pay him \$100 out of the Missionary treasury—the place of labor pays him the other hundred.

In this way our money is doubled to begin with.

Then, by this labor, the Evangelists will induce the friends of the gospel to raise by pledges, or otherwise, three hundred or more dollars for the furtherance of the gospel in that place. This makes our one hundred dollars to begin with count \$500 for the good cause in that place as the last four hundred dollars would not have been raised had we not raised our first hundred and sent our Evangelist.

Besides this, our Evangelist will generally establish a church, or reorganize a broken one, or increase the number of Christians, and before he leaves the place will see to it that the cause there is on good footing, and that monthly collections are inaugurated for time to come for the building up of the good cause in other places.

In this way, every dollar we give results in 500 per cent. to the advantage of the gospel of salvation.

Nor is this calculation based upon mere imagination, but we have done even better than this ever since last June, when we first began on our present plan.

During this eleven months we have used only about \$250 of Missionary money. With this we have managed to keep three Evangelists nearly all the time at work in the field without getting into debt.

We have so economized this \$250 that it has been made the means of raising the additional sum of about fourteen hundred dollars for home labors at our different points of labor in the district.

In the meantime, our Evangelists have received over two hundred accessions, organized four new churches, and strengthened some already organized.

Surely if we love our Savior and the cause of human redemption, we have every reason to thank God and take courage. But this is but a tithe of what might have been done if we could have induced every member in the district to do even a little to help on this glorious work, and we indulge the hope that when our plan, our object, and our work, become more generally known and seen, that we shall see our beloved brethren and sisters coming up to the work with willing hearts and liberal hands all over the district.—Our district is known in our State as the Sixth district. It comprises all the territory in the State north of the Chicago & Rock Island R. R. and the towns through which that R. R. lies.

We have only about thirteen hundred members in this district, and the most of these are poor in the things of this world, but there are none so poor that they cannot give at least five cents per month to

spread the gospel, and there are a few who could, if they would, give ten dollars per month.

Our object is to spread the gospel in destitute places and build up weak or broken churches. Our object is not to send Evangelists to strong churches nor to any churches which are able to support themselves. If our Evangelists devote any portion of their labor to these churches, it is expected that these churches will bear the expenses in full, and that the Missionary funds will be withheld except when appropriated to destitute places and broken or weak churches.

We ask, in the name of the Lord, every brother and sister to do something for the salvation of others without expecting to get it back again in preaching for their own church which is able to take care of itself.

Brethren in destitute places and broken churches may hope to get their contributions back again by evangelical labor in their localities as soon as practicable, for this is the exclusive object of all our Missionary contributions.

We beseech our beloved brethren to guard against that selfishness by which we are tempted to withhold every dollar of our means because we cannot expect it back in labor for our congregation.

Others need the gospel as well as we, and they are dying without it and going to perdition.

Jesus died for others as well as for us, and a redeemed one should not think of living to himself alone.

But our Missionary co-operation

is useful even to the well-established churches, because it brings several Evangelists into our districts and sets them loose from pastoral labor and makes them accessible to be occasionally drawn off to aid our churches in protracted meetings, when if we had no such plan, we must more frequently fail to find evangelical help even if we were ever so able to compensate for it.

Again, our plan is safe and substantial,—we need not fail nor discontinue our Missionary Co-operation, even if but few have the disposition to help us, and we can do more and more in proportion to the help we get.

If our Co-operation embraced but one county the neglect of one church would kill the whole co-operation, and if it embraced the whole State, many would refuse to contribute on the plea that their money would be expended too far off.

The size of our territory is wisely appointed so that we can superintend our own contributions, our own appropriations, our own Evangelists, our own Missionary matters, and attend our own Missionary meetings.

We have adopted what is called the "Louisville plan," but by reason of our own sparcity of numbers, our financial poverty, and the infancy of our effort, we have not sent any money out of our own district to the State board, and we have the promise of one of the State Missionary board and one of the members of the general Missionary board that our district shall receive back

all we send out until we can have the time to accumulate more Missionary strength at home.

This is a temporary arrangement for the benefit of this almost destitute and long neglected district.— We have about fifty thousand members in this State and this district is so much weaker than the average of the six districts that we only have about one fortieth part of the whole number, and hence our Missionary official brethren in other places are willing to favor us by giving us the benefit of the general Missionary plan, and still allowing us to have the use of all the Missionary money raised in our district, until we become stronger.

In this also we are encouraged to give all we can of our means, knowing that every dollar we give will be judiciously appropriated for Missionary labor in our district until we can become strong enough to be of service to those outside.

Tenth. Among our officers we have for our President, John Tait, whose address is 269 South Water Street, Chicago.

Recording Secretary and Treasurer, M. N. Lord, whose address is 96 Washington Street, Chicago.

Corresponding Secretary and general Evangelist, C. W. Sherwood, of Sycamore, DeKalb Co., and for our executive board, the above named brethren, together with O. A. Burgess, 737 Michigan Avenue, Chicago, L. D. Waldo, Rockford, J. N. Smith, Lanark, G. W. Mapes, Princeton, and A. Ross, of Limerick, all of whose term of office will expire at the next general

or annual meeting to commence in the Christian Chapel on 25th St. and Indiana Avenue, in Chicago, on Wednesday before the first Lord's Day in June next.

We hope our next meeting will be large and unusually interesting for many reasons.

We hope to hear some good preaching. Beside several other good proclaimers, we hope to hear Bro. O. A. Burgess, who now labors in Chicago, and we have but few stronger workmen in the gospel field. We also hope to meet Bro. Munnell and Bro. J. C. Reynolds, and several others from outside of our district, and a goodly number of brothers and sisters from all parts of Northern Illinois, and we are sure that the good Lord and Savior will be with us.

The meeting convenes right after planting, in a very pleasant time of year, in as convenient a season as could have been selected, especially for farmers.

The brethren in Chicago will extend a hearty welcome to all who come to attend the meeting, and we hope to secure reduced fare on all the Rail Roads leading into the city. A cordial invitation is extended to all, both within and without the district.

Twelfth. This Plan for Missionary labor is not a separate institution from the churches.

It has no members but Christians. It furnishes an opportunity to every Christian, rich and poor, to do something for the great work of saving the world, and its exclusive object is to preach "the truth" in destitute

places and in broken or weak churches, and it is in perfect harmony with "the law of the Lord," which declares the church to be "the pillar and ground of the truth."

Its officers are only servants, and 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 found 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, 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, harmonious and scriptural way, and we call upon each and every one of you in the name of the Lord, to make with us all the necessary sacrifices and exertions for the accomplishment of the noblest work in which human beings ever engaged, and we most sincerely hope no weak excuses will be offered, but that the general watchword will be 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 enlisted their hearts and powers in the work, that the preachers, and elders, and deacons, and brethren, and sisters, and each of them, will see to it that a collection is taken up on the first opportunity after this call is read, and that private contributions are also immediately solicited, and placed in the brother's hands, and he is instructed by the contributors to send the same to M. N. Lord, 96 Washington St., Chicago, or to C. W. Sherwood, Sycamore, Dekalb Co., Ills., as it may best suit the donors, and that the funds be sent in early—in time for our annual meeting, which commences **May 31st.**

It is also earnestly requested that every brother and sister be solicited to pledge some amount once per month, for the same purpose, during the ensuing year, and that as many as possible attend the approaching meeting in Chicago, and bring with them all the funds they can, as it is very important to bring more Evangelists into the field as early as possible.

It is further requested that full statistics be brought or sent in, that the brethren of the district may know the progress and condition of the churches.

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 for this noble work, and do all you can. Come to the meeting if you can, and, if you cannot come, address me a letter concerning the chances for the gospel near you, and place all the money you can, from one hundred dollars down to ten cents, in the letter, and send it to brother Lord or to me, and your funds will be held sacred and judiciously expended to save souls from death; and do not be ashamed to send a small amount, when you can do no more, for "where little is given, little is required."

May God help us to enter now, and with all our might, upon the work of saving the world, lest sinners should be lost and we rejected for refusing to do the will of our Master.

Now, dear brethren, we entreat you, each of you, to read this over carefully and prayerfully, and not to throw it down and forget it, but to go right at the work, with all your ransomed power. Let us hear from you by letter, whether we can see you or not, and let us know what can be expected of you in the way of encouragement; you can write a word of encouragement if you can do no more, and there are none so poor but that they can raise a dime to save a sinking world; 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. Secretary.

SYCAMORE, Ill., May 1st, 1871.

For the GOSPEL ECHO.

Song.

BY A. P. ATEN.

Within thine earthly kingdom,
Thy people, Lord, desire
To know of thy descending
Amid the flaming fire;
To know of all thy glory,
Thy majesty and power,
And touch thy holy sceptre
When comes the happy hour.

Within the holy temple,
Thy presence, Lord, hath filled,
Where every earth-born trouble
Thy blessed voice hath stilled:
Make yet with us thy dwelling,
And still upon us send
The breath of thy glad blessing,
And cheer us to the end.

Within thy congregation,
Where heart to heart they stand,
Who, on the one foundation,
Make up the earthly band;
Let still thy form, majestic,
In solemn beauty rise,
And yet, may thy dear presence,
Be seen by faith-lit eyes.

Within the endless circle
That bounds the mortal sphere,
Give, Lord, to earth-born millions
Thy voice of holy cheer;
And bid them in their struggles
For earthly wealth and fame,
Aspire to higher honors
That cluster round thy name.

Within the holy swelling
Of tidings glad and grand,
By gospel trumpet sounding
O'er every sea and land,
Lord, let the sweetest music,
The music of thy voice,
In blessed accents falling,
Make these sad hearts rejoice.

Within the sphere eternal,
With all the white-robed throng.

Where rise the holy anthems
 And glad redemption's song:
 Give, Lord, to us, thy people,
 Triumphant palms to wave,
 And in life's crystal waters
 Our weary souls to lave.

ANINGDON, III.

The Spirit Question in Sunday School.

On last Lord's Day afternoon, April 23d, 1871, there was held a Sunday School Convention, in the M. E. Church, in the Town of Macomb, composed of the Presbyterian, Congregational, Methodist, Baptist, and Christian Sunday Schools.

The exercises consisted of songs, recitations, criticisms, and addresses. There was one recitation of a class to which I propose to ask the reader's attention. The teacher was M. T. Winslow, an intelligent citizen of Macomb, and a chief man in the Baptist church of the place.

The lesson which he had his class recite was the parable of the Sower. The recitation consisted almost entirely of questions by the teacher, and answers by the members of the class.

I listened with close attention, both to the questions and to the answers given by the pupils, and sometimes corrected by the teacher. Among other questions, it was asked: "How did those represented by the stony ground receive the word?" There was hesitation on the part of the class. They seemed not to know just how those represented by the "stony places" ac-

cepted of the word of God. Finally the teacher gave the answer, that "they received it mentally." I was more than a little curious to know how those received it who did not do it mentally. I could not, however, repress the wonder in my own mind why he did not give the Master's answer: "And anon with joy receiveth it." But I continued to listen, and after awhile came the question: "What was the good ground?" The class hesitated, failed to give a satisfactory answer—at least one satisfactory to the teacher. He gave the answer to be: "A heart prepared by the regenerating influences of the Spirit, or the operation of the Spirit." The recitation was closed, and the President of the meeting stated that remarks upon the recitation were then in order.

I supposed that this was an opportunity to criticise, amplify, enforce or oppose the things taught. I was silly enough to think that the lesson was then public property, open for further investigation and scriptural scrutiny. In this, subsequent events showed that I was mistaken. Several speakers, one after another, arose and eulogized the *manner* of conducting the recitation. The "style" suited them exactly. I could not help feeling that the remarks of a Rev. Gentleman or two amounted to *flattery*. I trust, however, that brother Winslow has too much good sense to be made vain by their laudations. One of my neighbors, a Presbyterian gentleman, seemed to think that the subject matter of the lesson was of

some importance. He quoted Acts ii as an example of the sowing of the seed that caused the people to cry out and ask Peter what to do. I was pleased with this. It was in the right direction; but I am sorry to say that he stopped short in his quotation when he came to the verse that records Peter's answer. He did not quote: "Repent and be baptized for the remission of sins." He did *not* sow those seeds.

After a second attempt to get the recognition of the President, I remarked that I should not say anything about the *manner* of the recitation, but that I desired to call attention to one thing taught by the teacher. He had instructed the class that the good ground represented a heart regenerated by the influences of the spirit. I stated that I wished to ask the teacher the following question: Do the regenerating influences of the Holy Spirit go before the preaching of the word—the sowing of the seed—or do they follow after it? Immediately upon my sitting down, without giving the teacher an opportunity to reply, if he had desired so to do, a Congregationalist gentleman sprang to his feet, saying that he "hoped they would have no theological discussion there." He thought it "a matter of grave importance that the children should be told what happened to the seed that fell by the wayside." He took care to explain the devil's work. But a question concerning the work of the Spirit of God, *just then*, was of no importance,—it was a *theological question*.

A Baptist gentleman arose and

demanding that my question be answered. He suggested that the Baptist preacher present answer, but he refused to do it, saying that "brother Winslow left it exactly right."

Not a preacher present would venture a word on the matter, thus tacitly endorsing the teacher's definition of good ground.

I then thought, and still think their course more than a little cowardly.

Just think of it, a "layman," before a large concourse of people, in conducting a Sunday school class, gives good orthodox instruction on "the regenerating influences of the Spirit. A Baptist, Methodist and Congregational "clergyman" are all present; but when a simple question as to *when* the Spirit exercises his "regenerating influences" is asked, they are dumb! They dare not answer a word! They teach the children things that they are afraid to have investigated, tested and scrutinized.

Let none of *our* brethren ever give instruction to an adult, still less to a child, that they are afraid to have subjected to the closest scrutiny!

The truth will not suffer from even "theological discussion."

The question asked, would of course, if answered, have led to others.

If "the regenerating influences of the Spirit" go before the preaching of the word, and prepare the heart for its reception, thus making good ground of those hearts operated on, the fault of being "wayside,"

"stony," or "thorny" ground, is God's and not man's. If the Spirit of God goes before the preacher, and prepares the heart of A for the seed, so that he is "good ground," and passes by B, and leaves him "wayside," who is to blame?

If the Spirit goes with, or follows after the preacher, and operates on A, and leaves B to his fate, the difficulty is the same.

Such teaching is unworthy of the God who is love, and who is "no respecter of persons."

Well may the teachers of such doctrine cringe and shrink away from answering pointed questions concerning it.

Such teaching flatly contradicts the words of the Lord.

In speaking of the Spirit, he says, "whom the world cannot receive." The "world" here means the sinner. If the sinner can *not* receive the Spirit, then the Spirit does not make him "good ground."

The Savior tells who is the "good ground." "He that received seed into good ground, is he that heareth the word and understandeth it; who also beareth fruit, and bringeth forth, some an hundred fold, some sixty, some thirty."

Whosoever does the three things following is "good ground:"

1. Hears the word—seed.
2. Understands it.
3. Bears fruit.

Those represented by "the wayside" hear the word but do *not* understand and bear *no* fruit. All such are wayside people.

Those represented by the "stony" and thorny places hear and under-

stand—believe—the word, but they bring no fruit to perfection, and, consequently are not "good ground."

Those called "good ground" hear the word, understand it—believe it with all their hearts—bear fruit—live in full obedience to it.

If the Sunday School is only used to inculcate the truth, it is an engine of power for great good.—But if it is to be made an instrumentality for planting the seeds of sectarianism and unscriptural dogmas, it will only be a gigantic means of leading the human family away from God.

The Holy Spirit has its work to do, and it does it. But that work is not regeneration, in the orthodox sense of that word. The Spirit's mission to the world—the sinner—is to convince the world—the sinner—of three things:

1. Of sin.
2. Of righteousness.
3. Of judgment.

"And when he"—the Spirit—"is come, he will reprove"—convince—"the world of sin, and of righteousness, and of judgment."

The Holy Spirit does this with words spoken and written by the inspired men of primitive times.—But this is not what is meant by regeneration in the language of modern orthodoxy.

I will not *now* press the spirit question farther. But I challenge the "Rev." Gentlemen who conduct Sunday School Conventions in Macomb to tell us in a concise and pointed article, on the pages of the Echo, just what they mean by regeneration. Dare they sub-

mit the lessons that they teach the little children, to an investigation in the Echo? If they will, I pledge myself to treat them properly and kindly, and to either endorse their theory or refute it. J. C. R.

That Creed.

It is a source of no small annoyance to our religious neighbors that we acknowledge no authoritative rule of faith and practice but the New Testament. Many of them insist that we have a creed written by Bro. Campbell. A United Brethren preacher recently told his audience that we had such a creed, but was trying to keep it secret. He said he happened to come across one and bought it, and had it in his house to show to any "Campbellite" that denies having one! A secret creed! I wish all that had human creeds would keep them secret, never preach from them nor let the world know they had one. They would be harmless things. But what is the motive that actuates our "brethren of the sects" in accusing us of having an uninspired creed? Are they convinced that human creeds are good things to have and indispensable to the success of a church? If so, it would seem that they were fearful of our reputation being injured by the impression going abroad that we had no human creed, and were aiming to do us a kindness by removing that impression. If they really believed that to be without a man-

written creed was a source of weakness and desired to do us an injury or speak evil of us they would say, "these people are so simple as to think that the New Testament furnishes all that is needed for the faith and government of the church and hence discard every human devised work as authoritative, and cling to the writings of Christ and his apostles as if nobody knew any thing but them." But, instead of that, they are telling all over the country that we have a creed in addition to the Bible. One of two things, therefore, is evidently true. Either they are convinced that creeds, disciplines and confessions of faith are a source of weakness and envy us the superior strength of our position in having a divine creed as our only guide, and are circulating this report in accordance with the old adage that "misery loves company," or else they are convinced that these creeds and confessions of faith are good things to have, and hence are trying to make the people believe we have one because they love us. Which of the two is most probably true, our readers will not be long in deciding. The truth is, the superiority of our position is felt by the religious parties about us. When we go to battle we have nothing to defend but what is divine. That is invulnerable. We have not a single idea about Faith, Repentance, Baptism, Christ, the Holy Spirit, the Judgment or any other bible subject but what we can express in the exact language of inspired men. This makes us valiant in fight and confident of victory.

The same holds good in reference to the name. Why does the sectarian world prefer to call us "Campbellites" rather than Christians? They know that the name Christian is superior to all their party names, and they envy us that superiority. They have names and creeds purely human. Hence they want us to be called "Campbellites" instead of Christians or Disciples of Christ, and to have something written by a fallible man as our guide in faith and worship, instead of the New Testament given us by the Holy Spirit. If we should agree to wear the name of Campbell or any human name, and should write out and adopt a "symbol of faith" containing a few clauses setting forth the nature of God, the sovereignty of grace, the impotency of man and the direct operation of the Spirit on the heart of the dead sinner, we would no doubt be greeted as a "sister denomination" and admitted into that Mutual Admiration Society known as the "Evangelical Alliance."

But, at present, it is very unevangelical to wear Christ's name and be governed by his will. It is extremely heterodoxical to occupy exactly the same position that the primitive followers of Christ occupied.

We suggest that it would be more praiseworthy in our religious neighbors to seek equality with us by coming up to the high ground we occupy, than to try to pull us down to their level. It is certainly an unenviable position that religious bodies occupy when the worst they

can say of other religionists whom they love not, is "they are just like we are; they have a human name and a human creed!"

I would make a tremendous effort to get out of a position that involved such a humiliating confession.

J. H. G.

A Spiritual Photograph.

The picture is found in the first part of the 3d chapter of 2d Timothy. Paul predicts that "in the last days perilous times shall come." Not the perils of persecution, blood and martyrdom, but perils incident to and concomitant with a corrupt and secularized church. Some writers apply the description to Baptists, some to protestants, some to the Jews, and some to heretics in general. I can discover in it a vivid representation of the sectarian age in which we live; and, if the lineaments and coloring, and shading, and drapery, do not correspond with a carnalized church, and not to the world at large, then I sincerely ask, with what historical condition of things does the photograph correspond?

"Men shall be lovers of their own selves;" which means supreme selfishness, referring to those who study only their own personal interests, and who are entirely regardless of the welfare of the human family. This, in a peculiar sense, is true of every sectarian party, which seeks exclusively to build up itself at the expense of, and to the

detriment and disparagement of, every other opposing party. The ecclesiastical pen must be saved, and the pastors be retained, even if the Church of Christ goes down. What on earth is meaner than sectarian selfishness and clerical arrogance? "Covetous," which means lovers of money; on account of which so many "pierce themselves through with sorrows." The church is fairly crowded with these characters, who, disguised behind the altars of the temple of God, and panoplied in the gracious garb of sanctimoniousness, are playing tricks with the faithful, imposing upon the innocent, and manipulating the gullible; along side of which they put on the appearance of extreme generosity and profuse beneficence, while at the same time the ruling motive of the heart is the accumulation of riches, no matter by what means.

"Boasters," which means, literally, vain-glorious, self-assuming, conceited, pious; those who place themselves in advance of all others, and who discover no merit in others; those who continually prate of their own achievements, of their own wisdom, and of their own sagacity and foresight, but who are never known to accord to any other party one grain of sound sense.

"Proud;" which, in the Greek, means outside show, external appearance, parading in gaudy plumes, dressing in rich attire, walking in a vain show to please the world, following fast the extremes of fashion, —all of which is exemplified in the lives of those who are trifling in their talk, light and silly in their

behavior, and indifferent to all that is pure, morally beautiful, intellectually great, and spiritually sublime and glorious. They live in and breathe an atmosphere of airy nothing. This is pre-eminently a proud age, and what is the worst feature of it, is the fact that worldly pride rules the church; in consequence of which fact the poor are exiled from the pale of the church by the presence of the abominations of fashion.

"Blasphemers;" those who speak impiously of God and all sacred things. The streets are full of blasphemers, not only the coarse, the rough and the vulgar, but those who boast of refinement and literary and scientific attainments. Men and women even stand up in the pulpit and blaspheme the name of God and Christ, by reducing the church to a mere institution of men, and turning the ordinances of God into questions of opinion and speculation.

"Disobedient to parents;"—headstrong children, whom their parents can neither intimidate nor persuade. Lawless, irreverent and impudent, they precipitate the domestic circle into confusion, by despising the government of the father, and by compelling the slavish mother to pander to their vitiated tastes and desires. Children are brought up without moral restraint or spiritual culture. Fathers train their sons to money-making, and mothers prepare their daughters for fashionable dissipation, and, pleased with the sharpness of their sons, and elated with the beautiful appearance of their daughters,

they praise their vanity and flatter their selfish pride, when, at the same time, in addition to proper and sufficient encouragement, they should check them in all their extravagant notions and false ambitions—curb them in their evil propensities—teach them self-denial and self-restraint; besides making them realize their dependence on superior powers. But, failing in this,—one of the great sins of the age, young America runs riot, and pert maidens, without leave or license, do as they please, go where they please, and stay as long as they please.

“Unthankful,”—literally persons without grace, who suppose they have a natural right to the services of all men; who feel obligated to no one; who bear relations to no one else, and who are, therefore, absolutely independent. These persons are heartless and without sympathy; indifferent alike to the cries of pity and the demands of pure philanthropy, despising the unfortunate, and reproachfully speaking of all poor, dependent creatures; demanding all things, yet grateful for nothing.

“Unholy :”—devoid of piety, having no fear of God before their eyes, and with no disposition to please God and serve Him. They boast of morality, pride themselves on legal honesty, and pronounce themselves as good as God’s people. Seldom do they darken the door of the house of the Lord.

“Without natural affection ;” that affection which parents bear to their young, and which the young bear to their parents, and, consequently,

men devoid of it sink below the brute creation. Husbands and wives are divorced on the most trivial prettexts, and children by thousands are legally or otherwise disposed of and forgotten. Women, even Christian women, will refuse to bear the responsibilities of parentage—a prevalent source of domestic infelicity—and rather than endure the supposed infliction of rearing offspring, to prevent such a dire calamity, they will resort to medical prescriptions, and, if these fail, abortion is the last fiendish resort. Men wink at all this, because they are so engrossed in business and money-making, or in grasping for places of honor and power, that they would rather not be perplexed with the care of children; and, in consequence, if they should be blessed (or cursed ?) with offspring, they have little or no affection for them. The children are handed over to the “tender” mercies of boorish and uncultured servants. While husbands are absorbed in business operations, wives must follow the fashions, make festivals and carouse in them, attend theatres and operas, travel to the sea-shore sight-seeing, and brawl in public assemblies, crying out for their *natural* rights, apparently oblivious of the fact that they have already abandoned *natural* obligations by forsaking home and children.

“Truce-breakers ;” which means those who are bound by no promise. Persons who make promise with no intention of performing; who make engagements which they never intend to stand by; who tell barefaced

lies without one scruple of conscience; who have no more regard for a solemn oath than they have for a tale of fiction; who borrow with no intention of ever paying back; who swear that they will be prompt to meet you in business engagements, but are careful never to come near you.

"False accusers,"—literally, *devils*; slanderers, ever striving to traduce the characters of others, which seems to be the chief business of Satan through his emissaries.—These are the foul persons who keep the church in perfect turmoil, by circulating slanderous reports, by calumniating those of good reputation and by supplanting truth by falsehood.

"Incontinent;"—literally, powerless, emasculated; those who, by luxurious and licentious living, have sinned away their power of self-control; have rendered themselves incapable of governing their appetites, and especially those who have abandoned themselves to uncleanness. These bear the marks of sin upon their countenances.

"Fierce;" the very opposite of gentleness; rash, impetuous, precipitate; never profit by counsel; act without premeditation; never reason, but governed exclusively by heated passions, jump at conclusions.

"Despisers of those that are good;" misanthropes, persons radically bad themselves, who are inwardly so bad that they actually take pleasure in hating the good. These characters are never known to say one word commendatory of Christians, but spend all their time in glut-

ting themselves full on the putridity of decaying carcasses—the sloughings of a purified church.

"Traitors;" those who betray into the hands of an enemy; who, to subserve a selfish purpose, would deliver up a friend for thirty pieces of silver; those who flatter friends into their measures, and deceitfully use them as tools by which to consummate their ambitious schemes; and then to save themselves from the consequences of their own crimes, would, without one twinge of remorse, sacrifice the best living man.

"Heady;" headstrong, inconsiderate, obstinate, perverse, insensible to public opinion, losing self-respect, and never pausing to consider the consequences of intemperate zeal. The Greek word means falling forwards.

"High-minded;" inflated with conceit, trivial, frivolous, empty-headed; full of self, without producing any good; haughty and imperious; shallow in intellect, and vapourish in speech; assuming to be somebody, but ever failing to attain one object of good.

"Lovers of pleasure more than lovers of God;" those who seek sensual gratification, earthly pleasures, and travel on the low level of a mere sensuous existence. The lust of the flesh and the lust of the eye constitute their god. They love only that which panders to morbid appetites; that which presents vulgar pictures to the eye, and voluptuous music to the ear. They whirl in the giddy dance, revel with lascivious associates, and play in the obscene drama of female familiari-

ly.

“Having a form of godliness;” the original word signifying a draught, a sketch, or summary; and who, in the language of Adam Clarke, “have all their religion in their creed, confession of faith, catechism, bodies of divinity, &c., while destitute of the life of God in their souls; are not only destitute of this life, but deny that such life or power is here to be experienced or known. They have religion in their creed, but none in their hearts. And perhaps to their *summary* they add a decent round of religious observances. From such turn away; not only do not imitate them, but have no kind of fellowship with them—they are a dangerous people, and but seldom suspected, because their outside is fair.” [Did Clarke write this for the benefit of the Episcopalians of his day, or for the benefit of modern Episcopal Methodists?]

“For of this sort are they.” Let us hear Clarke on this: “He (the Apostle) refers to false teachers, and their insinuating manners, practising upon weak women, who, seeing in them such a semblance of piety, entertain them with great eagerness, and at last become partakers with them in their impurities.”

“Ever learning;” “From their false teachers; and never able to come to the knowledge of the truth, because that teaching never leads to the truth; for, although there was a form of Godliness, which gave them a sort of authority to teach; yet as they denied the power of Godliness,

they never could bring their votaries to the knowledge of the saving power of Christianity.”

“Men of corrupt minds;” who steal into the church to gain power and ascendancy over the minds of the masses, by preaching a popular doctrine, by invalidating the teaching of the Apostles, and making church membership an easy thing; men, who in order to build up the party, will make the gospel very savory to sinners, by removing every thing out of the plan of salvation that is humiliating to the carnal heart; men who will recklessly assume the responsibility of turning the house of God into a theatrical exhibition, by presenting a worship that is more pleasing to the eye and soothing to the ear than it is sanctifying to the soul.

“Reprobate concerning the faith;” which means undiscerning, or untried. They are base metal, unstamped, and should not pass current, because not according to the Apostolic standard. They are merely time-servers, clerical adventurers, who consider one denomination just as good as another, provided they can have position and gratify their lust of power. They care nothing for truth, and will preach anything at all that will take with the people, whether it will be science, art, history, literature, politics—everything but the pure gospel of Christ. They will surrender the faith at any time, if by such a surrender they can advance their personal pride and glory. They will act in the capacity of leaders, but will abandon the best cause in the world the very moment

they are obliged to take a subordinate position. They will serve as presidents and professors of colleges and as editors and bishops, but never as common Christians. We present this picture for what it is worth.

J. F. ROWE.

Fluctuation in Religion.

Men in business who are irregular in their business habits are not readily trusted. For men in business wish to know that the men whom they trust are sure to perform as per contract. In fact, there is no station in human life where irregularity is tolerated except in religion. A man promises to pay a merchant, grocer, farmer, lawyer, doctor, or any one else who will collect his dues by law if they can be obtained in no other way, and makes his calculation so that he can pay at the time agreed upon. But his preacher will pass through the whole year unpaid. And, what is still worse, frequently remain unpaid. Church subscriptions are treated in the same way. Some seem to regard such promises as not binding except where they are likely to be collected by law. If such things were only to be charged to the account of men of the world, we could bear with it, but, alas, it is not so. Church members, in many instances, place no higher estimate upon their word than the merest worldling. At the time men subscribe, they seem liberal, at the time they pay, they are very otherwise.

Now the question is, why all this vascillating? Why this ebb and flow? Even as a matter of policy, it pays to be honest. What is it that makes men so delinquent in religious matters? Are they all hypocrites who thus act, who have come in privily to spy out our liberties and to so act that they may bring the church into disgrace? Can it be possible that all those slow paying subscribers are just so many hypocrites? May it not be that the real cause of this fearful wrong is the natural result of religious training? To me, this seems the more plausible.

In religious financiering we have two different systems, and from these, for the most part, we have received our religious instruction in the financial department. These systems are Catholicism and Methodism. The one makes its demands, and on a question of purgatory, gets what it calls for. But the other, calling in question such pontifical religion has to resort to other measures to accomplish the same thing.

First. Methodism only makes such demands of its devotees as are in keeping with business transactions. These requirements the members must meet. But the money thus raised will not meet the increasing demand, and satisfy their thirst for church wealth. Hence they must resort to some plan by which to "milk the goats." But the world does not come up willingly and pay to the support of Methodism or any other ism. Hence Fairs, Festivals, Tableaux, &c., &c.

are adopted to get money that cannot be had by honest procedure.—All the tricks that human ingenuity can invent when entirely untrammelled by conscience, are adopted and employed by which to catch the last penny.

Men have thus become so accustomed to the power of these things that they expect to pay in no other way. Ask a man who has been raised under such influences for a dollar for a work of benevolence, in a straight-forward manner, and he will stare at you. If you can catch him in a crowd and take the advantage of him, you may get a good subscription from him, but you will scarcely get the money unless you have another leverage to collect with that will be equal to that by which you obtained the subscription.

Thus, it seems to me, we have been raised under the influence of such religious trickstering till moral dishonesty has become chronic.

D. R. D.

"*Rev. C. W. Miller A. M.
Answered.*"

CONTINUED.

In reply to Mr. Miller's (1), (2), (3), (4), (5), and (9) enough has already been said. I will now pay some attention to some other of his positions.

His (6): "That the Lexicons, with perfect unanimity, define *bapto* and *baptizo* by sprinkle, or pour, or their

equivalents," is unworthy of a formal reply. It is *basely false*. To be called by its proper name is the highest dignity to which it has any claim. It may answer Mr M.'s present purpose to thus mislead the laity of the "M. E. Church South," who can not be expected to have access to all the Greek Lexicons.—But how can he meet them face to face at the great judgment? If Mr. Miller has any right to append A. M. to his name, (and I doubt not he has), he positively knows that the Lexicons with great unanimity give immerse, dip, plunge; submerge or their equivalents as the literal meanings of *bapto* and *baptizo*.

Mr. Miller's (8) I will make the subject of a separate article in the July No. as there will not be room for it now.

In reply to his (9) and (11) I insert a well written article that appeared in the "*Christian*" of May 5th. To this I ask the reader's careful attention.

BAPTISM.

It is interesting and instructive to consult the Ancient Versions, on the meaning of the word employed by Jesus, when He commanded His apostles to baptize.

The oldest of these versions, the *Peshito-Syriac*, renders it by a word which signifies *to immerse*. This version was made while some persons were living who were converted by the personal efforts of men who had heard the Apostles preach and had seen them baptize. It belongs to the Second Century.

The *Coptic* of the Third Century renders it by a word which means *to immerse, to plunge*.

The *Ethiopic* of the Fourth Century, translates it by a word which means *to immerse*.

The *Armenian*, of the Fifth Century, translates it by a word which is equivalent to *to immerse*.

The *Philosenian*, of the Sixth Century, renders it by a word which means, *to immerse*.

The *Polyglott*, reckoned to belong to the Seventh Century, translates it by a word which means, *to immerse*.

For more than six hundred years, all Christians understood the Greek for *to baptize*, to mean only *to immerse*. No version, in all these Centuries, rendered the word in any other way. And there were others, such as the *Schidic*, of the Second, the *Bizmaric*, of the Third, and the *Ethiopic*, and the *Gothic*, of the Fourth Centuries.

The *Persic*, attributed to the Eighth Century, translated it by, *to wash*. This is the only instance known of the kind up to that time, and it is fair to suppose, from all the facts before us, that this washing was understood to be by immersion. The fact that the Anglo-Saxon, of the Eighth Century, translates the word by *diþpan*, to dip, and *fullian*, to cleanse, affords a good evidence for this conclusion.

The early Latin Fathers of the Second Century, translate it by *tingo*, to immerse.

The *Ante Hieronymian* of the Third Century, Latinized the Greek *baptizo*, by substituting their let-

ters and orthography, and thus made *baptizo*, which we have Anglicized by changing the Latin *o*, into the English termination *e*, and thus produced *baptize*.

The Latin Vulgate, of the Fourth Century, adopted *baptizo*, and was followed by the French *baptizer*, Spanish the *bautizar*, and the Italian *battezzare*, all of the Sixteenth Century, and all these understood their words to mean, to immerse.—The Russian, the Polish, the Bohemian, Lithuanian, the Livonian, the Dorpat Esthonian, &c., &c. all from the same root, render the word *to cross*. These are of the Sixteenth, Seventeenth, and Eighteenth Centuries. They follow the Slavonic of the Ninth Century.

Probably this translation referred to the practice of trineimmersion or three immersions, one in each of the Sacred Names, and which was performed in such a way as to describe a cross in the water; as is still done in a Milanese baptism, and which I witnessed when in Milan, in Lombardy, in 1857.

Neither pouring nor sprinkling find any authority, in any of these translations, from the Apostolic Age down to the time of the last one made. No man of any reputation as a linguist, has ever presumed to translate the Greek word (*trantizo*) to sprinkle, by the English word *baptize*; nor has any such man ever presumed to translate the Greek word (*baptizein*) to baptize, by the English word, *sprinkle*. The same is true of *pour*. All the translations exclude, with one voice, both *sprinkle* and *pour* from any partici-

pation in the meaning of the Greek word *louo*, to baptize. More than sixteen hundred years, beginning with the Apostles, bear unequivocal and invariable testimony to immersion, as the meaning of the original word for baptism. Up to that time even wash was not used for baptism.

And even the use of that word gives no support to pouring and sprinkling. Wash means, as defined by Webster, 1 "To scrub or cleanse with water, &c., 2 To wet; hence to overflow or dash against, 3 to overlay with a thin coat of metal. To perform the act of ablation, or cleansing with water." To pour has no such meaning, for pouring may defile. The same is true of sprinkle. Whether a cleansing or a pollution shall follow, depends not on the meaning of pour or sprinkle, but on the *material* used in the pouring or sprinkling. Not so with wash.

But "wash" is not the word by which to translate the Greek *baptizo*; but it is the English representative of the Greek *louo*. It was the extravagance of the idea of the efficacy of baptism, that lead to the use of "wash" and "purify," as a translation of *baptizo*.

But it is a very remarkable fact that pour and sprinkle are never used as translations of *baptizo*.—There is not the least semblance of baptize in the meaning of either of these words. And every man, in every instance in which he affirms that he baptizes, when he only pours or sprinkles, affirms what is not true in fact or figure. And it is a solemn

affair to stand up in the presence of men and argue and affirm, in the name of the Father and of the Son and of the Holy Spirit, what is not true.

In the Middle Ages, pouring water on the head was practiced previous to baptism, and preparatory to it, but not for it. It was not called baptism, but *capitularium*, or head washing. This is represented by the painters and engravers in those cases where they represent persons as standing in the water while it is poured on their heads. This ceremony was performed on Palm Sunday upon those who were considered qualified in order to wash off any pollution contracted in the time of Lent, as during that time dress was neglected; and also to cleanse them for unction preparatory to baptism. Baptism was performed in some cases a few days after. See *Gerbert's Liturg.* Tom. ii. Disq. v. s. xii. Rob. *Traditio-redditoque, symboli capitularium dominica palmarum*. Exorcism was also practiced as preparatory to baptism; and the Catholics sprinkled in exorcism, and poured when the creed was delivered on Palm Sunday; but immersed for baptism, both of the former being preparatory to the latter. Many Protestants have retained the Catholic *capitularium*, head-washing, and also the sprinkling in exorcism, but have discarded the Scripture Baptism.

CYPRIAN OF CARTHAGE.

In A. D. 257, Cyprian makes a clear distinction between baptism and sprinkling. In reply to the inquiry whether he thought that

"those who in sickness and debility obtained the grace of God" "are to be accounted legitimate Christians, in that they are sprinkled, not washed with the saving water," he says after quoting some passages from Ezekiel and Numbers, where sprinkling is mentioned: "Whence it is apparent that the sprinkling also of water has like force with the saving washing, and that when this is done in the church, where the faith both of the giver and the receiver, all hold good, and is consummated and perfected by the power of the Lord and the truth of faith, &c.," Ep. 69. Here he calls baptism *washing* "with the saving water," as he elsewhere calls it "the saving sacrament." And here also "the saving washing." He does not say that sprinkling is even another *mode* of baptizing, but that it has "like force" with baptism, since both had a tendency toward purification. When he says that one has the "like force with" the other, he certainly makes a distinction between the one and the other.

On this subject he farther says: "In sacramentis salutaribus *necessitate cogente, et Deo indulgentiam suam largiente, totum credentibus conferunt divina compendia.*" That is, in English, "In saving sacraments when necessity compels, and God grants indulgence, *divine compendia* confer the whole benefits on believers." Sprinkling is here considered as a *compend* of baptism. That is an abridgment. This abridgment was allowed only when necessity compelled. It was a mere creature of necessity, growing out of

the belief of these times, that where no baptism was there could be no salvation. The *compend* was used only "in sickness and debility."—Cyprian does not pretend that there is any authority for it in the teaching of Christ or the apostles. He infers its "force," not its *authority*, from a prophecy in Ezekiel, where he says that God would sprinkle clean water on the Israelites and they should be clean; and from these passages from Numbers, where sprinkling is connected with purification. Sprinkling and purifying are often connected with each other in the Scriptures, but baptizing and purifying never.

He says that this *compend* or abridgment of baptism is allowable when necessity compels and God grants the indulgence. We ask our sprinkling brethren to wait for this necessity and indulgence before they again use the abridgment.

S. E. SHEPARD.

Brother Shepard is a finished scholar, of untarnished reputation, and a man of ripe years. I am well satisfied to place him on our pages as a refutation of Mr. M.'s bold, wreckless assertions about ancient versions, and the origin of immersion. There is room for no more at present.

J. C. R.

Did Jesus Rise from the Dead on the Third Day?

The above question is suggested by an article in the April number of the Echo, under the caption, "Did Jesus lie in the grave three days and three nights?" The conclusion reached by the writer of that article was that Jesus was buried on Thursday evening, instead of Friday evening, as is generally understood. The article is not without argument nor the conclusion without plausible grounds. Yet we are by no means satisfied that the writer gave the true explanation of the apparent discrepancy between the Savior's statement, in Math. xii, 40, and the facts concerning his burial and resurrection. Concerning the question that stands at the head of this article, we can likewise say, "Every one who believes in the revelation of God and the divine inspiration of the *Apostle Paul*, "must answer the above question affirmatively." In his enumeration of the gospel facts as he first preached them to the Corinthians, Paul says: "For I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the Scriptures; and that he was buried, and that he rose again the third day, according to the scriptures."—1st Cor. xv, 3-4. It is here not only clearly stated by inspiration, that Christ rose from the dead on the third day, but further that his rising on the third day was "according to the Scriptures." Here, then, is a divine command or ex-

planation of all the "Scriptures" that relate to the time that Christ lay in the grave. It furnishes the key for understanding how long Jonah was in the whale's belly. Jonah was "vomited out" on "dry land" on the third day, for Christ rose on the third day, "according to the Scriptures," and this is one of the "Scriptures" with which his rising accords. Christ was three days and nights in the heart of the earth, as Jonah was three days and nights in the whale's belly.

The time is the same. Knowing the time of one, we know the time of both. But Paul explains the three days and nights that the Savior was to lay in the grave to mean that he rose from the dead on the third day. No explanation must be given to any passage that conflicts with this clear statement of Paul. The article alluded to, and to which the reader is referred, does give an explanation of Math. xii, 40, that does not harmonize with Paul's statement of facts. In order to have Jesus in the grave "three days and three nights," the writer makes Thursday, the 14th day of Nisan, the day of his burial. There is no dispute among Christians about when he rose from the dead. That is conceded to be Sunday, the 17th of Nisan. But if he was buried on Thursday, and rose on Sunday, or the first day of the week, he rose on the *fourth* day instead of the third. This not only clashes with Paul's words as already quoted, but with the statement of Cleopas, one of the two disciples to whom Jesus appeared on their way to Emmaus.

the day of his resurrection. " Besides all this, says he, " this is the third day since these things were done," referring to the crucifixion and burial. If Jesus rose from the dead on the third day from his burial, and on the first day of the week, *then he must necessarily have been buried on Friday*. I see no escape from this conclusion. Yet, I by no means despair of reconciling the scriptures on this subject. The following are the points that seem to conflict:

1. Jesus was three days and three nights in the heart of the earth.
2. He rose on the third day.
3. He was buried in the evening and rose in the morning.

The first two points could be readily harmonized were it not for the third.

If he had been buried at the first hour of the day and had risen the last hour, both could be literally true. But he was buried in the evening and rose early on the first day of the week. It is very evident that if three full days and nights are necessary to the fulfillment of the language, that it is hopelessly irreconcilable with the facts in the case. The writer of the article alluded to in the April No. gave a few instances to show that it was a custom with eastern nations to reckon any part of a natural day for the whole day. Many other instances might be given to illustrate that truth. So they meant the same by saying that a thing happened after three days that they did by saying that it happened on the third. But the writer of that article overlooked

another thing equally true, and that clears up the seeming discrepancy without making another one. The Hebrews had no word for a natural day of 24 hours, and hence used the expression, day and night, for it. So that, to say a thing happened after *three days and nights*, meant the same as to say that it happened after *three days*, or on the third day. See Esther iv, 16; v, 1.

So then we conclude that Jesus was crucified and buried on Friday and rose on the third day afterwards, which would be the first day of the week, and that this space of time is here and was customarily called three days and nights.

J. H. G.

The Relation of Baptism to the forgiveness of Sins.

By Thos. J. Mellish, editor of the *Journal and Messenger*, Cincinnati, Ohio.

The very fraternal and Christian approach of the Disciples to the Baptists, at the Ohio Convention in 1870, which was most cordially and fraternally received, has invested the doctrinal differences of Baptists and Disciples with more than usual interest, and made a demand for a kindred and more courteous discussion of these differences. It is, therefore, not in a polemic spirit, but actuated by a supreme desire to clarify the issues, and, if possible, to lessen the doctrinal differences of the great and rapidly increasing family of Immersionists, that the following paper on the relation of

baptism to the forgiveness of sins has been prepared.

IMPORTANCE OF THE QUESTION.

This question forms one of the chief differences between these two families of immersionists. Indeed, in the judgment of the writer, the principal differences may be narrowed down to two; the Work of the spirit in conversion, and the Design of Baptism. Upon the work of the Spirit the prospect seems hopeful that the chasm will be bridged; that upon the just and Scriptural statement that regeneration is the product of both the personal Spirit of God and the word of God—the one as the Agent, and the other as the Instrument—both parties will ultimately, perhaps very soon, come to stand in doctrinal harmony.

THE DISCIPLES' VIEW.

Upon the Design of Baptism, on the other hand, there seems at present no prospect of harmony. Upon nothing are the Disciples more united than on the doctrine that baptism is a condition of forgiveness to a believing penitent; that justification is not by faith without baptism, that baptism is to be administered in order to forgiveness; that the true sense of Peter's direction to the convicted Jews on Pentecost Day (Acts ii, 38) is: "Repent, and be baptized every one of you in the name of Jesus Christ, in order to the remission of sins, and ye shall receive the gift of the Holy Spirit." They do not teach that there is any merit in baptism or in faith, but that justification is purely of grace, faith and baptism being "conditions

of appropriation," of God's own appointment. Neither do they teach that faith and baptism are essential to the soul's salvation—*conditiones sine quibus non*—in the sense that God may not exercise his sovereign mercy toward those who have neither faith nor baptism, if he pleases; but that these conditions are all we are authorized to state as the revealed will of God.

THE BAPTIST VIEW.

On the other hand, in nothing are Baptists more united than in the denial of these affirmative positions. They teach that justification is by faith without works of either Jewish or Christian law; that baptism is a fruit of justification (righteousness), and not a condition for receiving it; that baptism is not in order to the remission of sins, but only a symbolical setting forth of the efficacy of Christ's blood, received and enjoyed wholly by faith; that the true sense of the Greek words used by the Apostle Peter in Acts ii, 38, is not "in order to the remission of sins, nor as in our common version, "for the remission of sins," which to the ordinary reader carries the same meaning.

DISCIPLES' VIEW NOT NEW.

It deserves to be stated that this view of baptism as a condition of forgiveness is not at all peculiar to the Disciples, neither has it ever been held by professing Christians to be a heresy. The Romish, Greek, Armenian, English Lutheran, and some of our American Protestant churches, give the statement in their symbols that "baptism is for the remission of sins," generally accom-

panied by such exegetical statements as show they regard the words to mean a condition of forgiveness. And in the interpretation of acts ii, 38, as meaning in order to forgiveness, there are some names of eminence, even among Baptists—(see Dr. Hackett's and Prof. Ripley's commentaries on Acts ii, 38)—who give precisely the exegetical interpretation for which the Disciples contend—"baptism in order to the forgiveness of sins." And one of our modern Protestant versions (the French of David Martin) translates Acts ii, 38: "*Arandez vous, et que chacun de vous soit baptize au nom de Jesus Christ, pour obtenir le pardon de vos peeches.*—Repent and be baptized every one of you in the name of Jesus Christ, to obtain the pardon of your sins." Of course, ever so much authority does not prove a wrong exegesis right; but a fact like this ought to mitigate the asperity of sectarian conflict.

OBJECTIONS.

The grave objections which lie against the doctrine of "baptism in order to the forgiveness of sins" in the minds of most Baptists are briefly these:

1st. If baptism be a condition of forgiveness to the sinner, it ought to be clearly revealed. So far from this being the case, it rests on the authority of isolated texts, whose meaning is in perpetual dispute among Christians.

2d. Christ, in his own personal ministry, never required baptism as a condition of forgiveness in a single instance. If John the Baptist baptized in order to forgiveness, and

the Apostles, after Pentecost always baptized in order to forgiveness, it is strange that the ministry of the Savior should not follow the same rule.

3d. The Apostle Paul, who was especially fitted, both by the Holy Spirit and the great natural endowments, to be the teacher of Christian truth—the theologian of the gospel—gives us two or three epistles—Romans, Galatians, and perhaps Hebrews—whose burden is to teach how the sinner is justified before God; and never is baptism mentioned as one of the conditions.—The silence of the Epistles when speaking on the specific subject of forgiveness to mention baptism, is a convincing evidence that Paul did not consider baptism one of the conditions.

WHAT DO THE SCRIPTURES TEACH?

But these reasons, while very forceful to Baptists, are not so to the Disciples. They claim that certain texts here and there certainly teach that baptism is to be administered in order to the forgiveness of sins; therefore the personal acts of Jesus while on earth, were the exercise of his own unlimited sovereignty, and exceptional; and that if Paul did not mention baptism with faith as conditions of the sinner's justification, it is always implied. They quote the language of Jesus to Nicodemus, "Except a man be born of water and of the spirit, he cannot enter into the Kingdom of God;" the terms of the Commission: "He that believeth and is baptized shall be saved;" the direction of Ananias to Saul: "Arise and be baptized.

and wash away thy sins;" Peter's statement, "Baptism doth also now save us;" "Paul's to Titus;" "According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." But the Thermopylae of the discussion—the narrow pass into which the whole battle converges—is the expression of Peter in Acts ii, 38: "Repent, and be baptized, every one of you, in the name of Jesus Christ, for (by which Disciples understand in order to) the remission of sins."

The Disciples urge very justly that if Peter, to whom the keys of the kingdom of heaven were given, and acting under the miraculous endowments of the Holy Spirit, on the very day when the visible church of God was formally constituted, did interpret his commission to mean that convicted sinners, crying out "What shall we do?" should be directed to baptism in order to forgiveness, then we all ought to do the same. We have no right to deviate from so authoritative an example on an occasion so unique. The interest they show in the interpretation of this passage proves that they regard it as the key of their position. It certainly does govern the situation; the interpretation of the other texts being doubtful and greatly dependent on the construction given here.

The controversy on the Design of Baptism, then narrows itself down to this: "Did John Baptist baptize *in order to* pardon? Did Peter command the Pentecostian converts to be baptized *in order to* pardon?"

The Disciples affirm this; the Baptists very generally deny. The writer of this essay believes that the affirmative position—whether taken by Disciples, other Protestants, Romanists, Anglicans, or by some eminent Baptists—is an exegetical mistake; that the original Greek does not justify it; and that our present English version of Acts ii: 38, and kindred passages, conveys a wrong impression, and is greatly responsible for the doctrinal disagreement.

EXEGESIS OF ACTS ii: 38.

The Greek words translated, "Be baptized *for* the remission of sins," are *Baptistheto eis aphesin hamartion*. The inquiry turns on the meaning and force of the preposition *eis* in connection with *Baptizein*. Does the *usus loquendi* of the New Testament justify or allow such a rendering as "be baptized *for*, or *in order to*?" The proper way is evidently to marshal all the passages in which the preposition *eis* is used in connection with *baptize*.—They are not very numerous, and below will be found an example of every case found in the New Testament, omitting duplicate passages for the sake of brevity:

Matt. iii: 11.—I indeed baptize you with water *unto* repentance.

Matt. xxvii: 19.—Baptizing them *in* the name of the Father, and of the Son, and of the Holy Ghost.

Mark i: 9—Jesus came from Nazareth of Galilee, and was baptized of John *in* Jordan.

Luke iii: 2, 3—Preaching the baptism of repentance *for* the remission of sins.

Acts ii: 38—Repent, and be baptized every one of you, in the name of Jesus Christ, *for* the remission of sins, and ye shall receive the gift of the Holy Ghost.

Romans vi: 3, 4—Know ye not that so many of us as were baptized *into* Christ were baptized *into* his death? Therefore we are buried with him by baptism *into* death.

1 Cor. x: 2—And were all baptized *unto* Moses in the cloud and in the sea.

1 Cor. xii: 13—For by one Spirit are we all baptized *into* one body.

Gal. iii: 27—For as many of you as have been baptized *into* Christ have put on Christ.

In these passages the prepositions printed in *italics* all render the same Greek preposition *eis*. It will thus be seen that our English translators have given us as a rendering of one Greek preposition, four words, *for*, *in*, *into*, *unto*; and so greatly obscured the Greek simplicity.

As this essay is intended for the general reader, and not simply for scholars, great plainness and simplicity seems desirable. Therefore we present the same passages, changing the various English prepositions to the uniform Greek preposition:

Matt. iii: 11—I indeed baptize you with water *eis* repentance.

Matt. xxviii: 19—Baptizing them *eis* the name of the Father, and of the Son, and of the Holy Ghost.

Mark i: 9—Jesus came from Nazareth of Galilee, and was baptized of John *eis* Jordan.

Luke iii: 2, 3—Preaching the bap-

tism of repentance *eis* the remission of sins.

Acts ii: 38—Repent and be baptized every one of you in the name of Jesus Christ *eis* the remission of sins, and ye shall receive the gift of the Holy Ghost.

Romans vi: 3, 4—Know ye not that so many of us as were baptized *eis* Christ, were baptized *eis* his death? Therefore we are buried with him by baptism *eis* death.

1 Cor. x: 2—And were all baptized *eis* Moses in the cloud and in the sea.

1 Cor. xii: 13—For by one Spirit are we all baptized *eis* one body.

Gal. iii: 27—For as many of you as have been baptized *eis* Christ have put on Christ.

Now, as the Disciples assert that the correct rendering of Act ii: 38 is be baptized *in order to* remission, it will be useful to put their translation in all the passages, and see if it will make good sense:

Matt. iii: 11—I indeed baptize you with water in order to repentance.

Matt. xxviii: 19—Baptizing them in order to the name of the Father, and of the Son, and of the Holy Ghost.

Mark iv: 3—Jesus came from Nazareth of Galilee, and was baptized of John in order to Jordan.

Luke iii: 2, 3—Preaching the baptism of repentance in order to the remission of sins.

Acts ii: 38.—Repent and be baptized every one of you in the name of Jesus Christ in order to the remission of sins, and ye shall receive the gift of the Holy Ghost.

Romans vi: 3, 4.—Know ye not, that so many of us as were baptized in order to Christ were baptized in order to his death? Therefore we are buried with him by baptism in order to death.

1 Cor. x: 2.—And were all baptized in order to Moses in the cloud and in the sea.

1 Cor. xii: 13.—For by one Spirit are we all baptized in order to one body.

Gal. iii: 27.—For as many of you as have been baptized in order to Christ have put on Christ.

It is obvious that nonsense is made by this translation in nearly every passage. If *in order to* be the proper translation of Acts ii:38, it is plainly an exception to almost every other passage; and thus we are presented with the absurd postulate that Peter on the Day of Pentecost used an expression conveying a meaning entirely different from the common *usus loquendi* of the words employed; and this, too, when he was laying down the fundamental demands of Jesus Christ for participation in the blessings of the reign of Heaven. The conclusion, therefore, follows that *in order to* is not the proper translation here.

The same argument will apply to the preposition *for*, which we have in our English version. Let the reader put the word *for* in the place of *in order to*, and it makes as much nonsense as the other in most of the passages given.

But now suppose we translate *ex* in all these passages by the English preposition *into*, which is its nearest

representative, and see what is the result:

Matt. iii: 11.—I indeed baptize you with water into repentance.

Matt. xxviii: 19.—Baptizing them into the name of the Father, and of the Son, and of the Holy Ghost.

Mark i: 9.—Jesus came from Nazareth of Galilee, and was baptized of John into Jordan.

Luke iii: 2, 3.—Preaching the baptism of repentance into the remission of sins.

Acts ii: 38.—Repent, and be baptized every one of you in the name of Jesus Christ into the remission of sins, and ye shall receive the gift of the Holy Ghost.

Romans vi: 3, 4.—Know ye not, that so many of us as were baptized into Christ were baptized into his death? Therefore we are buried with him by baptism into death.

1 Cor. v: 2.—And were all baptized into Moses' in the cloud and in the sea.

1 Cor. xii: 13.—For by one Spirit are we all baptized into one body.

Gal. iii: 27.—For as many of you as have been baptized into Christ have put on Christ.

In every case it makes good sense, and gives the key of this doctrinal labyrinth. Peter said to the penitent Jews on the Day of Pentecost: "Repent, and be baptized every one of you in the name of Jesus Christ into the remission of sins." In this he gives an inspired model for all gospel preachers. We all may and must direct all truly penitent and believing souls to be

baptized into the pardon of sins: but not *for*, or *in order to* pardon.—So that if the Disciples will cease telling penitents to be baptized *in order to* pardon, and unite with us in telling them, with Peter, to be baptized into pardon, we may join hands in a common obedience to the authoritative example of the inspired apostles, to whom were given the keys of the kingdom of heaven.

And now, having a word that properly gives us the meaning of the original Greek, let us ascertain its doctrinal value. What is the doctrinal meaning of being baptized into the forgiveness of sins? It is clear that it does not mean that these people were to receive pardon by being baptized. Look now at all the passages again, and see whether in any case the noun which follows the preposition *eis* refers to anything the subjects of baptism were to receive. John's converts did not receive repentance by being baptized into it. When John dipped penitents into the Jordan, it was not for the purpose of swallowing a portion of the stream. When the great commission directs that all believers shall be baptized into the name of the Triune God, it is not something they are to receive.—When the Jews were baptized into Moses, just as when Christians are now baptized into Christ, into his death, into his body, in no case does it express as the *terminus ad quem* some personal favor which the baptized receive in the act.

So Acts ii: 38 does not teach that the believing Jews should be bap-

tized *in order to be* pardoned of their sins. Nothing indeed is said of their individual sins. Although the Disciples quote the passage continually as if it read: "Be baptized in the name of Jesus Christ for the remission of your sins," nothing of the sort appears in the text. They were to be baptized into the remission of sins; and the *usus loquendi* demands that we shall give no more personal application to the words than in the kindred phrases, baptism into repentance—into the name of Father, Son and Holy Spirit—into the Jordan—into Christ—into his death—into his body—into Moses in the cloud and in the sea. Therefore we conclude that Christian baptism is into Christ, into his death, into his body, into forgiveness; but it is not in order that the baptized may receive any one of these.

But this is merely negative. If our view is correct, the Disciples are wrong in regarding this text as teaching baptism as a condition of forgiveness. What, then, is the affirmative idea involved in the expression, "Be baptized into the forgiveness of sins?" We answer: It is a highly tropical expression designed to set forth the teaching of baptism—its doctrinal relation to the Trinity, to Christ, to his death, to the forgiveness of sins. When John the Baptist is said historically to have baptized his converts into the Jordan—literally dipped them into Jordan—we have the bare and literal fact. When he is said to baptize into repentance, we have a tropical use of language which liter-

erally means to dip into a substance. "To dip a child" into the sea conveys to us a plain and literal image; "to dip a penitent man into Christ, into his death, into his body, into the pardon of sins," is undoubtedly highly poetic and figurative language, but its tropical use ought to convey no idea radically different from its general use. It must never be forgotten that the radical idea of baptism is a dipping into. Hence its relations to Christ, to his death, to pardon, to his body, would naturally find expression in such expressions as baptizing into these.

JUSTIFICATION IS PURELY OF FAITH.

God gave a system of law to the Jews whose cardinal principle was: "He that doeth these things shall live." The law by reason of sin was a failure as a plan of justification; no one was ever justified by his perfect obedience. Then God brought in the gospel, and what is the gospel? Paul says (1 Cor. xv: 1) it is "that Christ died for our sins according to the scriptures." This is its first and principle article. This gospel, that "Christ tasted death for every man," is to be preached to every creature as good news, and it must be believed before any one is fit for baptism—believed with all the heart—the whole affections of our nature must seize the truth that Jesus died for us—took our place and bore our punishment—paid our debts and left us nothing to pay.—This is the gospel, and must be believed in order to baptism. But when it is believed the soul necessarily walks out of the prison-house

of self condemnation. The New Testament does not represent God as being now unreconciled to the world, although receiving the price of Christ's offering; but as being reconciled. Every man's sins are atoned for; and all he needs to make him happy is to believe it.—Hence, faith itself is not presented as a condition of obtaining forgiveness, but only as a means of knowing and enjoying it. It must have this office necessarily. The governor might have made out a pardon for every man in the penitentiary, but if he would not believe it nor walk out of prison, of what value would it be? Faith is indispensable to knowing and enjoying the atonement Christ has made for us; but baptism has no such relation to our justification; and neither it nor faith are in the usual sense conditions for obtaining it.

This, then, is the mistake which the Disciples have made, in our judgment. They conceive of God as remaining unforgiving toward each individual sinner until certain conditions are complied with; then he becomes reconciled, and exercises pardon then and there toward the sinner. On the other hand the Scriptures say: God *was* in Christ reconciling the world unto himself, not imputing their trespasses unto them. We do not have to preach to men to do anything to reconcile God to them; but to believe that God is reconciled already, and thus reconcile their own alienated hearts to him. Christ has given his life a ransom for all men; all that

any man needs is to fully believe this truth—to embrace it with his affections—and the result must be peace with God through our Lord Jesus Christ. He who does not receive comfort from the thought that Christ has paid his debt, does not believe it.

JUSTIFYING FAITH COMPREHENSIVE.

The faith which appropriates the atonement of Jesus, necessarily includes *repentance*—it is a repentant faith—in its very nature. No one can truly believe that the Son of God took his place and suffered what he deserved, and feel no compunction.

This faith also is an obedient faith. No one can really love the dying Christ, and believe him to be the Lord of glory, and not have the spirit of obedience, leading to consecration, to purity, to loving devotion.

A PARALLEL PASSAGE.

In conclusion, it may be useful to notice a passage—having no reference to the ordinance of baptism where the same words are used:—*eis aphesin hamartion*, for into the remission of sins. It is Matt. xxvi, 28 where Jesus says at the Holy Supper: "This is my blood of the New Testament which is shed for many for the remission of sins" express that truth here; and if they do so here they do so also in Acts ii, 38.

We answer: While the fact of the shedding of the blood of Jesus as an indispensable condition of forgiveness is elsewhere plainly revealed and constantly reiterated, yet this passage under consideration does

not assert it. Jesus says: "This is my blood of the New Testament poured into the forgiveness of sins for many, a highly figurative and mystical expression, which declares no more than that into the fathomless ocean of God's forgiving love Jesus pours his blood. We can not learn the doctrine of the atonement from this mystical expression. In any case the two expressions can never be regarded as being parallel in meaning, though exactly similar in words.

CONCLUSION.

These thoughts are offered in the sincere and fraternal desire that they may be useful in solving a doctrinal controversy, which has divided the Immersionists of the West into two nearly equal parts. May the good spirit of Christ overrule all for his glory, and the spread of his truth; and give us all teachable spirits, hearts unbiassed by prejudice and unclouded by passion.

That Big Sunday School Convention.

At the last meeting of the Illinois Christian Sunday School Institute, Chicago, there was a general desire expressed that our next meeting should be the grandest one we have ever held in the State. Sunday School workers from Indiana were present from a glorious S. S. Convention in that State, of five hundred delegates, and some of our Illinois Sunday School brethren thought we could even excel that at

OUR NEXT CONVENTION. If we come any ways near it, the work of preparation must begin *now*. It will not do to delay the matter until about time for the Institute to convene. The reason why our last meeting was not more interesting and profitable was that we had to prepare a programme after we came together. Let us begin now, all hands, to talk up and work up a grand Sunday School Convention at Bloomington this fall. Let us have the best Sunday School talent in the State there, and at work, and prominent Sunday School workers from other States to lend their aid and give interest to the meeting. Ohio has recently held its annual S. S. Convention at Mt. Vernon. The meeting was very large and enthusiastic, and has given a renewed impetus to the Sunday school work in that State. Indiana is now making extensive preparations for another mammoth convention, to convene in La Porte, on the 8th of August next. I have no doubt it will be a success, for Indiana is blessed with several *workers* in the Sunday school cause. In the meantime what are *we* doing in the great State of Illinois, to make the forthcoming convention a grand success? We cannot afford to be second to any State in the Union in the Sunday school cause or any other good cause. Our facilities are such as to place us in the front rank of States in every enterprise that looks to the moral elevation of the race. The dissemination of heavenly truths in the minds and hearts of those young and tender in years, is a work wor-

thy of the best intellect, the broadest philanthropy, the warmest sympathy, the highest culture, the deepest learning, the ripest experience and the most active energy of the age; a work than which there is *none*, in the humble judgment of the writer, that will tell more on the future prosperity of church and state. Shall the records of the great Day show that Illinois has been behind in a work like this? When I say Illinois, of course I mean the *brethren* of the State, for we are to be judged individually and not by States.

I think the brethren will agree with me when I say that our Sunday school enthusiasm has been too much confined to our State Conventions. Periodical enthusiasm however, will not do the work that is to be done in this department of Christian labor.

Let preachers and Sunday School laborers all over the State agitate the subject of our great Sunday School Convention in Bloomington, to commence on Monday the 28th of August next.

Let Sunday Schools throughout the State send their delegates up to Bloomington to the Convention, that *all* the schools may be profited by our counsel together.

The committee appointed for that purpose will try to present a programme in the next issue of the *Echo*. We shall have more to say on this subject next month.

J. H. G.

Subscribe for the *Echo*.

Family Circle.

TRUST GOD A LITTLE LONGER

BY MRS. CAROLINE A. SOULE.

For full fifteen minutes little Millie Ray had seemed completely absorbed in the care of her rag baby—a dilapidated specimen of that genus, too—having lost the stuffing out of its arms, and being already “one foot in the grave;” at least that was a fair supposition, as one foot was certainly missing, and, as Millie had said only that very morning, “could not be found no place at all, and must have dropped off and been buried in the mud the last time she took it out to walk.” A precious plaything, nevertheless, to the poor little girl who had never seen anything more beautiful than that was, when two years before she found it sitting demurely under her stocking, dressed up in a light blue calico dress and cross barred white apron.

She had been singing to it just now, and singing as sweet a lullaby hymn as ever charmed a live baby's ears; singing very softly, too, as softly as a mother does when she would woo her darling into slumber.

Apparently she was satisfied at last with the result of her music and her care, for she rose quietly and went to the cradle, now empty, for the live baby slept upon the bed. She placed the doll's head tenderly upon the pillow, covered its mutilated form carefully, and kissed the soiled face. Then she turned away and went to the window, looking out as if to take note of the wind or weather.

By and by she came and stood by her mother's knee, and looking wistfully into her care-worn face, said earnestly:

“Is there anything in the whole wide world, mother, that would make little brother well?”

Mrs. Ray did not do what her feelings prompted her to—put down her sewing, lift the little one to her lap, and hug and

kiss her. Ah, no! The price of the needle-work on the garment she held in her weary fingers, was all that stood between them and utter starvation, and she could not afford to lose a moment of her sick child's precious slumber.

So without looking up from the beautiful leaf she was finishing, she said instantly:

“Yes, darling, many things;—at least I think so. I think his fever is quite gone; all he needs now—well, it is no use talking, Millie; we can't get to-day what he ought to have.” She drew a long sigh, and as she stopped to thread her needle, gave an anxious look at the sick baby on the bed.

“What things do you think would make him well, mother?”

“Oh, he needs oranges and grapes and jelly just now to tempt him to eat; then chicken broth or beef tea—but Millie, darling, it will be night to-morrow before I finish this work, even if he sleeps well, and until I get the money for it, we have nothing but corn meal in the house, and he turns away from gruel. If I can only keep him alive till to-morrow night!”

“You'll buy him oranges, and grapes, and jelly, and a chicken, and make him a little feast?”

“Yes, darling, but”—here the tears came in spite of her efforts to retain them.

“Don't cry, mother. *We must trust God a little longer.* Don't you know that is what the beautiful lady said who was here to see us once when you was feeling so bad because you had no work and you thought we were going to freeze and starve, and be turned into the street? And didn't she come next day and bring you work?”

“Yes, darling, and if she were now in town I would hunt her up, for I know *she* would help us. But she has gone away—and—well, darling, we'll do the best we can for little brother, and if he dies, we'll—we'll”—here she was choked by sobs.

“We'll know he's gone to heaven, mother, where people never get sick, and

where everybody has always enough to eat," and she kissed the wet cheek and went to the window again.

It was a child's thought of heaven, but it was a very beautiful heaven to her, for she had suffered much from sickness herself, and seen her father suffer and die, and they had often and often been hungry, with nothing to eat. No sickness! No hunger! Ah! as she stood by the window, she did for a moment wish that they were all dead and gone to heaven.— "It would be so nice," she murmured, "to be all together in one place, all well, and plenty to eat."

But a child's love of life is naturally strong, and soon her thoughts came down from heaven to the little desolate room in which she stood, and she began to devise ways and means to help her mother. By and by she smiled cheerfully, and with a glad look in her eyes, turned from the window and asked if she might go out and take a little walk.

"Yes, darling, but you must walk fast for it is very cold yet."

So Millie tied on her little hood and buttoned up her waterproof, both of which had seen their best days, and giving her mother half a dozen sweet kisses, started away.

She did walk fast, leaving the dark, narrow streets in which the poor live, far behind her, and coming soon on to a broad and fashionable thoroughfare.

She stopped presently before a fruit store, the window of which was filled with greenhouse and tropical fruits, festoons of white and purple grapes drooping with artistic negligence over miniature pyramids of oranges and lemons.— Here and there stood glasses filled to the brim with amber and crimson jellies, and bouquets of rare beauty brightened the whole, and gave it the look of a painting designed for some rich man's dining room.

The child's eyes opened very wide as she looked through the plate glass windows on the tempting things.

"So many, so many in the world, and

I can't get any! Shall I believe her, and trust God a little longer?" She spoke the words with unconscious pathos.

"Believe who, little one?" asked some one, pleasantly.

Turning about she found herself face to face with a tall handsome man, who was smiling kindly on her.

"Believe a beautiful lady who came to see us once," she answered artlessly.

"Tell me all about her," said he taking the child by the hand and leading her into a comparatively quiet street.

Millie told him the story of the beautiful lady, and then about themselves, told it as a child naturally would, her voice falling into such tender tones that the man's heart was thrilled with sympathy.

"Would you know the beautiful lady if you were to see her again?"

"Know her! Oh, yes, sir; I would know her anywhere."

"Come with me a little way, dear. I am going to see some beautiful ladies.— Perhaps she is among them."

The child went with him, talking all the time in her artless way, the man's eyes filling with tears, at the narrative of toil and sorrow.

By and by they came to an elegant mansion, which he entered without stopping to pull the bell. Leading the child into a suit of rooms, he told her to look at the pictures awhile. She gave one glance at the portrait over the mantle, and exclaimed joyfully, "That's her—that's my beautiful lady. Does she live here, and do you know her, sir?"

"She does live here, and I do know her, my little one. She is my precious wife." How very fondly he uttered the words.

A soft rustle of silken robes, and she entered the parlor, the beautiful lady.

"Here is one of your lovers, my darling," said the husband, and he put the child's hand in hers. "I have by a happy providence—I will not call it an accident—learned of another of your deeds of mercy."

A blush flitted over the fair cheeks, a

blush which she hid by kissing the little girl, and inquiring after her mother and baby brother.

"I must change my dress and go to them at once, Herbert. I have been so happy here with you in this new home, that I had almost forgotten the poor were yet around me," and she hastily left the room, returning in a few minutes in a plain walking costume.

"Come, little one, we have no time to lose. Will you go, Herbert?"

"I will, Annie: I must see this little story out."

So the three went together, stopping here and there, till their arms were filled with paper bags, while the large basket from the grocery, and another from the market followed them quickly.

"Oh, mother, mother, didn't I tell you to trust God a little longer? I've found the beautiful lady, and see what she's brought! Oh, now the baby will be well!"

There were two happy families that night in the great city: one under humble and one under palatial roof; one happy in receiving, one happy in giving; one resolving to trust God in the future, one resolving to remember the poor "we have always with us."—[Christian Leader.

Hints for Husbands.

There is an article afloat in the papers entitled "Golden Rules for Wives," which enjoins on the ladies a rather abject submission to their husband's wills and whims. But the art of living together in harmony is a very difficult art: and without confuting the the positions of the authors of the aforesaid Rules, we offer the following as the substance of what a wife likes in a husband.

Fidelity is her heart's first and most just demand. The act of infidelity a true wife can not forgive; it rudely breaks the ties that bound her heart to his, and that tie can never more exist.

The first place in her husband's affections no true wife can learn to do without. When she loses that she has lost her husband; she is a widow, and has to endure the pangs of bereavement intensified by the presence of what she no longer possesses. There is a living mummy in the house reminding her of her loss in the most painful manner.

A woman likes her husband to excel in those qualities which distinguish the masculine from the feminine being, such as strength, courage, fortitude and judgment. She wants her husband to be wholly a *Man*. She can not entirely love one whom she can not entirely respect, believe in, and rely on.

A wife dearly likes to have her husband stand high in the regard of the community in which they reside. She likes to be thought by her own sex a fortunate woman in having such a husband as she has. She has a taste for the respectable, desires to have a good looking front door, and to keep up a good appearance generally. Some wives, it is said, carry this too far, and some husbands, we know, are dangerously complaisant in yielding to the front door ambition of their wives. But a good husband will like to gratify his wife in this respect, as far as he can, without sacrificing more important objects.

Perfect sincerity a wife expects, or at least has a right to expect, from her husband. She desires to know the real state of the case, however it may be concealed from the world. It wounds her heart and wounds her pride to discover that her husband has not wholly confided in her. A man may profitably consult his wife on almost any project; it is due to her that he should do so, and she is glad to be consulted.

Above most other things, a wife craves from her husband appreciation. The great majority of wives lead lives of severe and anxious toil. With unimaginable anguish and peril to their lives they become mothers. Their children require incessant care. "Only the eye of God

watches like a mother's," says Fanny Fern in that chapter of "Ruth Hall," which depicts with such power and truth a mother's agonizing anxieties. And besides her natural cares, a wife is the queen-regent of a household kingdom.—She has to think, and plan, and work for everybody. If, in all her labors and cares, she feels that she has her husband's sympathy and gratitude, if he helps her where a man can help a woman, if he notices her efforts, applauds her skill, and allows her deficiencies, all is well. But to endure all this, and yet meet with no appreciating word, or glance, or act from him for whom and for whose she toils and bears, is very bitter.

A wife likes her husband to show her all due respect in the presence of others; she cannot bear to be reproved or criticised by him when others can hear it.—Indeed, it is most wrong in a husband thus to put his wife to shame; we cannot help secretly admiring the spirit of that French woman, who, when her husband had so wronged her, refused ever again to utter a word and for twenty years lived in the house a dumb woman. We admire her spirit, though not her mode of manifesting it.

Husbands owe the most profound respect to their wives as the mothers of their children. No man has the slightest claim to the character of a gentleman who is not more scrupulously polite to his wife than to any other woman. We refer here to the essential of politeness, not its forms; we mean kindness and justice in little things.

A wife likes a husband to be considerate. Unexpected kindness and unsolicited favors touch her heart. She appreciates the softened *trawl* when she is sick; she enjoys the gift from a distance, and everything that proves to her that her husband thinks of her comfort and good.

Husbands, reflect on these things. Your wife has confided her happiness to you. You can make her unspeakably wretched, if you are ignoble and shortsighted. Let

the contest between husband and wife be this—which shall do most for the happiness of the other.—*Life Illustrated*.

Idleness is Fashionable.

Nothing perhaps is more fashionable than idleness.

We all agree, in theory, at least, that the meaning of life is found in that little word—use; that the happiness of life is found in work; that to be idle is to be miserable.

Here, however, we must make a distinction. This law is supposed to apply only to men. Men must have an occupation. If a man is without one, we at once begin to suspect he must have some evil designs upon society. The law adds to the punishment if the culprit has "no visible means of support." That alone is a strong fact against him.

Not only the law but public sentiment demands that every man shall do something.

"He is an idler," disgraces a man almost beyond any other statement.

Now let us turn to the other side of the house. In America we have a million young women without the slightest pretence of occupation. They spend a portion of their time in visiting. Miss Blanche goes to New York, in the winter, to spend three months with her very dear friend, Miss Nellie, who, in turn, comes to spend three months with Miss Blanche in the summer. This sort of an exchange has become an immense system. Blanche and Nellie, with this arrangement, work off six months of the year, and, adding one or two other little affairs of a similar kind, they fill up the residue of the time with the dressmaker, piano practice, the theatre, working sickly-looking dogs in worsted, lying late in the morning, dressing three times a day and reading a few novels. A million

young women of the better (?) classes, in America, are training themselves for the future by these methods.

A single year of such life would half ruin a young man. His mind would become unsteady, his will weak and vacillating, his body soft and delicate. Add a "Glove-fitting corset" to his wardrobe, and in a few years he would be utterly unfit for husband, father or citizen.

Can any one give us a physiological or metaphysical reason why girls should not suffer the same deterioration? Would you like direct proof that they do? Listen to the conversation of young women—educated young ladies!—Beaux, bows, engagements, lovely, Charley, bonnets, Gus, parties, splendid fellow, ribbons, trails, engaged, etc., etc., etc., till midnight.

Watch them as they walk past this window. Does that look like the earnest pursuit of any object in life? If so, they certainly won't catch it. Look at their bare arms—candle-dips, No. 8.

No "right" of women is so precious, so vital to their welfare, present and future, as the right to work.

Even if a girl had no other object in life than to get a husband, no investment would pay like an occupation. It would give her independence and dignity. Margaret Fuller says:

"That the hand may be given with dignity, she must be able to stand alone."—*Dr. Dio Lewis, in our girls.*

Weeds.

I was once walking with a farmer through a beautiful field, when he chanced to see a tall thistle on the other side of the fence. In an instant he sprang over the fence, and cut it off close to the ground.

"Is that your field?" I asked.

"Oh no," said the farmer, "but bad weeds don't care much for fences, and if

I should leave that thistle to blossom in my neighbor's field, I should soon have plenty in my own."

I wish all fathers and mothers would think of that. The evil weeds in your neighbor's field will scatter seeds into your own. So it is worth while to pull them up in self-defence. Try to influence the little untaught child to follow the good, the true, and the beautiful, not only for his own sake, but lest he sow evil seed in the heart of your own child, in spite of all your careful tending. Every weed pulled up in your neighbor's field, is a dangerous enemy driven away from your own.

The Household Angel.

Her name shines not in honored fields,
Where right and wrong so boldly war:
Nor rings her voice in any cause
Which men and women battle for;
Yet in her presence, subtle, sweet,
You long to kneel and kiss her feet.

No wondrous romance wreathes her life;
Nor hath she led a martyr train!
Nor beautiful, nor rich is she,
But poor, and—some would call her plain;
Yet in her two eyes you see
A beauty shining constantly.

No silken robe enfolds her form;
Nor dainty leisure has her hands;
Her Jewels are a simple ring;
A ribbon binds her hair smooth bands,
Yet in her garment's simple grace
Her soul's regality you trace.

No gift has she to shake and thrill
A thankless world with warbled song,
And art that wakes the ivory keys
To other hands than her's belong,
Yet in her words of tender cheer
A richer music charms the ear.

She walks in humble ways of life
 That lead oftentimes thro' gloom and
 shade,
 And cares and crosses not a few,
 Are on her patient shoulder laid ;
 Yet smiles and drinks each bitter
 cup ;
 And keeps her brave eyes lifted
 up.

And homely ways she wreathes with
 grace,
 Harsh duties turn to loving zest ;
 And cheery hope and steadfast will
 And at her side in work and rest :
 Yet never dreams she you can spy
 The angel looking from her eye.

Harry's Idle Hour.

BY MRS. M. M. E. GOODWIN.

There is an old saying that "an idle mind is the devil's workshop;" nothing is more certain than the fact that an idle boy is almost sure to get into mischief.

Harry Lane knew he ought to be studying his lesson, as the school bell would ring in less than an hour. But, instead of heeding the inward call to duty, he took advantage of his mother's absence, and, half dressed as he was, coaxed his sister, Laura, from the sitting room, with the promise to draw the schoolmaster's photograph. He hushed Laura's remonstrance against drawing upon "mamma's pretty, new paper" with a contemptuous "pshaw, girls are such cowards," and, half whistling, half singing—

"When I am a man
 I'll be an artist if I can—
 And I can !

I'll paint the landscape with such artistic traces,
 I'll transfer to canvas such pure, lovely faces,

When I am a man !"

he scrawled a figure, anything but artistic, upon the nice dining-room wall.

"I hardly think Uncle Harry would have sent you these crayons had he known how you would deface the walls," said Mrs. Lane, who entered just as Harry was drawing the schoolmaster's hat.

The school-bell rang at the same moment, and, in his sudden flurry to start, he never looked to see where he was going, but stumbled against his mother's box of hydrangea, and, sprawling flat upon it, his heels made such a grand double flourish in the air, that Laura's big wax doll was thrown out of her arms with such force that its nose and forehead were flattened equal to the most flat-headed Indians.

At length Harry succeeded in regaining his feet, and with an impulse which seems inborn with boys—inherited from Father Adam, perhaps,—laid all the blame of his fall upon his sister; she had "crowded him against the flower pot, and made him tumble over."

"O, Harry! I did not crowd you, and see my poor Florabella; her head is killed entirely," and Laura's tears were quite as bitter as though the doll really suffered from the wounds inflicted upon her cranium.

Harry's idle hour was but the precursor to a disastrous day; for, as he rushed pell-mell toward the school-house, he ran against a little street-peddler, and away went her stock in trade—apples and oranges flying in all directions—while the proprietress of "basket store" seemed unable to rise, so heavily had she fallen to the pavement.

Harry never paused to see the mischief he had done, but continued his mad gallop, until suddenly arrested by his father's strong arm and stern voice commanding him to pick up the scattered fruit.

Harry, perforce, obeyed, and the soiled apples and battered oranges, such of them as had not been entirely destroyed by trampling feet, were restored to the basket.

The little girl had by this time recov-

ored her senses, and Harry was commanded to give her all the money he had in his pocket, after which his father, who had so unceremoniously put a stop to his cowardly flight, released him, and he soon reached the school house. But "tardy," upon the card above the black-board was the first object that met his eye.

Then came the lesson in grammar; tripping and stumbling over the verbs, and utterly confounding nouns and participles, he soon had the whole sentence in confusion, and was sent in disgrace to his seat.

One would suppose that by this time Harry would have been ready to study, and try to regain his lost position. But not so; the spirit of mischief still held possession of him, and, discovering a little boy, a stranger in the school, in a seat just in front, he handed him a bit of candy. It was, of course, against the rule to eat candy, nuts or apples in school, and Harry knew better than to offer such a temptation to any of the old scholars; but Lew Clark, the new boy, was a fit subject for his mischievous propensities.

"Oh! Oh!" cried Lewie. "Oh! Oh!" and the tears ran down his cheeks.

"What is the matter?" said the teacher turning round sharply, and catching sight of Harry grinning at Lewie's distress.

"He bit me in my mouth!" cried Lew, rubbing his tongue with his pocket handkerchief, while his tears testified to his sufferings.

"Bit you in your mouth? How could that be?"

"He gave it to me! It bites!"

The teacher at length understood that it was pepper candy which Lew had tasted, and Harry was sent to the seat reserved for disobedient boys, and lost the recess fun.

I wish I could tell you that he felt sorry by this time, and in his heart resolved to do better, but I can not, for, when Lew passed him, on his way out, he whis-

pered viciously: "I'll pay you for tattling."

The remainder of the forenoon he passed in idleness, and when the clock struck twelve, his lesson was still unlearned, and the teacher was obliged to keep him in a half hour longer. This made him late to dinner, which caused his father to make some inquiries into the matter, when, instead of telling the truth, he got up a falsehood for the occasion.

Now, Harry did not really mean to be a base, cowardly, lying boy; but one wrong step had led to another. The turning point in his life had come, as it does in the life of every boy and girl—the time when, having knowingly told a falsehood, they must confess their fault, and come back to the platform of truth, or forever go floating and floundering in the miserable quagmires of lies and deceit. There is no being on earth so mean as a liar, for there is no sin for which there is so little excuse for its commission; hence the terrible denunciation pronounced by the Bible, which says:—"All liars shall have their part in the lake that burneth with fire and brimstone."

As it happened, this was the very verse that Harry was called upon to read in the Bible lesson that evening, and, lying wide awake, hour after hour, these words stood like fiery phantoms around his bed until he could endure the thought no longer, and creeping out of bed, he rushed to his father's room, and, with sobs and tears, confessed his faults.

"Remember, Harry," said his father, "that there are no such things as white lies or little sins. Your first fault was idleness; then Satan tempted you to be mischievous; you drew a caricature of your teacher upon mamma's costly and beautiful wall-paper; then, in your heedless haste, you ruined a fine house-plant, and laid the blame of your evil act upon your little sister; then, selfishness took possession of your heart, and made you unmindful of the sufferings of the little

street peddler, cruelty, coming close upon the heels of selfishness, caused you deliberately to give pain to a boy younger than yourself; and, last of all, falsehood, seeing such a good opening, entered and took possession of your heart."

The father's tears were mingled with those of his child, but they were tears of thankfulness that his boy had, by God's Word, been brought to see the awfulness of sin, and had, by confession, shown a determination that his first lie should be his last.

Years have passed, and Harry is a rich man and a famous artist, but more than all else does he glory in his love of truth, and having never, since that wretched day, far back in his childhood, by word or implication, told a lie.—*The Little Def.*

The Nation's Curse.

The revenue commissioner's estimate that there are annually consumed in this country, 42,000,000 gallons of distilled spirits, 186,000,000 gallons of fermented liquors, and 10,000,000 gallons of imported liquors; the estimated cost of which is \$500,000,000, on which the government derives an income of \$47,727,276. This, of course, does not include the liquor smuggled into the country, nor the immense amount secretly and illicitly manufactured, which would vastly increase this estimate; nor does it include the enormous loss annually sustained by labor and capital, the direct result of drinking habits, nor the suffering and vice directly caused by strong drink.

Look not back upon your dark, stumbling paths, nor within an poor sinful and vacillating heart, but forward to scenes of integrity and usefulness; be more than a cipher in life.

For the Echo.

The Commission.

BY JUDGE DERHAM.

[Mark xvi: 15, 16.]

Go and preach the Gospel, the Savior said,

Ye enter wherever sin mankind has led,
Into this great world, amidst vice and shame,

All the truth of God, go you and proclaim.

The land is great, deeply groans with sin,
World you must leave for me and souls to win,

And preach Jesus, who on Calvary died.
Preach how by wicked hands was crucified.

The glorious news—how 'twas sent to all,
Gospel to save us from our parent's fall—
To the lands afar and the isles around,
Every spot on earth where heathen are found.

Creature man all of my words must obey,
He must come, submit, while 'tis called to-day.

That life eternal he may then secure,
Believeth and obeyeth maketh pure,
And save us all with his mighty power,
Is God's sure promise in the parting hour,

Baptized into Christ we will meet his blood—
Shall be cleansed from sin by that crimson flood.

Be filled with the joy of that heavenly life,

Sared from this sinful world of pain and strife.

But refuse the gift of the Father's love,
He has no promise of that home above.

That abode where misery and sorrow cling

Believeth the lie of Satan, it will bring,
Not the joy of heaven and holy bliss
Shall there be to him who refuseth this,
Be from God, from his home to dwell,
Damned to the domain of an endless hell.

For the GOSPEL ECHO.
The Pilgrim's Angel.

BY MRS. MARY BOULWARE.

A pilgrim knelt, at break of day,
She needed help along the way,
She felt that she was weak and poor.
And life had burdens to endure.
She fain would thank the source of light
For kind protection through the night,
And crave his still continued care;
Angel of peace then hovered there.

By noonday hour the tide was strong
Of earthly care and sin and wrong.
She felt that she must go again
And find relief from weary pain.
Faith points the eye to look above.
Hope is the sister-mate of love,
Both need the help of daily prayer
If we would find the angels there.

At even, when the day is gone,
E'en happy hearts sometimes are lone—
Pour out thy thankfulness of soul
To him who does thy fate control:
Heart, soul and body needeth rest
And comfort on the Savior's breast.
Go sleep, thy latest breath, a prayer
Angels will surely hover there.

SHIRLEY, Ill., May, 1871.

A moment's work on clay tells more
than an hour's labor on brick. So work
on hearts should be done before they
harden.

Never be cast down by trifles. If a
spider breaks his thread twenty times, as
many times will he mend it again. Make
up your mind to do a thing and you will
do it. Fear not, if troubles come upon
you; keep your spirit, though the day be
a dark one.

TRUTH self-denial is harsh at the begin-
ning, easy in the middle, and most sweet
in the end.

Editors' Table.

The Christian Quarterly.

The second number of the third
volume of the above magazine is on
our table with the following con-
tents:

I. "Origin of the human soul
and anthropology;" a scholarly arti-
cle, devoted mainly to the historical
discussion of that subject.

II. "Ignatius Loyola and John
Wesley;" a parallel between the
lives, characters and works of these
two men; the former being the
founder of the order of Jesuits, the
latter the founder of the order of
Methodists. One of two things in
reference to this article is true: Ei-
ther the writer has drawn an errone-
ous picture of the danger of Meth-
odism as a ponderous ecclesiastical
system, or else the great mass of us
have been accustomed to regard this
power with too much leniency. We
are inclined to the latter. We sub-
join one short extract, which shows
the writer's apprehension of danger
from that system:

"Methodism has, as yet, not had many
chances to meddle with with the affairs
of Government. That their pulpits are,
to a great extent, turned into political
stages, is a subject of general complaint;
that they are not afraid of mixing the
affairs of Church and State, of invoking
the power of civil government in return
for help extended to public officers, their
whole history shows, which also justifies
the apprehension that, if they should
ever get a numerical ascendancy, they
use it for the purpose of increasing their
power, perfectly unconcerned about the
rights and privileges of others."

The writer has, undoubtedly felt

the oppression which he fears.

III. "Relation of Faith and salvation;" an analytical presentation of the bible doctrine on that subject.

IV. "The Gospel the Power of God; or the regeneration;" a well written article, and calculated to do much good, especially among those who are beclouded on the subject of regeneration.

V. "Bible doctrine of Divorce;" so called, but we modestly think *mis-called*. The article is ably written, and may do good in eliciting a discussion on this very important and at present practical subject. Outside of that influence which we hope it may have, the article, we think, will exert an evil influence.

VI. "Mount Moriah;" an interesting sketch of the great events which have made memorable that sacred mount.

The literary notices are interesting, and written with discrimination. The extracts from some of the books noticed in this, as also in former numbers, we think are rather lengthy to be interesting. Most of the quarterly readers, we think, would prefer something fresh from the pen of its editor. We are very proud of the Quarterly, and shall look for its success.

Two Volumes of the Echo for Two Dollars.

We are sending off several volumes of the *Echo*, for 1868, to new subscribers commencing with the beginning of this year, as we prom-

ised in a previous number of the *Echo*. Here is a rare chance to get a great deal of reading matter for a small amount of money. *We want one thousand new subscribers between now and the close of the year.* A little work on the part of our present subscribers will secure them. There are that many Christian families in Illinois, we have but little doubt, that do not take any religious paper.

Rev. T. J. Melish's Article.

We ask the reader's attention to the rather lengthy article, written by T. J. Melish, a distinguished Baptist minister. It is both able and candid. We are seldom so fairly dealt with by writers who belong to "*other denominations.*"—Still, with all brother Melish's candor and learning, we think him wrong in his exegesis of Acts ii, 38 and other Scriptures having reference to the design of baptism.

In the July number of the *Echo* we will give our readers a thorough review of the article.

Poetical Contributions.

We are under the necessity continually of declining to publish contributions sent to us for that purpose, especially of the poetic order. Very few people can write poetry that is worthy of publication. To those who aspire to give expression to their sentiments in measured verse, but cannot, we can only offer

the consolation furnished in the Latin motto: *Poeta nascitur non factum.*

Bro. Sherwood's Article.

Do not fail to read Bro. Sherwood's article, on account of its length. We need considerable stirring up now on the missionary question. The time of the year is drawing nigh when the annual report of our labors is to be made. Let us swell that report all we can by earnest work in the missionary cause, between now and that time.

Illinois Preachers' Institute.

The annual meeting of said Institute will be held in Washington, Tazewell county, Illinois, commencing on Monday evening following the second Lord's Day in August next. A programme of the exercises will be published in due time.

H. W. EVEREST,

J. T. JONES,

B. J. RADFORD,

Com. of Arrangements.

EUREKA, March 12th, 1871.

Post Office Wanted.

Will Geo. H. Palmer tell us his post office? We have received two dollars from him but cannot credit him until we learn where he receives his paper.

Church News.

EWING, Franklin Co., Ill., }
April 28th, 1871. {

Breth. Reynolds & Garrison :

Please permit me to report, through your valuable paper, the workings of the Lord's people, and the partial success of His cause in my past winter's field of labor. I taught school the past winter in the vicinity of Blairsville, Williamson Co., Ill. The brethren formerly had a flourishing congregation there, but, as is too often the case, they let it wane away to a mere name.— I commenced preaching in my feeble manner, in the fall, once a month, with a view to revive and reorganize the congregation. I continued until Christmas and became disheartened of accomplishing my purpose. I had no heart to invite others to unite unless those already there would work. Finally I secured the services of Bro. Martin Williams to hold a meeting, and the members became somewhat interested. While everything seemed pleasant, I went to work privately among those who should have been the most influential, secured their approval and we unanimously agreed to reorganize the congregation and revise the old list of names. We met at our appointed time and in the meantime a committee previously appointed, made nominations for the officers. And when we met we appointed officers for one year. In the meantime young brother W. H. Boles, who was teaching near by, and who began preaching New Year's day, held sev-

Several obituaries and news items unavoidably left over until our next.

eral meetings at a school house near by, had nine additions by immersion, one reclaimed, and two who were prevented from being baptized on account of ill health, making twelve. I went over to his meeting on one occasion and preached, reclaimed one from the New Lights, two of our sisters and one by immersion. At the close of my school I preached on Lord's day, and we had an interesting time, and that night moved the meeting to the house of a sick sister. I had three additions, two of them had been my pupils the past school, and the other two years previously. The Methodist friends seemed highly rejoiced on this occasion. On the following evening I baptized the three young sisters and reclaimed the mother of one of them. I also had two additions to the Lord, at the Cain school house, one reclaimed, and one by immersion, making to my labor, by the blessing of God, five reclaimed, and five by immersion, and brother Boles twelve more, previously stated, making in all twenty-two. Bro. Boles and myself are here attending school this spring. I am just recovering from a severe attack of lung fever, but hope to be able for duty in a few days, and in the fall shall labor in the Lord's vineyard as much as I shall be able.

May the Lord bless his people, and may they continue to seek for life, immortality and eternal glory in his prayer.

Your brother in the Lord.

ALLEN COX.

OZARK, Mo., May 4th, 1871.

Brother Garrison:

We have had quite a prosperous time since you were with us at Green Valley. The church house which was in course of building at that time is now completed; the congregation is steadily increasing, and a growing interest in the gospel is manifested in the community.

There is considerable splashing and gurgling within the precincts of *Babylon*.

I have accepted a proposition coming from the Rev. W. H. Johnson, Baptist minister, which proposition contemplates a full discussion of God's law, bearing upon the pardon of past or alien sins. This discussion will commence on the 4th Lord's Day in this month, and will be at Green Valley, for several reasons: the advantages of a good house, easy of access, and contiguous to a large community. Our brethren think the results will be good for truth.

May God bless you, my brother, together with your associate, and may you both be long preserved for usefulness in the church.

B. F. HOLLOWELL.

CARBONDALE, Ill.,
April 24, 1871.

Bro. Reynolds:

Since you were here, one year ago, we have grown from forty members to more than one hundred and forty. The church is in good working order, though our house of worship is not yet finished. I am now spending all my time in the service of the church at this place, trying to preach a crucified, risen and exalted Savior.

Enclosed find \$2 for the Echo.

Your brother in Christ.

G. L. WHARTON.

THE GOSPEL ECHO.

VOL IX.,

JULY, 1871.

NO 7

The Christian's Home.

There is a rest for which we sigh, not to be found in all this wide world of ours. We desire a safe and quiet retreat, such as alone can be found in the heavenly home, "bright and fair," where the saints of all ages will dwell.

There is a thirst of the inner man which can never be satisfied in this world of sin, sorrow and death. We want something better than this life can afford. So long as we live here in these mortal bodies, and on this earth, we expect to be doomed to disappointments and unrelenting trials.

The many bitter tears, the innumerable heartaches, and the sickening antagonisms of this sin-cursed world, are enough to try the stuff we mortals are made of, and cause us often to wish for "a house not made with hands, eternal in the heavens."

We often think of "the beautiful, the true, and the good," when the characters of men with pure hearts and true minds are placed before us in graphic splendor, and regal simplicity; but our thoughts in relation to these matters derive all of their coloring and strength from the one good and wise Being, who "plants

his footsteps in the sea, and rides upon the storm," and the one beautiful home in the land of love and perfection. Our standard of purity and goodness, stands beyond the surging and swelling river of time.

Whence comes that desire for something that can never be enjoyed in this life, if man is only a brute beast, to return, body, soul and spirit to the dust of the earth; then to be taken up into some other living form, and then return to the mother earth again? Whence arises that affinity for an eternal something on which our souls can rest when this mortal, frail tenement of misery and decay has suffered disintegration, if there is nothing, a mere nonentity beyond that dark and fearful gate of "hoping and dreading" called death?

Where is the secret of this mighty drawing heavenward, if there is no kindred power to the soul in the far off world, in the heaven of heavens? And what is there in man that can be drawn by that eternal, indestructible power if man is all mortal?

There is an eternal something in man that rises up and leaps with ecstatic bound the gulf between time and eternity, and seeks a home in the eon of the world to come.

When we wander 'mid beautiful forests, and listen to the sweet carol

of the wild-wood songsters as they warble their melodious songs in the refreshing air of the gentle summer day, our minds are raised up by the power of faith, and we view loftier scenes beyond the rolling river, and listen to the golden harpings of angelic choirs, and the unceasing song of redemption that will be chanted by all the redeemed of God, when this earth with its pleasures and disappointments, its meetings and partings, and "frost-chain and fever" shall have passed away forever amid the crash of matter and the folding up of hoary time.

The golden throne encircled with a dazzling halo of glory in the city of our God, looms up and draws our hearts to the "King of kings, and Lord of lords," who alone can redeem us from sin and corruption, and make us happy inmates of the paradise of God.

Again we are in the midst of a beautiful evergreen forest, interspersed with precious flowers, having been arranged in fanciful groups, and with mathematical precision.—The yellow sunlight penetrates the luxuriant foliage, and dances in sparkling rays upon the cool green earth. The balmy zephyr gently folds her arms around the humble branches, and causes the whole forest to rejoice, and the trees to clap their hands. We are forcibly reminded of the Edenic home of our first parents, when death and anarchy did not rule in the earth. And while we are musing upon these scenes of rapturous splendor, no doubt we can ask the question: Can this be earth, the home of my child-

hood? Can heaven be any better? Is there a home for the righteous, good and true that exceeds in beauty and loveliness this paradise of earth? But then we look out and see that sin and death are the victors in all this chilling world of woe and misery. Can it be, as some say, "there is nothing better than this life; that God is a myth, and heaven a blind conception of an infatuated mind? Can it be, after all, that it is only a dream? Will we never see the saints in light, nor hear the angelic hosts of heaven play on their golden harps? If it is only a dream, we may still say:

"Oh! that beautiful dream:

Oh! that beautiful dream.

Shall I the saints and those children see,
Or shall it be only a dream?"

I pray God that I may still remain blind to the reality. If only a dream, we say, glorious, precious dream, ever be thou my companion; and when I am grappling with the monster, death, raise thy lofty pinions and shed a halo of glorious light about my dying head, that I may die in thy soft, fascinating embrace!

But, thanks be to God, who liveth forever and ever, it is not a dream; no, not a dream! It is not a myth, an airy fantasy, but a glorious reality. The tidings have gone forth to the ends of the earth, and many are pressing into the kingdom of our God.

Man will still live when this mortal body has become food for the worms of the dust. There is something better than this life for those who obey the Lord of glory. The

home of the ransomed, bright and fair, will be given to all of God's dear children. Those who have come up through much tribulation and great suffering, and have washed their robes in the Lamb's blood, will stand on the shining shore of the river of life, and bask in the glorious light of eternal day. It will not be long before we are all "Beyond the hoping and the dreading, Beyond the rock-waste and the river," and will stand in the eternal world to await the judgment. But we are not left in doubt in regard to the Christian's home. We have a description of it in the vision that John had while on the isle of Patmos.—He says: "And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven, from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel," etc. And when we enter in through those beautiful gates into the city of the New Jerusalem, we shall see there "a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb. In the midst of the street of it, and on either side of the river," will be found the tree of life. It is written, "There shall be no more curse: but the throne of God and the Lamb shall be in it; and his servants shall

serve him; and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need of no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever."

In that home "yonder over the rolling river," there is no death, "neither sorrow nor crying," but one eternal round of pleasure and perfect peace at the right hand of God. But the unbelieving, the murderer, the sorcerer, and the liar, will be excluded from that home. There is only one way to get to the "Christian's home in glory," only one road that the saints travel in, and that is a narrow pathway. Those who have determined to follow Jesus, the Son of God, and have taken up their cross, are on the shining highway that leads to heaven and eternal life.

The blessed Savior says to the hungry and weary soul that is thirsting after the bread of life, "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 unto your weary souls." And again: "Enter ye in at the straight gate: for wide is the gate and broad is the way that leads to destruction, and many there be which go in thereat; because straight is the gate and narrow is the way which leadeth unto life, and few there be that find it." And again he says: "No man can come to me, except the Father which hath sent me draw

him; and I will raise him up at the last day. In the next verse (John vi, 45) he explains this drawing process. Hear him: "It is written in the prophets, and they shall be all taught of God. Every man, therefore, that hath heard and hath learned of the Father, cometh unto me."

Dear reader do you understand that?

The Lord tells us that *no man* can come to him, unless he is drawn by the father; but in order to be drawn by the Father, he must learn of the Father. Or, in other words, he must hear the gospel preached, and then obey it.

Is this the way you became a church member? Have you ever, from your own heart, and with your own will, obeyed the Lord? Have you ever, with your own mouth, made a public profession of the Christ the Savior of the world? "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"—Rom vi, 16.

If you have never yielded yourself a servant to God *personally*, (which is the only process) you may know definitely and positively, that you are not on the right road, the one that leads to heaven; and you would do well to pause, to retrace your steps, and start out anew, after having obeyed the Lord knowingly and from your own heart. It is no small matter. The issues of heaven and eternal life are at stake. Life with all the immunities of the Ca-

naan of rest, and death, with all the horrors of that blackness and darkness in the pit of the condemned, are placed before you, and you are asked to-day if you have not made your choice to decide whom you will serve.

When the trump of the mighty Jehovah shall awake all the sleeping dust of the dead, both small and great, the incredulous and persistently rebellions, will not then say, "it is only a dream."

When they shall see the son of man coming in the clouds of heaven, with all of his mighty angels with him, instead of saying, "the future is all a myth, and Christ an impostor," they will call for the rocks and the mountains to hide them from the face of the Son of God. Then shall the books be opened; and the book of life will be brought forth. The dead will be judged out of the things written in the books. Those not found in the book of life will be cast off; but those found in the book of life, will "enter in through the gates" into the everlasting home.

Lord, hasten the day when all of thy children shall be gathered home.

J. H. SMART.

Illinois Preachers' Institute

The annual meeting of said Institute will be held in Washington, Tazewell Co., Ill. commencing on Monday evening following the second Lord's day in August next. A programme of exercises will be published in due time.

H. W. EVEREST.

J. T. JONES.

B. J. RADFORD.

Com. of Arrangements

Economy and Waste.

Brethren Reynolds and Garrison:

The following editorial article under the above caption, is clipped from the *Baptist Union*, a free Baptist paper of high merit, published in Chicago, in 15th Shepard building, and is so well filled with the right spirit and sentiment, that I would like to see it on the pages of the *GOSPEL ECHO*.

A unity in matters of faith.

A liberty in matters of opinion, and a scriptural charity in all things would effect the union so much longed for by all the Lord's people.

With love in all things, and liberty in opinions, nothing more would be necessary but a scriptural name, a scriptural creed and a scriptural practice, and a happy and powerful union would be the result. This plan of union ought not to be thought a thing impossible, especially among those who practice only the immersion of believers.

If the Baptists would repudiate the name Baptists, and take a name authorized by the new covenant, I am convinced that every other difficulty could be easily adjusted, but this is the hardest thing to do.

Sometimes they tell us that they "do not care for name," but when asked to throw it away and take one they admit to be scriptural, they hesitate.

But we love them as a people, and shall try to cultivate Christian friendship with them.

But here is the article which we submit on its own merits :

ECONOMY AND WASTE.

Our Saviour has imposed upon his churches an immense task. Their entire energies are required for the conversion of the world; yet a large percentage is wasted. Sectarianism is one chief cause of waste. Hundreds of thousands of Christians are exhausting much of their strength in the struggle for mere denominational life. The smaller sects are heavily burdened; the ministers work harder, fare more poorly, and reap smaller results than others, just because they lack numbers, means, prestige, and power. They labor at a great disadvantage, and to a considerable extent labor in vain. In union with others, the same efforts, sacrifices, and toil would more than double the good results. They see and feel this, and are often discouraged; and this again wastes their power. These facts will not be disputed. Hard experience has taught thousands of their truth, and they contain a lesson. Is it right or duty for any people to labor under such disabilities? Are they justified in thus wasting their strength when there is so much to be done, and when they can do so much more by co-operation with others? Moreover, in many places they conflict with and hinder each other. Where there should be but one church, there are often ten; and where there should be ten thousand, there is none at all. Is this right? There is but one answer—No!

But how can it be remedied? There is a wrong somewhere. Who is responsible? Is it with the

smaller sects! In many cases they are undoubtedly the chief sinners. The fault lies with those who are intolerant of others' preferences, and oppose union with diversity, and insist upon uniformity in all matters of usage as a condition of co-operation. This intolerance prevails among both the large and the small sects. Wherever it exists, it produces schism and perpetuates it. Christians never did and never will agree in opinions, preferences, and methods, and the only alternative is to maintain union with diversity or split into factions. The Papal spirit, which enforces uniformity, and allows no freedom of discussion nor diversity of opinions and usages, is responsible for all schisms. It exists in nearly every sect. They are generally lax enough on the "weightier matters;" but they magnify doubtful points, and insist upon imposing them upon all, and whoever refuses the yoke is forced to separation. This process has gone on until we have more than a thousand sects, and prospects are fair for more. How much better it would be to retrace our steps, call the divided hosts together, cease our wasteful conduct, and obey the mandate of our Lord.

Baptists have sinned in this matter, and should reform. All of the evangelical Baptist churches ought to work together, and they can do so on true Christian principles. Church independence, the right of private judgment, and the supremacy of the Scriptures in all matters of faith, if fully carried out, would bring us together without the

sacrifice of any man's convictions, or the curtailment of his Christian liberty. Nothing but intolerance prevents it. So long as close communion is imposed as a test in the larger body of Baptists, all outspoken, conscientious open communionists are excluded. No union is possible while that test is persistently urged; and, unless some concessions are made to liberty of conscience in this matter, still further divisions are inevitable. There are thousands of the members of the close Baptist churches who are weary of the intolerance of their brethren, and remain with them only in hope of a reform. If that hope is not soon realized, they will be forced to leave and seek other associations. They deprecate schism, and will patiently endure any hardship except the loss of manly freedom; that they cannot surrender. They demand liberty in the Baptist denomination; and when that is secured, a general union will be practicable.

But there is intolerance among the smaller Baptist sects. Are there not many who oppose a union among these smaller bodies on the liberal basis of toleration? Freewill Baptists would be quite willing to have all unite with them, take their name, and conform to their usages. So would the General Baptists, and the Bethel Baptists, or "Church of God," and the Seventh-day Baptists, etc., etc. But such a union would not be fair, neither would it illustrate our principles. A much better, more equitable and profitable method would be for these bodies to unite

without changing the name, doctrine, or usages of any, and allowing the peculiarities of each party full scope. Such a union is practicable, and would be exceedingly useful. If the larger Baptist denomination will not do its duty in the premises, if it persists in maintaining a schismatic attitude, the smaller bodies need not follow this example. They should take immediate measures to come together on some basis of co-operation. They need such a union of strength in mission, educational, and general Christian work. They would greatly increase their usefulness by so doing, and it would be a long step towards the union of the whole family of Baptists.

We can all work together. If a church is close communion, why may it not work with an open communion church? If a church observes the Seventh day, it can co-operate with churches which keep the First. If churches wash feet as a Christian ordinance, they need not repel those which do not. Diversity of names are no hindrance to co-operation, as has been proved by actual experience. There are no differences among evangelical Baptists which need to keep them apart. The whole mischief is done by the determination of some parties to impose their convictions upon others wherein they differ, as a condition of co-operation on points where they all agree. There is a kind of harshness and injustice in this which is wholly inexcusable; it meets brethren with a threat and a lash, saying, "Yield your convictions to ours, or

we will refuse fellowship and co-operation, even where we are agreed." We are agreed in fundamentals, and disagree only on points where diversity is allowable, and can work no injury if we will exercise a little forbearance. Shall we sacrifice our efficiency in the general work of Christ to differences which are wholly local and need not interfere with our labors as a people?

The currents are setting strongly towards union. The smaller Baptist bodies must come together or fail to fulfill any worthy mission; the work is too mighty for them to accomplish in their present state of isolation. The processes of absorption, loss by removals, defections, discouragements, will bleed them to death unless they concentrate more strength, so as to do more, furnish a wider field of usefulness, and stronger encouragement for effort. Union will come in some way, either by the disintegration or the more complete union of these minor Baptist bodies. Thousands of noble men in the larger body are eager for union; they feel that justice, true Christian liberality, and the highest usefulness of the whole Baptist family demand it, and they cordially extend the hand of fellowship to the smaller Baptist bodies, and demand their recognition as members of the Baptist family. Let these smaller bodies respond to the generous recognition; let them illustrate liberality and the beauty of union with diversity among themselves; let them come together on this basis, and then urge the duty of making the union general, and

the intolerance which now divides, and disgraces, and hinders our usefulness will yield, and liberty will triumph. We shall never reach this desirable result without effort; but if we aim at it, work towards it, put our principles in practice where we can, boldly give our testimony for toleration, and urge its acceptance, we shall succeed.

Baccalaureate Sermon

Delivered before the Graduating Class of Abingdon College, by President J. W. Butler, May 28, 1871.

THE CHRIST.

"What think ye of Christ? Whose son is he?"—(Math. xxii, 42.

"Thou art the Christ, the son of the living God."—(Math. xvi, 16.

"But Christ is all, and in all."—(Col. iii, 11.

RESPECTABLE AUDITORS:—

It is with profound gratitude that we are permitted, after the lapse of another year, to come before you for the purpose of discoursing upon the great central theme of christianity. That we are again permitted to enjoy this recurring occasion, must be ascribed to the ever abiding grace of our heavenly Father.

Another year of time, with all its fearful events, has been borne away into the still waters of the past. Another volume, in the great record of time has been finished and sealed since we met on a similar occasion one year ago. To us the past is gone, the future is yet to come; we live only in the present. In memory's precious urn, we will treasure

up the good of the past; we will hold out the bright casket of hope for the blessings of the future, while we enjoy the present in working for the right.

We meet on this beautiful Lord's day morning, to inaugurate a series of exercises connected with our beloved institution of learning. In these exercises some of us have a special interest; some of us have looked forward to them for months and years, with pleasing anticipations; and we trust that all will remember them with unmingled pleasure. These anniversary occasions may be regarded as oases in the weary journey of college life; as shady nooks to the weary; as cool waters to the thirsty, and as bounteous feasts to the hungry. To this banquet of our commencement exercises, all are most cordially welcome.

What a happy occasion; when so many of the college family, with their friends, are permitted to meet around the festive board of their *Alma Mater*, and enjoy a reunion of hearts, and a feast of soul; when absent ones are permitted to come again, to tread the old college halls and sit in her seats once more; to greet former teachers and fellow students, to mingle with the friends of the institution, and help to celebrate her prosperity.

My friends, we stand here to-day upon the ever rolling tide of human life, being swiftly borne along towards that beautiful land that lies "over the river," towards the "ever green shores" of eternity, where the angels are harping upon their

golden harps, and the purified spirits are shouting the praises of God. Our privileges are many; our opportunities are great; hence these are fearful responsibilities resting upon us all. What golden opportunities are bountifully afforded the present rising generation of this our free and happy land. What precious privileges are freely extended to all classes. In view of these great blessings, what earnestness of heart and honesty of soul mark us all, especially the young, just starting out upon the perilous voyage on the ocean of active life. Shall these young mariners, when far out on the stormy sea of life, be borne down in the whirlpool of error? or shall the soft winds of heavenly truth fill their sails, and bear them on in triumph to the desired haven? O, shall the icebergs of infidelity engulf them in the cold waters of death, or shall the friendly torches of the angels of truth guide them to the shores of eternal rest? If you would successfully breast the waves of this present stormy life, and ride in triumph the still waters of eternity, now is the time for steady hands; now is the time for brave hearts. Though the waves run high, and adverse winds may be encountered, yet the storm will soon be over. Then spread every sail, and ply every oar with manly vigor. Direct your course to yon beacon light—the friendly star of Bethlehem

Do any inquire who this great light is? We answer, "he is the Christ, the son of the living God." "He is all, and in all, and head over all

things to the church." He was before all things; even before the heavens were, he was. Before the earth was created, he existed, for he had a glory with the Father before the worlds were, and "all things were made by him, and without him was not anything made that was made."

This is a beautiful world. There is beauty in the waving corn, there is beauty in the shady grove, there is beauty in the mountain steeps, there is beauty in the ocean's surging waves, there is beauty everywhere; and Jesus, the Christian's Lord, has thus beautified the earth as a happy home for his darling creature man. When it passed from his plastic hand, "a thing of beauty and a joy forever," then all the stars sang together, and the sons of God shouted for joy." The form of this terrestrial ball, its structure, its motion and its scenery, inspire the soul of the beholder with reverential awe, and fill his heart with admiration for its good and great author. Its mountains, hills, seas, lakes and rivers are sublimely grand, and beautiful beyond description.

Nature presents a unity in diversity, a symmetry in design, a divinity in conception that enraptures the soul, and leads it to adore its great Creator. But what shall we say of those worlds and systems of worlds that bathe their beautiful forms in the open sea of ethereal space? What shall we say of those heavenly bodies that gambol in the far off mountains of immensity? Who is it that holds their secret springs, and keeps them in their majestic course? Who is it that sets bounds to their

motions and governs them with such wonderful regularity! It was the contemplation of these grand displays of divine wisdom that filled the heart of the Psalmist of old with love and admiration, and led him to give utterance to those beautiful expressions recorded in the 19th psalm: "The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard. Their line has gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of chamber, and rejoices as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it, and there is nothing hid from the heart thereof."

The divinity of nature is Christ, the Lord of glory. Christ is in all his glorious works, for, "by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him; and he is before all things, and by him all things consist; and he is the head of the body, the church: who is the beginning, the first born from the dead; that in all things he might have the pre-eminence. For it pleased the father that in him should all fullness dwell." When we contemplate the glory of the divine character of Jesus, and the magnificence of his

mighty works, may we not exclaim, with one of the ancient worthies: "Such knowledge is too wonderful for me; it is too high; I cannot attain unto it; whither shall I go from thy spirit, or whither shall I flee from thy presence? If I ascend up into heaven, thou art there. If I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me."

Man, in his extreme destitution, in his moral depravity and exceeding sinfulness, needs such a Savior as this; one that, in his fullness, fills all things. Without him, even nature would be a blank; life would be an enigma, and death an inexplicable mystery. Man would be shorn of his glory, and death would be crowned universal king. All things are by necessity and of right, under his controlling power, for, "by him all things consist." It is his mighty hand that slowly leads on old Orion, the monarch constellation among the glittering stars. He it is that gently leads up the beautiful Pleiads from the misty shades of the east. It was his mighty hand that formed the milky way, and set the polar star in his place. He has garnished the heavens with his glory, and filled the earth with his splendor. He has paved the upper world with a golden pavement, and shut it with pearly gates. He has caused the pure river of life to flow from beneath his throne. On its banks he has thickly set the tree of life. He has filled heaven with the songs of

angels; he has brought peace to the earth, and restored good will among men. When we thus behold the divine glory of the great head of the church, should we not, with reverential awe, fall prostrate at his feet, and hail him as "King immortal, eternal and invisible;" as the chief among ten thousand, and the one altogether lovely?

Behold! the winds and waves obey him; yet our stubborn wills fail to yield. Shall the rocks about Jerusalem be rent, and our obdurate hearts remain untouched? Oh, my soul, is it true that, when the winds hold their wildest carnival, when the storms rage fiercest, when all all nature is in one common uproar, his mild rebuke, "peace, be still," restores a perfect calmness? Yet shall we coldly turn away from all all his wooings? Shall we disregard all his terrible threatenings and stern commands? Should we not rather uncover our heads in profound reverence before this wonderful personage, and exclaim, with those who saw him perform his mighty works, "What manner of man is this, that even the winds and sea obey him?" In view of the wonderful manifestations of his majestic power as exhibited in the heavens above, and on the earth beneath; in view of the wonderful exhibitions of his divine glory everywhere, may we not say, in the language of the text, "Thou art the Christ, the son of the living God." This is truly a good confession, a sure foundation upon which the glorious church of Christ may safely rest.

We cannot too greatly reverence, nor too highly exalt the awfully sublime and glorious character of the divine redeemer. In his pure and holy life, every commendable grace was constantly exhibited; every noble trait of character was vitalized. He truly demonstrated, in all that he did and said, that he was Emmanuel, God with us. While, on the one hand he denounced sin and sinners in the boldest terms; yet, on the other hand, he bore the dreadful persecutions that were constantly heaped upon him, with the meekness of a lamb. With unparalleled courage on the one hand, he attacked the strongholds of sin, and encountered spiritual wickedness in high places; yet, on the other hand, he was as tender to the trusting heart as a mother to her nursing babe. And thus what grand extremes meet in his most wonderful character! He is at once the son of man and the son of God; he reigned in heaven; he suffered on earth; he conquered in the unseen world. Behold the great Creator of heaven and earth, with a small band of followers, traveling on foot through the land of Judea, without a place to lay his head! "He was rich, but for our sakes, he became poor, that we, through his poverty, might be rich. He was the sinner's friend, and spent his life in doing good.

In the plan of human redemption, Christ is the centre and circumference,—all, and in all of this work of mercy. The visions of the prophets of old were full of Christ, for, "the testimony of Jesus was the spirit of prophecy." He is the

great author and finisher of the Christian's faith, and hence it is said of him, "in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all that obey him." The Christ that is in our redemption gives the system all its value. He is underneath it as the foundation; he is over it as the great head of the church; he fills the system as the author and finisher of the faith. Without this divine and glorious personage, redemption would be a mere sound, a body without a soul. Out of his death and sufferings there flowed a fountain for sin and uncleanness. The purple gore that stained the cross is the great and only cleansing medium for guilty souls.

"O, Lord! what heavenly wonders dwell

In thy most precious blood?

By this are sinners saved from hell,

And rebels brought to God."

He came to this world on mercy's errand. He came not in pomp and splendor, but in the lowest garb of humility. He came not to seek the honors of this world, for he left behind him brighter honors than this world can give. In yon bright world he wore a golden crown of glory; in this a crown of thorns. There he sat on a shining throne, and angels did him honor; here he lay in dark Gethæmane's vale, while great

drops of sweat, like that of blood, stood on his suffering brow. He was clothed with humility as with a garment. The pomp and show and pride of this world were never copied from the Savior's life. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for our sakes he became poor, that ye through his poverty might be rich." Was ever poverty like his? even more destitute than the birds of the air and the foxes of the forest. What greater sacrifice could be made than Jesus has made for you and me? He gave his life—an innocent, pure and holy life. He gave his blood, richer by far than flowed on Patriarchal or Jewish altars—his own, divine, atoning blood.—He gave himself. He gave all that the love of God could give, all that justice could demand. Humility was required, and Jesus gave it; sufferings were demanded, and Christ filled the cup to overflowing. Obedience was required, and "he became obedient unto death, even the death of the cross, whereupon God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is the Lord, to the glory of God the Father."

Christ is the fulness of God's love to man. God is omniscient; he is omnipresent. He is long suffering, tender in mercy, and his justice endures forever, yet the climax of his divine character is reached in the

simple sentence, "God is love." Love is the noblest feeling of the human heart. It is the crowning virtue of a good and holy life. It imparts divinity to humanity; and beautifies the Christian's life. "Now abideth faith, hope and love, these three; but the greatest of these is love." We can bestow no greater good upon our fellows than to love them. It works no ill to one's neighbor, but is the fulfilling of the law. It will clothe the naked, it will feed the hungry, it will comfort the disconsolate, in the darkest hour; it will console them that mourn in their deepest afflictions. It is at once the best and greatest gift of man to man; it is the highest gift of heaven. The scheme of human redemption is full of this love; and this love is full of Christ. Who can comprehend this love as exhibited in the grace of God to man? Its boundaries lie far out beyond the comprehension of finite minds. The apostle Paul most beautifully expresses the magnitude of this love, when he prays "that God would grant you, according to the riches of his glory, to be strengthened with might by his spirit, that Christ may dwell in your hearts by faith, that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God."

Christ is all and in all of our righteousness. That which we have without Christ is self-righteousness,

and that is not acceptable to God. Man is clothed in the garments of weakness and frailty, and those garments are spotted and stained all over with the defilements of sin. He is a wanderer from his father's house, naked, destitute and sick at heart. He needs everything, and has nothing. He has thrown away the beautiful garments of purity, he has squandered the portion his father gave him. He is the "prodigal son," clothed in the filthy rags of sin. It requires a great change to restore him to the favor of God. He must be born again, born of God, born from above. He must be bathed in the waters of regeneration, and clothed anew with the righteousness of Christ. "If any man be in Christ, he is a new creature; old things have passed away, behold! all things have become new, and all things are of God, who has reconciled us to himself by Jesus Christ." So great is this change, that it is even called a resurrection from the dead, a making alive with Christ. This is most beautifully expressed by the apostle, when he says, "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 time 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, that in the ages to come, he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." In this quickening process we are said to be raised up with Christ, and are exhorted to walk in newness of life. Slain by the gospel of the grace of God, the sinner dies with Christ, he is buried with him in Christian baptism, and rises with him by the faith of the operation of God, to walk in newness of life. Christ is the author and finisher of this grand work, which he accomplishes by the means of his own appointment. Indeed, we may safely say that God never does anything, either in the physical or moral world, without instrumentalities. When he created the heavens and the earth and all things therein contained, he effected this great work by the instrumentality of his own divine word, so the new creation in Christ Jesus is being accomplished by means of the same word. Hence the apostle says, "being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever." As well might man undertake to make a new world, and appoint it an orbit in which to revolve, as attempt to form for himself a righteous character that would be acceptable in the great day of accounts. "We are his workmanship, created in

Christ Jesus unto good works." The new birth is constantly ascribed to God, hence we are said to be born, "not of blood, nor of the will of the flesh, nor of the will of man, but of God." Man is permitted to co-operate in the work of his own redemption, not that there is any merit in man, or in anything that he can do, not that man can be said in any sense to be the *cause* of his own salvation, but under the appointment of God, he is permitted to work with God in the glorious plan of human redemption. Hence we are told to work out our own salvation with fear and trembling, for it is God that worketh in us, both to will and to do of his good pleasure. The efficiency is all of God, and hence the glory all belongs to him.

In the new creation, Christ is the central sun that gives light and life to the whole system. As the physical world was once a chaotic mass, and darkness brooded over the face of the deep, so the heart of man, before Christ, is received into the soul, is full of darkness and confusion. "He is the true light, that lights every man that comes into the world." In the physical world, light is the beautifier of all else besides. The glorious sun, the great luminary of day, is the most beautiful and grand object our eyes can behold. So Christ is the glorious sun of righteousness, that has arisen upon this dark world of ours, with healing in his beams. Man is indeed a noble creature, one of the noblest of all created beings. He was once in the image of God, with divinity impressed upon the nobil-

ity of his nature. In the purity of his soul, he was permitted to enjoy the immediate presence of his maker. But sin has confused the nobility of his powers. His purity of soul has been bartered away, and with it much of the nobility of his nature. This deep depravity has extended over the whole race. "All have sinned, and come short of the glory of God." Reason and conscience have been dethroned and evil passions and carnal appetites have been enthroned. Hatred and malice have taken the place of love and good will. Self has been highly exalted while God has been forgotten. A brood of evil passions have crowded in through the open gate of disobedience. But the fall is not entirely hopeless, what has been lost by the fall may be gained by obedience to the glorious gospel of the grace of God. Through the light of divine truth, order and harmony may again be brought out of this confusion. Evil passions may be subdued in the human heart, and God may again be enthroned in man's affections. Faith, that works by love, may again produce the precious fruits of a holy life in rich and beautiful clusters.

Christ will be the author and finisher of the glorious resurrection from the dead. He will be all and in all of this grand work. This world is a great battle field of strife and confusion, it is a grand hospital for the sick and dying; it is a vast grave yard for the dead. The tomb was opened to receive its first prisoner early in the history of our race. Abel was the first who passed

through the prison doors of the tomb. Since that time, millions of the unfortunate sons of mortality have followed after him, and still millions more are passing down. Within the populous cities of the dead, the peasant is peer to the king, the rich and the poor are mingled promiscuously. Here husband and wife, brother and sister, father, mother and children, lie side by side in the cold embrace of death. But "the hour is coming, in which all that are in their graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." What a grand triumph will the resurrection be, when the bars of the tomb shall be burst asunder, and the sleeping dead shall live again! When the angel's last trump shall sound, and the dead in Christ shall be raised to life and united to him. "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written: Death is swallowed up in victory; O, death, where is thy sting? O, grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, who giveth us the victory through our Lord Jesus Christ." Then shall the last grand assize come, and God shall judge the race in righteousness, by that man whom he has ordained to be the judge of quick and dead. The Christian's Lord, and sinner's friend, shall be seated on his throne

of judgment: and before him the nations of the earth shall be gathered.

In that dread day, a great separation shall take place, the final separation of the righteous from the wicked.

"Day of judgment, day of wonders,
Hark! the trumpet's awful sound,
Louder than a thousand thunders,
Shakes the vast creation round;
How the summons
Will the sinner's heart confound."

Then shall the wicked cease from troubling, and the weary be forever at rest. The king shall say to those on his right hand, "Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world, for I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." What a grand triumph this will be! Immortal crowns will be flashing in the sun light of heaven; palms of victory will be waving; and ten thousand thousand of the redeemed will be singing the song of victory to God and the lamb forever.

"On Zion's glorious summit stood
A num'rous host redeem'd by blood;
They hymn'd their king in strains divine
I heard the song and strove to join.

While everlasting ages roll
Eternal love shall feast their soul,
And scenes of bliss forever new
Rise in succession to their view.

O what a sweet, exalted song,
When ev'ry tribe and ev'ry tongue,

Redeem'd by blood, with Christ appear,
And join in one full chorus there!

My soul anticipates the day,
Would stretch her wings and soar away,
To aid the song, the palm to bear,
And praise my great Redeemer there."

In conclusion, I desire to address myself more particularly to this graduating class, to which I am bound by a stronger tie than usual. Young ladies and gentlemen, I have often addressed you upon this glorious and all-absorbing theme. Amid the arduous duties of a college life, during the past sixteen years, it has been a most precious privilege to me almost daily, to urge the claims of him who is the Christ, the son of the living God, to present to the minds of the young the glorious character of him, who "is all and in all," to urge the students of our beloved institution to put their trust in him who is the great exemplar of the Christian's faith. For months and years it has been our exalted privilege to assemble together, in our morning devotions, to read his holy word, to sing his praises and invoke his grace upon us. No doubt you can say with me, that the most delightful part of our college duties has been to assemble in that dear old college hall, to pay our devotions to the King of kings and Lord of lords. You have now finished our college curriculum, and hence the honors of your alma mater are due to you. You are about to go from our midst, and enter upon the great work of life. Remember as you go that your education is not yet finished, but only just begun. You can no longer expect the kind in-

struction of loved teachers, but you must become your own instructors. In the busy work of life, whether you meet with the cold criticisms of a giddy and thoughtless world, or enjoy the praise and admiration of those with whom you mingle; whether you rise to eminence, prosperity and usefulness, or sink into the vale of obscurity,—amid all of life's conflicts and triumphs, we beg that you will never forget the good impressions that you have received within these walls. And we trust that your goodness of heart will lead you to cover our failures and errors with the mantle of charity.—Of all the lessons we have ever imparted to you, we deem those concerning Jesus and a knowledge of his word, the most precious. Take him as the great exemplar of your Christian life; model your characters after his divine life, and you will be happy, prosperous and great. Follow in his footsteps and you will be safely guided to that beautiful land beyond the shores of time.—Learn lessons of wisdom from this great teacher, that came from God, and you will be wise unto salvation. Arm yourselves with the mind of Christ, and clothe yourselves in his humility. Take the sword of the spirit—which is the word of God,—and fight the fight of faith; fight for God, humanity and truth, and you will have a glorious victory through our Lord Jesus Christ.

Finally, live in the daily practice of a Godly and upright life. Aspire to greatness and you will be more likely to attain it; but remember that the greatest honors that you

can attain in this world, are the honors that only Jesus can confer. If you are sincere at heart and upright in deportment in the little acts of daily life, your earthly career, in whatever department you may labor, will be a grand success. Give yourselves to the acquisition of useful knowledge, and never forget that "the fear of the Lord is the beginning of wisdom." Sweeten every act of an earnest, honest life with humility of heart and simplicity of manners. While worthless trinkets may guild the thoughtless and the gay; let your adorning be a meek and quiet spirit,—a life devoted to the cause of truth. Copy the Saviors life in yours; clothe yourselves in the beautiful garments of his righteousness; strive for a higher, purer life day by day. "Add to your faith virtue, and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity," . . . "and you shall have right to the tree of life and enter through the gates into the city." And now may the grace of our Lord Jesus Christ rest upon and remain with you always. Amen.

A hidden light soon becomes dim, and if it be entirely covered up, will expire for want of air. So it is with hidden religion. It must go out.—There cannot be a Christian whose light in some aspect does not shine.

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"If a Man Die, Shall He Live Again?"

Substance of a Funeral Sermon Preached at Beaver Creek, Maryland, May 16th, 1871.

Not he that hath brought us for the same thing, is God.—2d Cor. v. 5.

When we are called upon to consign the mortal remains of one of our dying race to the grave, we cannot but reflect with renewed interest upon the questions so old, yet ever so new, "what are we? whence are we, and whither do we go?"—When we are compelled to gaze upon the mortal wreck of what was once a living, conscious, acting human being, and are thus reminded anew of the stern "decree, pronounced at first on all," "Dust thou art, and unto dust thou shalt return," we are brought to a contemplation of the whole nature of man, with the object of learning, if we can, whether or not there is hope that, if a man die, shall he live again?

What are we? If there is nothing of us but the life which depends solely upon the organs and functions of the animal body for existence, death is just simply annihilation, a complete blotting out of our being and conscious identity forever. If man is no more than the highest form of animal life, then indeed is the grave a dark and dismal bed for an eternal sleep. But there are many facts growing out of, and connected with our own consciousness which cannot be reconciled with the theory that we have nothing but animal life. There are many things

well known to every human being possessed of reason, which could not be true if there was no life in us but that which ceases with the pulsations of the heart. Some of these we propose for a little while to consider.

Of one thing we are all conscious. We are in existence in a place called a world, and we are surrounded by millions of objects which no individual of our race could have made, and of which all the human beings living can produce no imitation. We know, too, that the heavens are gemmed with stars and suns, and science teaches us that these shining orbs are worlds like ours, or far exceeding ours in size. We all realize our lack of power to *create* anything. We could not bring into existence a particle of matter so small as the mote which floats in the sunbeam.—We have power to change and modify what is already made, but we can create nothing. But as things *are* created which overwhelm all our senses by their number and vastness, they must have had a Creator. As man is the greatest of all the beings living on the earth, and as his utter powerlessness to make anything is so well known to every one of us, the conclusion is inevitable that there is a life higher than ours, a Being greater, by a whole infinity, than we are. Just here the bible speaks to us and tells us who this mighty being is. Human wisdom, looking upon the evidence of his "eternal power and Godhead," sought in vain to solve the question who he is? But the Holy Spirit, by the pen of Moses, answers in words

of no uncertain meaning, "In the beginning God created the heaven and the earth." Then reason and revelation concur in bringing to us a knowledge that there is a God, almighty in power, and possessed of a life as far above all taint of death as the heaven is high above the earth.

But this knowledge does not answer the question we are most interested in having an answer to. There is a God whose life is ceaseless as eternity, whose happiness is perfect; but what are we? Let us see what answer comes to us, and whether it brings us hope of something better than the life we now live, or promises a light to illuminate the dark chambers of death.

We know that as things exist, they must have been made—this our own reason teaches. The bible teaches us that one Almighty Being made them all. Again consulting the teaching of the things that are made, let us see what reason says to us in regard to ourselves. Best known to us of all created things is the mighty globe, with its mighty rivers and mountains, its plains and lakes and oceans, and all its scenes of sublimity and beauty. Then a countless variety of vegetables.—"From the cedar that is in Lebanon, even unto the hyssop that springeth out of the wall," all differing from each other, but all agreeing in this, that they have life, which rocks, hills, rivers and oceans have not. Next, we have the same wonderful variety in the higher kind of life, and we trace the mighty ascending series in the animal king-

dom, from the worm we may crush in our path, to the half reasoning horse, which finds companionship and almost joins in sympathy with man. But now, another and a higher form of life appears, and we have before us the millions of the race of man. Is man but an animal? Is he possessed only of a life higher in development, but differing not in nature, from that of the brute which follows his footsteps or plows his fields? Let us see.

From the pebble on the shore to the great continent of land, from the clinging moss upon the roof to the mighty forest king, from the coral insect to the gigantic elephant, as far as our reason enables us to investigate, we see nothing but absolute perfection. Everything is perfect in its sphere. It has its place in nature which it fills roundly, and which would be a failure and a blank without it. Thus we all perceive the wheat which makes our bread is just the thing for the important place which it fills. It is not perfect as anything else. It would not fill any other sphere to perfection. It is simply perfect in its own place.—God saw that it was good for the purpose of its creation when he first made it, and good it has proved itself to be to man ever since. And so of all the vegetables and animals used by man. They each fill the place to which the Creator has assigned them, and that in *absolute perfection*. No man can conceive a change in them which would make them better. No man can say "Give me infinite power, and I will make them more perfect."

In mathematics we learn to rely on the calculations which are beyond our comprehension by demonstrating the truth and accuracy of the rules by which we work, in the simple and easily comprehended facts of the science. So, when we sound nature's depths to the utmost capacity of the human mind, and find perfection the universal rule, shall we not conclude that this perfection continues in those things which are too deep for our reason to fathom? Does not reason force us to decide that the Being who appears

"As full, as perfect in a hair as heart," carries out in great things the law he has so universally impressed upon the small, and that he is also—

"As full, as perfect in vile man that mourns,
As the rapt seraph that adores and burns?"

Man, then must somehow be perfect. He is not a failure. He is made to fill a place, and to fill it perfectly.—Where is that place? Does the world reveal it? Do we find the end of our existence here, and so fully answer the purpose of our being, before going down into the dark grave?

In all the long line of animal life, there are desires to be gratified, there is an instinctive craving in every living creature for something to enjoy. And these desires are not sent away empty; these instincts do not reach out blindly for that which is unattainable. The Power which made all these things is not only Almighty, but the Wisdom which conceived them is infinite. From the

highest to the lowest, each animal has desires and instincts of its own,* which have the means of gratification at hand in the sphere to which the animal belongs, and here it feels its round of life, with no desires above its means of gratification, and no means of gratification above its desires. And this principle controls throughout the whole vast realm of being. No animal is lacking in the means necessary to gratify its nature; they are ready at hand, and there is no progress among them from age to age. The horse to-day is the same creature he was six thousand years ago. He has had no power to better his condition; he has no desire in that direction; he has filled his own place completely, and no more.

With man, how different! He was furnished with scarcely anything all ready for his use. His desires asked for a thousand things which only long and laborious efforts of his own could prepare for him. While it was plain at the beginning that nature herself would provide for the lower animals, it was just as evident that man must modify and change the productions of nature to adapt them to his use.—Just here we would ask of those who see nothing in man but a more fully developed animal, how is it that, unlike all his lowly kind, he is utterly helpless and unprovided for? If there is a gradual and regular progression from the lowest form of life to the highest, how happens it that only one of all the countless links in the chain of living is required to work out the problem of existence? The theory of atheism, which is

probably more popular now than any other, is that which finds the beginning of life in a form so low as to be scarcely appreciable and traces it upward through a long ascending series until the highest form of life known to us is reached in man. Now if this theory were a correct one, of course we would expect man to have a higher circle to fill than a horse, or a dog, he being the more exalted animal; but we would not look for the introduction of any new principle, for there has been no new one unfolded in all the long progression from the lowest form of life to the highest. For instance, a toad is governed by certain laws of life, which lead it to take care of itself, to supply itself with food, and to secure a cool and comfortable spot where it may repose. As we ascend from this lone organism, we find the range widening, but no change in principle. Each of the animals is provided by nature with such functions as fit it for the sphere it is to fill, and this sphere is filled by one generation after another, with no advancement, no change and no variation. An eagle has a nature which leads him to soar in the free fields of ether, gazing bravely in the face of the sun, or poising fearlessly over frightful precipices. And he has all the powers he needs to reach the end of his being. And so it is with all. The beast of the forest constructs his lair, the birds of the air build their nests, the fish of the sea disport themselves in the deep, just as they did six thousand years ago. Each generation finds itself possessed with powers and instincts precise-

ly like those of its predecessors, and carries out the laws which govern it in precisely the same manner. And while the nature of the horse leads him to do things very different from the things done by a worm, there is not the slightest difference in the principle which governs the motions of each—they each use their natural power to carry out their natural instincts, and doing this they not only fill their respective places, but they fully and completely satisfy themselves, thus manifestly answering, to perfection, the end of their being.

In all the inferior creation which we are capable of understanding, there seems to be completeness. All the parts fill their place and make up one perfect whole. But when we attempt to advance from the highest of the inferior animals to man, we come to a sudden break in the gradation we have so long followed, and considered merely as an animal a member of our race is a complete failure. He is not in possession of instincts which lead him infallibly to follow out some law which governs alike all his race, and such instincts as he has do not find ready at hand the instruments to be employed. The bee is a wonderful builder, and in the construction of his cells displays the most astonishing powers. But he has at hand the very instrument needed, and when instinct urges him to build cells in which to rear his young or deposit his luscious store, he goes to work without instruction and without outside help, and builds. Now, man, too, is a builder. There is some-

thing in his nature which leads him to build houses to live in, and to construct all sorts of things of beauty and usefulness. But does man simply feel the desire to do these things, and immediately follow his desires by using his natural powers? How quickly all can answer. How well everybody knows the slow and laborious efforts required that we may carry out in any measure our desires. And now here is a distinction between man and all other animals as wide as eternity, and which breaks into and destroys the progressive order we can follow from the highest mere animal downwards.—And the difference is just this:—man has creative power, that is, power to will, to originate thought, to learn truth through faith, and use it as though it had been learned by experience, and in this he is different from all other creatures. This wide distinction observation shows us. The bible once more responds in perfect harmony with nature and tells us that God breathed into man's nostrils the breath of *his own life*, and man became a living soul, made in the "image of God." Just at the line which separates our race from all other creatures, occurs a new principle, which has no ante type and no parallel in all nature.—Reason is not like instinct. An intelligent understanding of causes and effects, and an intelligent employment of them to accomplish carefully formed plans, looks like the mind of the Creator, but it has not the slightest resemblance to the blind instinct of the creature. Poor and weak and finite as we are, the won-

ders of our own mind lead us to accept as the results of the best efforts of philosophy, what Moses wrote before philosophy was born. "And God created man in his image, in the image of God created he him." Whatever, then, is to be the end of man, it must be an end different from that of the brute, or else perfection fails, and the creation is an abortion.

That the end is not at the grave is plain, if there is anything in reason, and if perfection itself is not imperfection. For the very parts of man which are universally recognized as the *best*, the very faculties for the support of which his animal nature exists, are those which remain without any proper end or object when death seizes upon the body. What a climax to creation is man if the grave is the end of him! Everything else has an object of life, and millions of things, we know, have for their object the benefit of man. Then, man's body, gathering up all material forces that it may support man's soul, which is to go out at last like a puff of smoke!—How absurd are the positions of skepticism! The material body may return to dust, and entering into new forms, may exist forever; but the spirit for which the body was made (and if it was not, it was made for nothing) is to go out into utter nonentity, to cease to be to all eternity!

How much more rational the teaching of the bible: "We have a house not made with hands, eternal in the heavens," and "he that hath wrought us for this same thing

is God." Here is a purpose declared for which we are made, and is it not an end worthy of our being? Does it not finish out our existence, and show us a perfection for man in his higher and more glorious sphere, just as we see below us perfection in spheres more humble. The Mighty God who made all things did not attain perfection in little things and fail to reach it in the best work of his hand. The grand harmony that follows wherever God moves, does not fail in man. But being capable of intelligently understanding our God, and being unable to choose our own way, we must listen while he teaches, and follow where he guides. He gives us reason, and this we use in its own place. When this fails, revelation comes, not to war with reason, but to take her by the hand, that we may be led to the blessed home on high, where our nature may satisfy its longings after God and life forevermore.

JOHN P. MITCHELL.

BEAVER CREEK, Md., May 20 '71.

For the GOSPEL ECHO.

What is Life?

BY JOHN P. MITCHELL.

This life may seem of little worth
While gazing downward to the earth,
While crushed and ruffled by the throng
That rushes heedlessly along,
Pursuing bubbles o'er the tide
Where millions of our race have died.
But, look thou on the Christian's life—
Untouched, untroubled by the strife—
He treads, in happiness, the road
Whose windings reach the blest abode,
And all to him is bright and fair

Which has its termination THERE.

This sin-worn world, with dangers rife
Bearing for man more death than life,
Seems scarcely worth the hours of pain,
The throbbing pulse and aching brain,
The endless labor, night and day,
Which we expend on mortal clay.
But is there not a spark which burns
When human clay to dust returns?
A life which lives when death shall die,
And time's worn wings shall cease to fly?
While *this* finds habitation here
Earth's sorrows should not cost a tear.

When we behold the death-strewn path
Where life's dark storms expend their
wrath

And man—poor being of an hour—
Tossed like a snow-flake, in their power,
Extends his puny arm in vain,
Life seems scarce worth a moment's pain.
'Tis only *part* we mortals see,
The tide flows onward to the lee;
And each dark storm we journey through
Brings heaven nearer into view;
And sowing here with toil and care,
We'll gather golden harvests THERE.

When on the universe we gaze,
Till lost and awe-struck in the maze
Of whirling worlds and suns, which glow
In fields above and depths below,
Then turn to measure human life,
It seems scarce worth a moment's strife.
But endless is the life within
Which Jesus died to free from sin;
And when Time's vanquished, crushed
and dead,
His sceptre gone, his ages fled,
That life will find a peaceful shore,
And live in bliss forevermore.

O, tell us not, life's but a span,
That death's the final end of man,
That time is but a troubled wave
Bearing us onward to the grave,
That all the longings, hopes and fears,
The human misery and tears,
The shrinkings from death's cruel hand,
The strivings for a better land,
But cheat and mock, and paint in vain
A heavenly country free from pain.

Time's but a wave on shoreless sea
Which men have named eternity;
And when our vessels, rent and torn
By life's rough tempests, reach the bourne,
They pass beyond the narrow line
Between eternity and time,
To anchor in a peaceful sea,
From storms of earth forever free.

While morning stars together sung,
In ages past, God's wisdom hung
Our speck of dust amid the spheres,
To journey on through countless years;
And if it from its orbit veer
A single second in a year
The whole vast universe would fail,
And ev'ry star of heav'n grow pale.
God's hand has nice precision kept,
As through the boundless field we swept:
And if we do his precepts own
He'll guide us to his shining throne.
For though the earth shall be our tomb,
We need not feel a shade of gloom;
For that Great Hand will still hold sway
When heaven and earth shall pass away;
The Voice which spoke, and bade the
light
Break through the gloom of ancient
night,
Will from the grave-yards bid us rise
To meet our Savior in the skies;
And there, with him, through endless
days,
We'll live, and love, and sound his praise.

And though so small our little earth
When weighed by Him who gave it birth,
And though so short the fleeting span,
And frail the breath of mortal man,
The Mighty God, who made them all,
Perceives the feeble sparrow's fall,
While boundless love stoops down to
save
E'en our frail bodies from the grave;
That we to glory may be led,
By Him who lives and once was dead,
And thus the Father, through the Son,
Will gather all things into one.

Infinite Wisdom framed the plan
Which gives eternal life to man.
Infinite Power, with perfect skill,

Worked out the great Designer's will,
Beginning the hour Infinite Love
Might yield awhile the joys above,
To share our sorrows, toils and woes,
And overcome our mighty foes,
That we, redeemed, with him might share
The fadeless glories he has THERE.
And when 'tis asked what life is worth,
Why man is doomed to this cold earth,
Power, Love, and Wisdom make reply—
That he might grow to bliss on high.
Then live content 'mid toil and care,
Hoping to be rewarded THERE.

BEAVER CREEK, Md., June 3d, 1871.

A Liberal Education.

That man, I think, has had a liberal education, who has been trained in youth that his body is the ready servant of his will, and does with ease and pleasure all the work that, as a mechanism, it is capable of; whose intellect is a clear, cold, logic engine, with all the parts of equal strength, and in smooth working order, ready, like a steam engine, to be turned to any kind of work, and spin the gossamers as well as forge the anchors of the mind; whose mind is stored with a knowledge of the great and fundamental truths of Nature, of the law of her operations: one who, no stunted ascetic, is full of life and fire, but whose passions are trained by a very vigorous will, to be the servant of a tender conscience; who has learned to love all beauty, whether of Nature or of art; to hate all vileness, to worship God, to be grateful for His mercies, and to respect others as himself.—
[Huxley.]

Let Me Die at Home.

BY JOHN P. MITCHELL.

Though wide my footsteps chance to
stray

From home and friends my heart holds
dear,

With none to brighten life's rough way,
Or drop a sympathetic tear,

I still have faith to struggle on,
Hoping for brighter scenes on high.

If, when life's sands are nearly run,
My footsteps lead me home to die.

When, from time's cold and lidless eye,
My humble name is rudely torn,

May friends press round to see me die
On whom I looked in childhood's
morn;

On my cold brow may no hard hand,
In stranger's sympathy be lain

When spirit forms around me stand,
And feebly throbs the weary brain.

When earth is fading from my sight,
And, 'mid the shadows of the tomb,

My glazing eye beholds the light
Of spectral tapers in the gloom,

May friendly faces on me beam,
And loved ones catch my latest breath,

That I may calmly close life's dream
In the realities of death.

'Tis said that when the stiff'ning clay
Has ceased to throb with life's warm
tide,

No matter how 'tis borne away,
Or who, or what, lies by its side.

But could I sleep in peace for aye
With none but strangers slumbering
near?

Where no kind friend would ever stray
Above my dust to shed a tear?

O, let my days pass where they may,
But when to time I say farewell,
May my last hour of earthly day

Be passed where life's first sunbeams
tell.

Let faces that smiled o'er my head,
When youth's fresh flowers were bloom-
ing fair,

Be thronging round my dying bed,
To breathe for me a parting prayer.

The path of life is dark and drear,
Pass through its windings as we may,
And lights and shades are blended here,
As twilight mingles night and day.

But this I ask, whate'er my doom,
Where'er in life I chance to roam,
That when death wraps me in its gloom
My last of earth may be at home.

And when to earthly scenes I love
I breathe the dying's last adieu,
May light surround me from above,
And bring my heavenly home to view.

Blest Saviour! may my faith in thee
With thy dear presence fill my heart,
That, when the last of earth I see,
My Lord and I shall never part.

Oh, make thy home with me below,
Sustain and guide till life is o'er,

And when no earthly house I know
Take me to thine forevermore.

May angel faces round me beam
When those of earth I see no more,

That, waking from life's fitful dream
From heavenly friends I'll part no
more.

Beaver Creek, Md., May 24, '71.

Ought to Take It.

We have long believed that the
ECHO ought to go into every family
in Illinois where there is a member
of the Church of Christ. We re-
ceive many letters, from brethren
and sisters, commendatory of the
ECHO, but we have never had the

vanity to blow our own trumpet by publishing to the world those words of cheer and praise of our work.

We have concluded for *once* to deviate from our custom and publish *one* letter intended only for the eyes of the editors of the *Echo*.— We trust the writer will pardon us for this *once* violating the rights of private correspondence.

His thoughts are too valuable to throw away among the bushels of old letters that of necessity accumulate on an editor's hands.

But here is the letter:

SHELBYVILLE, ILL.,

May 4th, 1871.

Brethren Reynolds and Garrison:

Inclosed I send you two dollars, (\$2.00), the amount due for the *Echo*, for 1871.

I consider the *Echo* every way worthy a liberal support. Every Christian family in the State ought to take it, and almost every one is able to take it. But many, who do not take any religious paper, spend three or four times the price of the *Echo* in going to shows, &c., and many who do not patronize shows, spend three or four times its price in some unnecessary way that does no one any permanent good.

Yours in Christ,

J. M. MORGAN.

Brother Morgan's words deserve to be written in letters of gold.— Yes, "every Christian family *ought* to take it."

I will relate to the reader one circumstance illustrative of the truth of what brother Morgan says:

In a certain town in Illinois, in the month of June, 1870, I called

at the house of a brother and took dinner with him. I tried to prevail on him to take the *Echo*. He plead financial inability. Men were engaged then on the village campus putting up a canvass tent for a *circus* that afternoon. Before I left I saw the brother give his son, a lad, \$2.00, the exact price of the *Echo*, to purchase tickets to the circus. I saw him, also, hand over several other dollars to different members of his family, which I knew from the conversation of the family, were to meet expenses incurred by the coming of the circus.

Can a man get to heaven that way?

Read brother Morgan's letter and show it to your neighbor, and have him read it. Heed it and it will do you good.

J. C. R.

Queries Answered.

Brethren Reynolds & Garrison:

In case two brethren are at variance and the congregation of which they are members is disturbed to its detriment on that account, should the elders, unsolicited, insist on those brethren settling their difficulty according to the law given by the Savior? (a) and where the difficulty is a complicated one, the parties each having offended the other, or rather each feeling offended by the other, yet each assuming that he is not the trespasser, and each refuses to go to the other in the spirit of Christian love and humility, and try for reconciliation, would the elders be in the line of their

duty in citing them to appear for an investigation with a view to its settlement (b) and, after so notifying them to appear, one or both should neglect or refuse, what would be next in order (c).

I also wish to inquire, if a brother, being indebted to another, declines a settlement, would the brother creditor be doing right to resort to the civil courts to enforce his claim (d).

Yours in the faith,
INQUIRER.

(a). Yes! The elders should insist on those brethren settling their difficulty. No two brethren have a right to disturb the peace of a congregation by their broils. The elders have the oversight of the congregation and it is their duty to look after its welfare. They must not permit dissensions and personal quarrels to rend it asunder.

In the final judgment they will have to give an account for their oversight of the flock.

(b). The elders would be in the exact line of their duty to ask the parties at variance to meet in their—the elders'—presence for an investigation and settlement of the matter.

(c). The next thing righteously in order would be to withdraw the fellowship of the church from the one refusing, for contempt of his brethren.

(d). Not until after the matter has been first reported to the eldership of the church.

Refusing to pay a just debt is a

sin. Such a sinner is unworthy of a place among the Saints.

J. C. R.

CUBA, Fulton County, Ill.,
April 22nd, 1871. }

Brethren Reynolds & Garrison :

I received a letter from sister Goddard, of Mercer county, a few days since, informing me of the condition of the little congregation of Disciples that meet in her neighborhood. She says it is in a bad condition spiritually. She says that the sisters have met for worship on the Lord's Day, and have attended to breaking the loaf, and not a brother present on the occasion; and she asked my advice about the propriety of so doing—whether they done right or not.

In answer to her question I let my mind run to the school-house they where meet, and contemplated the scene, and I fancy I could see and hear those faithful sisters read the Scriptures, sing praises, and offer prayers to their Father in Heaven in the name of our blessed Lord, and see sister Goddard arise with reverence for her God and love in her heart for her Saviour, and take the emblematic loaf and give thanks, and the cup likewise, and hand it to the sisters present, saying partake you all of it?

I asked myself, did these sisters do wrong in attending to the worship on the Lord's Day—observing those institutions that the Lord commanded his Disciples to attend to till he come again.

Then I let my mind run to the

great white throne, where Jesus sits and saw the blessed Lord look down from his holy habitation upon the sisters while attending to those solemn exercises and asked myself, is the Lord well pleased with them for thus remembering him in his own institution, and my answer was, those sisters did right.

I thus let my mind run after those brethren that refused to meet with those sisters, but neglected to obey the Lord in his institutions, but, perhaps went visiting and thought more of the world than they did of the Lord, and I thought of the Savior looking down upon them, and by their neglect of duty, caused the cause of Christ to trail in the dust, and asked myself is the Lord well pleased with their course? and the answer had to be in the negative.

May the Lord have mercy upon all such and bring them to repentance.

If you think this example worth anything you may make any corrections that are proper and insert it in the Echo. For my part, I do not think the example of those sisters should be lost.

Yours in the One Hope.

ROBERT LIEURANCE.

For the Echo.

Home.

What school boy or school girl that has not chosen the above as a subject for an essay? What poet that has not composed at least one poem in which he has sung the

praises of his "home, sweet home!" What orator that has not dwelt with delight when describing the pleasures of home? And yet it is a subject that is not worn thread-bare with continual use. Every new handling of the subject affords great interest, and we seldom tire of hearing an old song that has become familiar with long use, and which breathes a prayer for home.

Home! Where is our home? Shall we call the place here upon earth, which we have endeavored to beautify as well as we could, and where dwells father and mother, with brothers and sisters, who endeavor to make life pleasant by all the little arts known to man and womankind, our home? No! for see while we yet write, the trees that we planted with our own hands have withered and are surely dying, and some are already dead. Already one or two vacant chairs exist. That father and mother we love so well show too plainly that their days are numbered; their hair has whitened by the frosts of many years; their step has become slow and painful; their eyes have become weak, and they fail to recognize their dearest friend when close by their side. We know they are fast passing away. And where are they going? They are going home. Yes, home! With the eye of faith they look beyond this world and see the glories of the eternal. They realize that there is a home beyond the skies in which no sorrow can ever come, and they long to be at rest.

When called away hundreds of

miles from friends and kindred, from the place we call home here upon earth, after the transaction of the business in hand, and when the mind is free to roam where it will, there springs up in my heart an irresistible desire to be at home. I become impatient and fancy time is passing too slow, for I so long to be at home—to receive the welcome I know is waiting me from the loved ones there. When on the cars and traveling at the rate of twenty miles an hour, I feel that we are going too slow. It may be we are going at the rate of thirty or even forty miles an hour, it is yet too slow.—At every station it seems we stop an interminable length of time. I look out of the window, wondering what the matter can be. There is nothing wrong. Passengers are hurrying on and off, making all haste possible, yet it seems I never knew them to be so slow, or else I think there are surely more passengers than usual, and I wonder why they could not have taken another train, when I was so impatient to be at home. As I near my journey's end my heart bounds and involuntarily I pray to our Heavenly Father that I may arrive in safety at home.

Thus it seems to me it is with the old soldier of the cross; he who has fought long years in the army of the Lord, he desires with all his heart to be at home. His prayer is, "How long, O Lord, how long shall I be compelled to continue this journey? How long shall I have to endure the trials and temptations of this life? O, hasten my jour-

ney home." As he comes nearer and nearer the end of the journey, the desire to reach his home in safety becomes stronger and stronger, and he prays, O, how earnestly, that all will be well with him, and that he may soon be at rest, and meet with the loved ones that have gone before to that everlasting home.

Brothers and sisters, we, too, are on the journey home. We can but realize, as we see our friends passing away, that we have not long to tarry; we can but realize that

"Time is winging us away to our eternal home."

Let us be faithful in all things that we may have an abundant entrance into the everlasting kingdom, to our eternal home, where we may meet with all the saints around the throne of God, and sing His praise, and that of the Lamb forever and forever. And

"When we've been there ten thousand years,

Bright, shining as the sun,
We've no less days to sing God's praise
Than when we first begun."

S. J. C.

*"Your Labor not in Vain
in the Lord."*

Impatience is one of the growing sins of Christian people. There seems to be too great a tendency to walk by sight, not by faith.

Success is so highly prized that all our efforts are judged by the visible success attending them. Patience should teach us to wait for

the results of our labors with a strong faith that when they are in the Lord they will not be in vain.

When looking at our past success as a people, we become anxious to hear the shout of victory repeated upon every field of gospel warfare. I believe it would be beneficial for us to consider that our work is a permanent one, and that we are working for future ages.

Instances are multiplying constantly in which great good has resulted from apparently unsuccessful meetings. The day of small things must not be despised, for often it is the beginning of grand results.—Every Christian should remember that every time the truth is preached it has an elevating tendency, and sooner or later its effects will be seen and felt. Many years may be exhausted in exhibiting the success of meetings considered unsuccessful at the time of holding them.

The following occurrence, illustrating this point, is not a rare one, and I wish to give it to the public that others may be encouraged to continue their efforts to spread the truth.

In the month of Feb., 1867, Bro. C. W. Sherwood held a meeting in Kingston, Dekalb Co., Ill., the success of which, in some respects, was not flattering. But, all things considered, it was the most successful meeting of his life. For four weeks the people listened with unabated interest. Faithfully and earnestly did Bro. S. plead with the people to love the Savior, and often was the "good confession" made amid the breathless, tearful silence of the con-

gregation. Many prayers were answered during that meeting.

Both old and young found a common Savior in Christ, and all rejoiced together in Christian love and peace. But, contrary to the good advice of their Evangelist, they did not organize a church, though some forty additions had been gained.

Their want of wisdom was soon manifest. Their zeal, deprived of fuel, soon went out. Lacking that stimulus which organized effort would have afforded them, not a few have turned away from the gospel of Christ. But those who remain faithful are making a noble record. Among the number of those whose hearts are still throbbing with noble impulse, is a young Bro. of energy and promise, who at the time of this meeting was studying medicine, but soon after his conversion, began the proclamation of the Gospel. Bro. M. Nichols was ordained to his work Aug. 29th, 1869, since which time he has by God's help, brought over 150 into the fold of Christ. He is now located at Osage, Iowa, at which place he has just closed a debate with a M. E. preacher. The brethren are well satisfied with his defense of the gospel, and good has already resulted from the discussion.

Eternity alone will reveal all the good that was accomplished at Bro. Sherwood's meeting. Surely his labors in the Lord were not in vain. A stronger faith should accompany all our efforts to advance the truth. The leaven will work till its influence shall be felt throughout our land and even extend to lands be-

yond the sea. We are engaged in a high and holy calling, and future generations will feel the influence of our present labors in Christ. The experience light of past centuries is blazing down upon us and should stimulate us to strong, heroic action. "Therefore, my beloved brethren, be ye steadfast, unmovable always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."

EDWIN T. C. BENNETT.

Missionary Meeting.

The Second Annual Meeting of the Sixth District Missionary Society of Ill., was held in the Christian Chapel, cor. Ind. Ave. and 25th St., Chicago, May 31st and June 2nd inclusive. There were present delegates from most of the churches in the District, and the meeting was as pleasant and harmonious as any we have attended. The Reporters of the city press were present and gave us full daily reports. The following is an abstract of the Cor. Secretary's report, which will speak for itself, although it is proper to state that Bro. Sherwood has been employed in the District but one-half the time, the brethren in Wisconsin employing the other half:

Number of Members.	1,345
" " Additions.	574
Value of Church Property.	\$85,200 00
Amt. paid for building and repairing.	9,972 60

Amt. paid for Home Preaching.	10,127 00
" " fuel, lights, sexton, &c.	1,923 72
" " missions.	362 06

SUNDAY SCHOOLS.

Number attending Sunday Schools.	1,378
Amt. of Sunday School Collections.	\$657 22

The report of Bro. Sherwood is a complete record of all the items pertaining to each church, such as No. of members, amt. of contribution, &c.; but I have deemed it best to make the report here short enough to be read by all; any further information desired can be had by addressing Bro. Sherwood or myself.

Of the above item, "Missions," \$362.06, it is proper to remark, that it only shows the contributions for extra missionary labor. A very large part of the labor in the whole District with the attendant expenses may properly come under the same head.

The Society is greatly encouraged to continue its work the coming year, and unanimously favored the continuance of Bro. Sherwood in the field.

O. A. BURGESS,

Rec. Sec.

Chicago, June 13, 1871.

WHILE Moses was tending his sheep God appeared to him. God never graces the idle with his visions; when he finds us in our callings, we find him in the tokens of his mercy.

Programme of the Illinois Sunday School Convention.

To be Held at Bloomington, Illinois, Commencing Monday, August 28, 1871.

The following is the programme prepared by the committee:

MONDAY AFTERNOON.

- 2 o'clock, p. m.—Convenc.
- 2 to 2:30—Religious Exercises.
- 2:30 to 2:45—Enrolling of Schools—
Music.
- 2:45 to 5—Reports of Schools embracing the following items:
- 1st, Name of Superintendent.
 - 2d, Average number of attendance.
 - 3d, Number of teachers.
 - 4th, Amount of weekly contributions.
 - 5th, Amount contributed for missionary purposes.
 - 6th, What Sunday School paper do you use—how many copies taken?
 - 7th, Have you a Sunday School Library?
 - 8th, What music book do you use?
 - 9th, What are the chief difficulties in the way of your success?
- Music—Adjournment.
- 8 o'clock, p. m.—Address by Enos Campbell. Subject—"The Sunday School—a lever for the conversion of the world."

TUESDAY FORENOON.

- 8:30 o'clock—Convenc.
- 8:30 to 9—Devotional exercises.
- 9 to 9:15—Essay, by Miss Emma Veach. Subject—"The Teacher's Reward."
- 9:15 to 10—Discussion—"The Model Sunday School." Opened by W. W. Dowling.
- 10 to 10:15—Singing.
- 10:15 to 10:30—Blackboard exercises by L. H. Dowling.
- 10:30 to 10:45—Object Lesson—D. H. Van Buskirk.
- 10:45 to 11:15—Discussion. Memorizing the Scriptures. Opened by J. C. Tully.
- 11:15 to 11:45—Recitation, conducted

by H. W. Everest, with criticisms thereon.

- 11:45 to 12—Singing.
12—Adjournment.

TUESDAY AFTERNOON.

- 2 o'clock—Convenc.
- 2 to 2:30—Recitation, conducted by J. W. Butler.
- 2:30 to 2:45—Poem, by A. P. Aten.
Music.
- 2:45 to 5—Report of Committee appointed last year, on the propriety of Blending the Sunday School Institute and the Missionary Co-operation into one organization, with discussion thereon.—Opened by the chairman of that committee.
Music and adjournment.

"If You Love Me, Lean Hard."

The Boston *Recorder* relates the following: "Miss Fiske, while in the Nestorian Mission, was at one time in feeble health, and much depressed in spirits.—One hot Sabbath afternoon she sat on her mat on the chapel floor, longing for support and rest, feeling to maintain her trying position, until the close of worship. Presently she felt a woman's form seated at her back, and heard the whisper: 'Lean on me.' Scarcely yielding to the request, she heard it repeated:—'Lean on me.' Then she divided her weight with the gentle pleader, but that did not suffice. In the earnest, almost reproachful tones, the voice again urged: 'If you love me, lean hard.' This incident is worth a whole volume of commentary on the nature of true love, which is happiest when it can do most for the loved one.

The delicate perception of truth, and the enthusiastic love for it, will inevitably be impaired by arguing for victory rather than for truth.

Lines on the Death of a Sister.

BY MRS. B. BRADBURY.

I have a little golden tress
Of soft unbraided hair :
'Tis all that now is left of her
Who was so kind and fair.

And yet, time hath not dimmed its
sheen,
Though all beside hath fled ;
I hold it here, a link between
My spirit and the dead.

Yes, from this shining ringlet still
A mournful memory springs,
That melts my heart and sends a
thrill
Through all its tender strings.

I think of her the loved, the wept,
Upon whose forehead fair,
For eighteen years like sunshine
slept
This curl of golden hair.

O, sunny tress, the joyous brow
Where thou didst lightly wave,
With all thy sister tresses now
Lie cold within the grave.

That cheek is of its bloom bereft,
That eye no more is gay :
Of all her beauties she has left
A solitary ray.

Four years have passed this very
June
Since last we fondly met :
Four years, and yet it seems too soon
To let the heart forget.

Too soon to let her lovely face
From my sad thoughts depart,
And to another leave the place
She held within my heart.

Her memory still within my mind

Retains its sweetest power :
It is the perfume left behind,
The whisper of the flower.

Her step was like the April rain
O'er beds of violets flung :
Her voice, the prelude to a strain
Before a song is sung.

Her life was like a half-blown flower
Closed ere the shades of even ;
Her death the dawn, the blushing
hour
That opes the gates of heaven.

A single tress, how slight a thing
To sway such magic art,
And lid such soft remembrance
spring
Like blossoms in the heart :

It leads me back to days of old,
To her I loved so long ;
Whose locks outshone the purest
gold,
Whose lips o'erflowed with song.

Since then I've heard so many lays
From lips as gay as hers,
And when I strove to give them
praise,
I only gave them tears.

I cannot bear amid the throng
Where jest and laughter ring,
To hear another sing the song
That trembled on her tongue.

So strange, a shining tress of hair
Could bid such memories start ;
But tears are on its lustre fair
So precious to my heart.

When death's cold mists around me
fall,
Who then with gentle care
Will keep for me this golden curl,
This ringlet of her hair ?

Abingdon, Ill.

College Commencements.

I enjoyed the pleasure of witnessing the commencement exercises of both Abingdon and Eureka Colleges, which came off in the first part of June. It is probable that some of our readers might misapprehend the import of the term "Commencement" as it occurs above. The "Commencement Exercises" of a College occur at the close and not at the beginning of a session. The seeming incongruity of calling the last day of a session "Commencement" day, is explained when it is understood that the term "commencement" does not refer to the session, but to the graduates, who, having finished their college course, pass from under the control of the faculty to commence, on their own responsibility, the work for which they have been preparing themselves. Abingdon College held its annual exercises during the first week in June, and Eureka College during the second—thus permitting those who desired, to attend both. The exercises of both institutions were unusually interesting and, were witnessed by very large audiences of well-behaved people that bespoke of the intelligence and Christian refinement of the communities in which the Colleges are located. Abingdon College sent out an unusually large class of graduates this year, the largest in its history. The regular graduating class numbered twenty-one. The degree of A. B. was also conferred on Bro. Edward Dew, who, in consequence of sickness,

lacked a few months of completing the course. He was not able to be present.

Eureka College graduated a class of six, and in addition conferred the degree of *Master of Arts* on two former graduates, viz: S. F. Davidson and S. K. Hallam, both of whom by their ability and work reflect honor on their *alma mater*.

These commencement occasions are very pleasant epochs in the history of a College. They afford an opportunity for the reunion of old students, graduates, and friends of the institution, and are fraught with many pleasant reminiscences.

During the exercises at Abingdon, Bro. J. M. Martin, one of the former graduates of Abingdon College, now president of Hesperian College, California, came into the College chapel, only five days from Sacramento city, and was greeted with applause by the large concourse of people assembled, most of whom knew him personally or by reputation. Bro. Martin is doing a noble work in the "golden State" in behalf of Christian Education.

In whatever respect Illinois may be behind other States, she is certainly abreast of the foremost and in advance of most, in her educational facilities. Abingdon and Eureka Colleges are both founded on the bible, and give to the youths who attend them, not simply a *mental* development but a moral and religious training, also, which is absolutely essential to their usefulness in this life and their happiness in the life to come.

The brotherhood of the State

ought to be thankful to God for these institutions and to labor to sustain them. We are glad to be able to say to the brethren of Illinois and other States that these institutions are both prosperous.— Their past session was very encouraging. Their usefulness can be greatly increased, by increasing the number of students that attend them. Let brethren who have sons and daughters to educate, consult their own interest, the interest of their children and of the cause of Christ by sending them where the head and heart will both be educated for the work of life.

For catalogues of Abingdon College address J. W. Butler, President, Abingdon, Ill. For catalogues of Eureka College, address H. W. Everest, Eureka, Ill.

May the Lord bless these institutions of learning and make them mighty agencies for the mental and moral development of the people of this country, and impregnable fortresses for the defense of a pure Christianity. J. H. G.

War Declared.

A national convention of Baptists has just been held in Chicago.— Distinguished Baptist Ministers from all parts of our country were in attendance. The Baptists and Disciples of Ohio have been, for some months, on such friendly terms, that we had begun to feel that the spirit of hate towards *us* was dying out of the Baptist heart. We had begun

to feel that brotherly love was taking the place of sectarian prejudice—that fair and fraternal treatment of the Disciples was fast displacing misrepresentation and persecution.

This convention of Baptists has convinced us, against our ardent wish, that the noble and Christ-like bearing of the Ohio Baptists finds not a response in the hearts of the Baptists, great and small, of other States.

We are pained at the want of candor and the lack of love displayed.

The speakers there went out of their way to speak of us—and that too in no very complimentary terms. We were called *not by our own name*, but by the name, that *all* well informed people know, that we have always rejected with disdain. We were falsely represented as being on the decline.

Our religion was falsely represented as sensuous. It was strongly insinuated that it was even sensual. This was a gross misrepresentation of us as a people and utterly untrue in point of fact.

A resolution was adopted instructing "The American Baptist Bible and Tract Publication Society" to publish to the world a tract exposing the heresies of Campbellism.— This amounts to a declaration of war against us.

This is deeply to be regretted.— War between the Baptists and the Disciples at this time is a calamity that we would gladly avoid if we could. But if it is forced upon us the sin will be theirs who begin it. The Disciples will loose nothing in the conflict. They will defend the

right adhering closely to the Book of books.

The two peoples ought to be one. Good men, angels and God's Son would be well pleased with their union. But if the Baptists are not yet ready for the Savior's prayer—"that they may be one," as he and the Father are one—to be answered, they need to be chastised with the "Sword of the Spirit." Chastisement is never pleasant, but often necessary. It *may* be that our Baptist brethren need chastising and *their* unsheathing the sword against the Disciples will surely bring them that blessing.

J. C. R.

Brother Melish Answered.

We promised, in the last number of the Echo to answer Brother Melish's long, but candid and kind, article: "The Relation of Baptism to the Forgiveness of Sins," in this issue of our Magazine. Space on our pages is very precious, and we consequently must compress our review into as narrow a compass as is possible for us to do. We shall have to confine our comments entirely to those parts of his essay that need correction and refutation.

Brother M. unintentionally misstates *our* way of putting things when he says that our position is: "That justification is not by faith without baptism, but by faith and baptism." Brother Proctor replies in "The Christian" that:

When we speak of justification, we say in the style of the New Testament, it is

by faith; never so far as I have heard or read, by faith and baptism. We teach as we think Paul does, that the faith upon which God "May be just and the justifier of him that believeth in Jesus," *includes baptism*, as it does repentance, and baptism need not, therefore be added, when justification is spoken of. The position of Bro. Melish and his brethren is, that the faith upon which a sinner is justified is one which *excludes baptism*.

Brother P. represents us correctly.

Brother M. narrows the important differences between the Disciples and Baptists down to two, 1, "the work of the Spirit in conversion;" 2, "the design of baptism." Only *two* important differences! Thank the Lord!

Of the former of these "principal differences" our brother goes on to say—

Upon the work of the Spirit the prospect seems hopeful that the chasm will be bridged; that upon the just and Scriptural statement that regeneration is the product of both the personal Spirit of God and the Word of God—the one as the agent and the other as the instrument—both parties will ultimately, perhaps very soon, come to stand in doctrinal harmony.

Brother Melish, and all Baptists seeing and feeling as he does, and the Disciples, are almost ready to give each other the right hand of fellowship, so far as the Spirit's work is concerned. Lord speed the blessed day when they shall be altogether ready!

According to Brother M.'s showing, there is but *one* serious obstacle in the way of "doctrinal harmony." That is the difference on the design of baptism. Even on that, brother M. says that our position is not new. It "is not at all peculiar to the Dis-

principles." Nor "has it ever been held by professing Christians to be a heresy." "There are some names of eminence, even among the Baptists, who give precisely the exegetical interpretation" that we do. Such learned and pious Baptists as Dr. Hacket and Prof. Ripley occupy common ground with us.

We wish to ask Brother M. a question, If union is desirable, and there is but one difference seriously in the way, if that difference has never "been held by professing Christians to be a heresy, if you, Brother M., can and do fellowship Dr. Hacket and Prof. Ripley in the Baptist church, how can you withhold the hand of fellowship from us a single day, and yet have a good conscience?

Next are laid down three objections to our position on the design of baptism, supposed to be very weighty indeed.

We present them to the reader, our reply following each in order:

1st. If baptism be a condition of forgiveness to the sinner, it ought to be clearly revealed. So far from this being the case, it rests on the authority of isolated texts, whose meaning is in perpetual dispute among Christians.

We answer: 1, It is "clearly revealed" in numerous passages of Holy Writ. 2, The texts on which it depends are *not* more isolated than those setting forth any other of the leading doctrines of the Christian religion. 3, Isolation of any text of God's Word does not render its doctrine untrue. 4, The fact that there is dispute about the meaning of the

texts that are claimed to teach baptism for remission constitutes *no* real objection to the doctrine.

Brother M.'s reasoning would sweep away the whole gospel and blast all our hopes for the future.

The meaning of all the texts relied on to establish the divinity of Christ has been and now is in dispute. Does Brother M. reject that item of his faith on that account?—The meaning of all the texts relied on to sustain the future resurrection, the future judgment, and the punishment of the wicked is to-day in dispute. Does Brother Melish accept this fact as a grave objection to all these Bible doctrines? If not, his *grave* objection to our position on the design of baptism vanishes in thin air, without so much of gravity as has the weightless gossamer that is blown away by the softest autumnal zephyr.

Every text that our good brother would himself rightly array in defense of the scriptural action of baptism is hotly disputed as to its meaning by the whole Pedobaptist world. Does this overturn the claims of immersion? Does he propose to surrender this cardinal doctrine of all Baptists and turn sprinkler? If not, his *grave* objection to baptism for remission, is a hollow, empty nothing. How a good man's judgment may be warped by a false theory!

2d. Christ, in his own personal ministry, never required baptism as a condition of forgiveness in a single instance. If John the Baptist baptized in order to forgiveness, and the Apostles, after Pentecost, always baptized in order to forgiveness, it is strange that the ministry of

the Savior should not follow the same rule.

This is so exhaustively and so happily answered by brother Proctor that we simply insert his reply as follows:

"This objection rests on a misapprehension of the personal ministry of the Savior, and of its relation to the ministry of the Apostles. It is nearly always stated as if it were the chief end of the Savior's personal ministry to forgive sins, and his personal work. Brother Melish says: "He never required baptism as a condition of forgiveness in a single case." This is intended to make the impression that there was a vast number of cases, and in no one of them was baptism so required. Now there are two cases in which the Savior, in his personal ministry, explicitly forgave sins, one in which it was implied, and a fourth which is doubtful. Let us see what was required in these cases. The first is the case of a man afflicted with palsy, recorded in Matthew ix, 2-6; Mark ii, 5-10; Luke v, 20-25. The ground on which this man's sins are forgiven is thus stated in the same connection: "When He saw *their* faith:" that is, the faith of those bringing the unfortunate man to the place where he was. The object of it is in these words: "That you may know the son of man hath power on earth to forgive sins." There is nothing *required* of this man whatever. His own faith, even, is not mentioned. Nothing is said of repentance, prayer, confession, experience, nothing that Baptists or our-

selves *require* of men, to enable us to look upon them as forgiven. The second is the case of a woman who came to him while being entertained in the house of a Pharisee—peculiar to Luke vii, 47-49. This woman stood behind him while at table, and it is said washed his feet with her tears and wiped them with her hair. There is no *requirement* made of her at all. It is true she expresses penitence for her *past* life, which, by the word used to denote it, was notoriously bad. It is also true that the Lord said to her: "Thy faith hath saved thee." But it was not *the* faith that "*Jesus died for our sins, was buried, and rose again for our justification.*" The third, is the thief on the cross. Nothing at all is mentioned in this case as *required*. The man is nailed to a cross, dying. What he knew of Christ no human being knows or can know; what idea of his kingdom was in his mind, is equally uncertain. It is not likely that he had a better idea than the immediate disciples of the Savior, who, after his resurrection, were still ignorant that it behooved the Christ to suffer and to rise from the dead, and that repentance and remission must be preached in his name. The fourth case we have called doubtful. It is recorded in John v, 14. This is the case of the man at the pool of Bethesda, who had an infirmity thirty and eight years, whom the Savior healed, and of whom it is said, when accosted by the Pharisees, as to who bade him carry his bed on the Sabbath day, "he that was healed wist not who it was." When Jesus afterwards

saw him in the temple, He said to him: "Thou art made whole, sin no more, lest a worse thing come upon thee." The man's affliction had most likely been brought on him by his vices, and this is simply a warning to him not to relapse into them. But if it is claimed that this is an instance of forgiveness, then there is nothing required here, not even that the man should know him. These are the cases Bro. Melish refers to, and each one of these had in view a special object that referred to the occasion and circumstances in which it occurred. The suppressed premise in this objection brought out, will expose its fallacy at once. The argument is this: Whatever was not "required" by the Savior, during His personal ministry, as a condition of forgiveness, is not so "required" at any time subsequent to that. Baptism was not "required" by Him in order to forgiveness.—Therefore baptism is not so required now. I cannot think that in view of the facts, as recorded in the gospel, and as we have mentioned them above, Bro. Melish will affirm the major premise of his own argument. It is hard to believe that any one intelligent in the Scriptures will affirm that there is nothing required after Jesus said it was finished, and the plan of redemption, through his atonement, now complete, was placed by the Holy Spirit in the hands of the Apostles, to be proclaimed by them to every creature not required by the Lord in person, in the few special cases, whose sins he forgave. The commission of Jesus to the Apostles, to baptize believers,

was not given until after His personal ministry.

3d. The Apostle Paul, who was especially fitted, both by the Holy Spirit and great natural endowments, to be the teacher of Christian truth—the theologian of the gospel—gives us two or three epistles—Romans, Galatians, and perhaps Hebrews—whose burden is to teach how the sinner is justified before God; and never is baptism mentioned as one of the conditions. The silence of the Epistles when speaking on the specific subject of forgiveness to mention baptism, is a convincing evidence that Paul did not consider baptism as one of the conditions.

Into what mistakes an erroneous theory will lead even a man of learning! Brother M. intends to be correct in his statements; but he shoots wonderfully wide of the mark. *No one* of the Epistles has for its burden "to teach how the sinner is justified." They are all addressed to congregations of Christians or individual Christians, to strengthen them in the faith, to intensify their zeal in the cause of Christ, to fan their love of one another into a living flame, and to teach them how to win the crown of glory to be worn in the world to come. The Acts of the Apostles is the book from which to learn "how the sinner is justified." There were persons who tried to impose the rites and burdens of the Mosaic law upon the brethren at Rome and Galatia, and perhaps other places. In the Epistles mentioned, the divinely inspired writer shows the sufficiency of the Gospel and the impotency of the Law to take away sin.

He is addressing himself to per-

sons already justified, who both understood and had complied with the conditions imposed upon them in order to the forgiveness of all their past sins.

Hence, without specially telling each item of the sinner's obedience in order to the remission of his sins, he shows that forgiveness comes by faith, in Christ, which, in the minds of those brethren, included submission to the gospel commandments, and not the deeds of Moses' Law.—It is not true, however, that these Epistles are silent as to baptism in its relation to forgiveness.

Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death.—[Rom. vi, 3.

It will not be denied that forgiveness is obtained *in* Christ, *not out of* him. But the act by which Paul and the Roman Brethren had come into him was baptism. The act of coming into him is a condition to pardon. But that act *is* baptism.

But, God be thanked, that ye were the servants of sin, but ye have obeyed from the heart the form of doctrine which was delivered you, being then made free from sin, ye became the servants of righteousness.—[Rom. vi, 17, 18.

The doctrine delivered them was the gospel preached. When presented to the mind with the idea of form it consists of a death, burial and resurrection.

A man's sins are forgiven when he is made free from them. But he is made free from sin when he obeys the form—*mold*—of doctrine. But he obeys the *form—mold*—of doctrine when he is buried in baptism and is raised up to "walk in newness of life."

For ye are all the children of God by faith in Christ Jesus, for as many of you as have been baptized into Christ have put on Christ.—[Gal. iii, 26, 27.

Here, again, the act of coming into Christ, where remission is; is baptism. Only those who "have put on Christ" can pretend to claim pardon, and only those who "have been baptized into Christ" are said to "have put on Christ."

Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.—[Heb. x, 22

The ground upon which we have a right to "draw nigh," to "hold fast the profession," to enjoy the honors of God's children is that our hearts have been "sprinkled" "and our bodies washed with pure water." The sprinkling of the heart and the washing of the body go before the duties and the blessings of the Christian life, described in the succeeding verses to the one quoted.—But as water is used but once in the Christian economy, and as baptism is an act performed in the water, it follows of necessity that washing of the body in water, in connection with the sprinkling of the heart is baptism.

Then Brother Melish's third grave objection is swept away.

For want of room we are compelled to stop here, but will resume our review in our next No. and continue until Brother Melish's whole article is answered. J. C. R.

Be virtuous and you will be happy.

Sunday School Convention.

In another place will be found the programme for our forthcoming Sunday School Convention. We think it the frame-work for a very fine meeting, but it is *only* the frame-work or skeleton. It will require work, *much* work to fill up the programme well, and make the meeting a success. Much depends on those who are assigned performances. To a very great extent they hold the success or failure of the meeting in their own hands. We have sought to assign work to those only whose heart was enlisted in the work, and we sincerely hope they will spare no pains to make their part of the work both interesting and instructive. The time being short, we trust no one will decline filling the place assigned him, if it is at all possible for him to do so.

The "Report of Schools" embracing the items enumerated will be very interesting and will furnish much needed information. Let the preachers throughout the State, give attention to this feature of the programme and gather all the statistics concerning Sunday Schools in their reach. It is very desirable to know how many Sunday Schools we have in the State, how many are attending them, and what success the Schools are having. The subjects for discussion embrace a wide range, and we may expect many useful suggestions to be presented. I am looking forward with considerable interest to the report of the committee that was appointed last

year at Chicago to investigate and report on the propriety of doing our Sunday School and Missionary work under one organization. Let us do one of two things at Bloomington. Let us either merge the two organizations into one and set our missionaries to organizing Sunday Schools, or else cut *entirely loose* from the Missionary Co-operation, thoroughly organize for Sunday School work, establish a treasury and devise means to fill it, send out laborers in the field, and hold our meetings at different times and places. Until we do one or the other, the Sunday School cause in this State will languish in the future as in the past. It is to be hoped the committee will weigh the matter well, and advise such a course as will best promote the great work of morally educating the young. The brethren on that committee are Enos Campbell, Thomas Munnell and J. W. Butler—good and wise brethren, all of them.

Let us hope and pray that our next annual meeting at Bloomington will be the beginning of a more earnest and systematic prosecution of the Sunday School work in our State.

J. H. G.

WE have had two additions at Knoxville and two at Maquon since the report from these churches in another place, was written. The church at Maquon is now earnestly engaged in raising funds to build. If all the brethren assist in this noble enterprise, "according as the Lord has prospered" them, the work will go grandly on to completion. The citizens of the town, not members, will assist some, and ought to quite liberally, as there is no church house in the town.

J. H. G.

There Remaineth a Rest.

BY AARON PRINCE ATEN.

Upward to its eyry
 Cometh the eagle brave;
 Flight o'er hill and valley,
 Over the ocean wave,
 Hath made it well that blessed rest
 May come to the wing by flight oppressed.
 Panting by the streamlet
 Within the shadows deep,
 Escaped from hound and hunter,
 The weary stag may sleep.
 While blood to calm and thirst to slake,
 May cool refreshing draughts partake.
 Homeward to his cottage,
 As twilight from the West
 Flings o'er earth its beauty,
 A gladly welcome guest
 Cometh the laborer, glad to greet
 His home and fireside pleasures sweet.
 Out from earthly pleasure
 With sated human pride,
 To the blessed Kingdom
 With portals open wide,
 The weary soul comes seeking rest,
 By troublous cares of earth depressed.
 Fought the stormy battle,
 The journey almost done,
 Tired of earth's commotion,
 The crown of glory won,
 Assurance hath the earth-worn soul
 Of rest while endless ages roll.
 O'er the silent river
 Upon the golden shore,
 Filled with joy ecstatic
 To sorrow never more,
 Is borne on bright seraphic wings
 The soul where endless pleasure springs.
 In the light supernal
 Where white robed spirits dwell,
 Beneath the dome eternal
 Where holy anthems swell,
 With heaven's benedictions blest,
 Forevermore remaineth rest.

Church News.

THE CHURCH AT NEW BEDFORD, ILL.

This little church of plain, honest-hearted and unsophisticated disciples of Christ, is situated in the north-west corner of Bureau county, eleven miles north of Sheffield, on the Chicago & Rock Island Railroad, and eight miles west of Walnut Grove, on the Mendota & Prophetstown Railroad.

The congregation is small in numbers and weak in finance, but rich in good works and in genuine Christian love.

I have just closed the labors of one week with the brethren there and have formed attachments which I hope will never be broken up.

The organization was effected four years ago through the labors of our esteemed brother, G. W. Mapes, now of Princeton, and has lived in a fair state of peace and prosperity ever since.

Many have been added from time to time, but on account of many removals and a few delinquents their present number is composed of only partly reliable members.

The greater number of the removals have added substantial strength to the good cause in other localities, and wherever those good brethren locate, who have taken the parting hand, the gospel of Christ will be honored.

The few delinquents are the "wood, hay and stubble" which could not at first be sorted out and rejected, but which soon melted

away before the fires of a few unavoidable trials.

There are a few everywhere who must be carried to heaven by others or never get there. They are the chronic invalids with the whole system infected and hopelessly enfeebled. There is no food but that gives them pain and they are exhausted at the very suggestion of labor. Their feet are sore when called upon to "run with patience," or even to "walk worthy," and their eyes are blind and obscured, so that they cannot see themselves as others see them. The atmosphere is so bad that it gives them a terrible shock at the very thought of going out to the Sunday School the social or the Lord's Day meeting.—It has been decided (by some of themselves) that they are, taken as a whole, the best people and the worst used people in the world. They have been treated so badly by the world, the flesh and the devil, and everybody that they are sore and lame, and sick and feeble in them, and through them and all over them, and there is nothing in all the *materia medica* of the Great Physician of souls which can reach their case. They will live in misery and die in despair if they are not continually doctored, nursed, petted and caressed, and if these remedies are administered, the chances are that they will kill the patients, and the doctor and nurses will be credited with bad management or neglect of duty.—But it will never do to abandon them. They belong to our race and are hastening to an eternal destiny. Jesus died to save them, and if we

can even carry a few of them into heaven, we have done a good work, for which we will not lose our reward. We are admonished to "let patience have her perfect work."

The forty reliable members at New Bedford are of a different stamp. They are the "gold, silver, and precious stones," properly built on the true foundation. They are those who "have received the word into good and honest hearts," and are bringing "forth thirty, sixty and an hundred fold." Neither cold nor heat, wet nor dry, praise nor blame, afflictions nor joys, prosperity nor adversity can keep them from the house of the Lord nor from the discharge of Christian duty. They maintain a first-class Sunday School, with a large bible class, both summer and winter. Their Sunday School has now over one hundred scholars in regular attendance, and I was especially pleased with the interest manifested by the children and all parties in attendance.—They have forty copies weekly of W. W. Dowling's Sunday School paper, but will have to send for more to supply the demand and furnish a copy for each patron family. David J. Howe is their Superintendent, and also their teaching Elder and I was gratified to find him enthroned in the hearts of young and old. He has been with them two years, and the longer he remains with them the more highly is he beloved by both saint and sinner. He has had but about three years preaching experience, but he is now a good medium preacher and an excellent superintendent, a sweet singer, and

a modest, well-posted and reliable Christian man, and his wife and children are an honor to him and to the cause he pleads.

The Church is poor financially.—A good, large estimate, upon a cash basis, deducting their indebtedness, will not exceed twenty-five thousand dollars. With this aggregate capital those noble brethren support about fifteen families, including about one hundred persons, pay brother Howe a small—too small—salary, support a very good Sunday school, and besides this they have within the two years now past erected a good house of worship, worth about \$2,200. There was an unprovided for indebtedness of \$600 upon this house, but to provide for this, on last Lord's day, we called for pledges to be placed in the shape of notes, and raised \$760; enough to lift the indebtedness and some remaining to complete the house with. It was a profitable and happy day. Within the last year they have paid, in actual cash, for religious purposes, about one thousand dollars, amounting to four per cent. on all their assets, and I could not hear of one who regretted their liberality. We know a few brethren, each one of whom could buy out the whole congregation, meeting house included, and, instead of giving one thousand dollars to the calls of beneficence, they feel too poor to come up to the figure of fifty dollars, and this while human life, with eternal consequences are at stake. Let praise be given to whom it is due and let the penurious hear it again that "covetousness is idolatry."

We had a good meeting, with a deep interest from the first to the last. Three accessions were secured to the army—two by confession and one from the Methodists.

The brethren most cheerfully and promptly paid me the full amount of my wages and did not ask me to pay my own expenses, for which they have my thanks.

I was sorry to find so little of the Christian literature taken in the church, and, as this is nearly all the fault I saw, I hope it will soon be remedied and the *Standard* and *Echo* or some other religious literature may be found in greater quantities on their tables at our next visit.

Three Methodist and one United Brethren preachers, all of considerable culture, attended on several evenings, and all manifested the spirit of Christ and exhibited very pleasantly a disposition to ignore everything as religiously binding not found in the holy scriptures.

May God bless the prayers and efforts made by those who love Him, for the unity of Christians.

Your brother in Christ.

C. W. SHERWOOD.

SYCAMORE, Ill., May 20, 1871.

Maquon---Knoxville.

On Wednesday evening before the first Lord's Day in May I went to Maquon to commence a protracted meeting that was intended to be conducted by Bro. W. D. Moore of Indiana. In consequence of sickness in his family, he could not come, and I went to keep up the meeting

until a preacher could be sent for.— I preached on Wednesday evening, and on Thursday, Brother David Thompson of Iowa, came, having been written to by Bro. Dunlap. He is one of the surviving pioneers of the reformation. He has good health, a strong voice, and is able to do great good yet, for that cause in behalf of which he has long labored and endured privations. Like all of that class of preachers, he handles sectarianism without gloves, and makes no compromise with the fashionable follies of the age. We remained until Saturday and came to Knoxville to our monthly appointment. I found the young church prospering and at work. They are continuing "steadfastly in the Apostles' doctrine and fellowship, in the breaking of bread and in prayers," and as a consequence are growing "in favor with all the people." The visit of Rev. Mr. Underwood who was sent for to deliver some discourses on baptism, was a success. A few more such victories and Methodism in Knoxville will be a thing of the past. At the request of some of his brethren, I am to preach a discourse on the action of baptism during my next visit. The Sunday School at Knoxville I found flourishing beyond my expectation. It numbered about eighty members, although only a month old.

A recent letter from Bro. Dunlap of Maquon says the meeting has closed for awhile, with nineteen additions by confession and immersion. The Lord be praised for such glorious success. J. H. G.

LEROY, Kansas, }
May 29th, 1871. }

Editors of Echo :—

DEAR BRETHREN:—Although a stranger to you, I will narrate a few facts concerning persons and a cause that are dear to you. On Saturday before the second Lord's day in May, in connection with J. K. Morey, I commenced a meeting at the northern line of Wilson county, Kansas. We preached four times, and immersed four persons, while two were added by commendation. Kansas is a beautiful country, and thousands of honest, poor men are finding good homes in it. The State presents the best field for missionary labor known to me. We have brethren all over the State who are beginning to leaven the lump. This work is often done through union prayer meetings &c., but the good seed is being sown, and the preacher often has only the pleasant task of reaping to perform. Bro Morey, who was with me, is a son of Elder John Morey, a Methodist minister of note around Abingdon. He married Mary Harbert, with whom you are acquainted. He is now an Elder in the Christian church at Leroy, and is rebuilding the things which he destroyed. Once he lived according to the strictest of sects—a Methodist; now he understands that Paul meant something when he wrote the first six verses of the fourth chapter of Ephesians. In the congregation we visited in Wilson county there was another Illinois brother who is a good worker in the vineyard of the Lord. His name is S. Rigg, and is known to you and many of your

readers. You will be glad to hear that he still has on the armor. We all desire an interest in your prayers. I have been in this State eight months, most of the time since I left Kentucky University. During this time I have immersed twelve.

From a stranger brother,
WARREN COTTINGHAM.

SPRINGFIELD, MO., June 4, 1871.

Breth. Reynolds & Garrison :

We had the pleasure of attending a union meeting, last Lord's day, between the Baptists and Disciples, held at Green Valley church, in Christian county. Bro. Hollowell preached the first discourse, to an attentive audience of not less than six hundred people. With a deep sense of the importance of the occasion, Bro. Hollowell gave them such an exposition of the law of pardon as will long be remembered.— He first laid down four rules by which the great statute of heaven might easily be understood. These will perhaps be of interest to some, so I give them below :

1st. In any law prescribing the conditions on which anything depends, different conditions may be mentioned in different parts of the law, each part giving what it specially discusses and proscribes.

2d. While the thing to be obtained cannot depend upon less conditions than are mentioned in any particular part of the law, it may depend on more and other conditions mentioned in other parts of the law.

3d. To learn all the conditions,

we must collate the entire law, and combine all the conditions that are mentioned.

4th. The thing to be obtained must depend on the conditions when performed in their prescribed order, and it can depend on no other.

There is a feeling among the Baptists that something is wrong, which has led them to an investigation of the word that will certainly lead them out of Babylon. The Baptist minister preached one hour and a half, and many of his brethren said he proved nothing. Bro. Hollowell has invited the Baptists to meet with him on the second Lord's day. These meetings will result in good. Everything went off in the last meeting with the best of feeling. I find a great many congregations in South-West Missouri without any regular preacher. Brethren, the fact is, people in South-West Missouri are willing to receive the truth, and great good can be accomplished by those who wish to work in the vineyard of the Lord. We met with the Disciples worshipping near Humansville in Hickory county, on the third Lord's Day in last month. There was quite a large and attentive audience of intelligent people, composed of Methodists, Baptists and Disciples. Bro. Smith gave them an able discourse on the conversion of Saul. May the Lord bless his laborers.

WM. GARRISON.

It is no commendation to be humble in adversity ; but in the midst of prosperity to bear lowly sail deserveth great praise.

Obituaries.

DIED near Arcola, Douglas Co., Ill., on the 18th day of April, 1871, Sister Martha E., wife of brother Frank Scates, daughter of brother E. S. Ewing, and grand-daughter of Eld. J. A. Lindsey, in the 27th year of her age.

She was immersed on confession of faith in Christ, by John Lindsey at Sugar Creek, Logan Co., Ill., in the 14th year of her age. Her childhood and youth were attended with more than ordinary trials, and sometimes in despair she wandered far from the path of duty. Yet, when she ripened into womanhood, she became a devoted wife and an exemplary mother. And especially during the last two years of her life spent in Douglas Co., had she devoted herself to the careful study of God's word. Which fact, together with her natural social disposition, had so gained for her the affections of her neighbors that her sick room was crowded with sympathizing friends. She was one of the little band meeting for worship at Union School House, Campaign Co. She was taken sick Thursday evening, April 6th, 1871, and died Thursday morning, April 13th. Up to the time of this sudden attack (for years) had she been the picture of health. On Lord's Day, April 9th, she was removed on a bed, to the residence of her brother Charles a Ewing, one and one-half miles that he and his wife might assist in taking care of her. On the way she drew her Brother close to her and said in a soft whisper: "Charley, don't you believe I am going to die?" "I hope not," was the almost doubtful response. Three physicians were in attendance. On Monday one of the Doctors said to her brother, "If you wish to have any communications from her, delay no longer, for she must die, and perhaps in a few moments. Yet she may last for days." The brother attempted to tell her, but could not. His wife then bent over the bed and said, "Martha, you will have to die; you can't

get well." Looking calmly up, she inquired, "does the doctor say so?" "Yes," was the answer. "Then I am willing to go." Then raising her eyes to Heaven, she prayed in an earnest tone—"Oh! God hasten the moment when my suffering may cease, nevertheless not my will but thine be done. Tell Father," said she, (addressing her brother), "that I would have given all I had in the world to have seen his face once more. Tell him to meet me in Heaven. Tell brother Newton to give himself to the Lord—serve him while he lives, and meet me above where disease and death never come.-- Call in the Elders, and tell them to pray with me before I die." The Elders came and prayed. She selected the hymn commencing
"O, sing to me of Heaven, when I am called to die."

At the close of which she called the many friends who were present, to her bed side, and taking them by the hand one after another, bade them farewell, exhorting those who were Christians to continue faithful in God's service; and warning those who were sinners to repent and give themselves to the Savior. "Mrs. Brown," said she, to a faithful friend and nurse, "May the Lord bless you for your kindness to me. Be faithful and meet me in Heaven. Mrs. Hays, linger no longer in doubt: heed no longer the opinions and doctrines of men.— Take God's Word, read for yourself and do His commandments. Doctor, your skill is baffled; you have done all that you could, and yet I must die. One week ago I was in health. Take warning from my case, and give yourself to Him who is able to save your soul. Frank," said she to her husband, "I will give Allie to you—find a home for him among good people that he may be taught to love and obey God. Allie, bless your sweet soul, Ma is going to die and leave you, but be a good boy, and after awhile you can come and live with me in that bright home which I have told you about—where the angels dwell, and where we shall be so happy always." She spoke

of many absent friends and left some keepsakes for each one. "Tell them all," said she, "to meet me in Heaven. When I am dead, dress me in plain white, place me in a plain coffin; lay my mother's bible (that cherished keepsake), upon my lifeless breast; take me to grandfather's and have uncle John to preach my funeral. Then bury me by my mother's side. * * * Thank Heaven we are not left to sorrow as those who have no hope.—'Jesus has triumphed over the grave's dominion. Death has no power to hold the captive now.'"

Her requests were complied with in regard to the funeral; and on Saturday, April 15, we heard the address by Bro. John Lindsey; saw that mother's bible lying upon the lifeless breast, and clasped apparently in those icy hands. We followed the lifeless form to the family grave yard, and saw it placed by the side of that mother who, for sixteen and a half long years, has slept in that lone grave yard, while her three dear children have struggled with the trials of life and grown up to man and womanhood without a mother's care. Heaven grant that the two remaining ones may conquer the foe and wear the crown prepared for the righteous in that great day.

Our apology for the length of this obituary is this, Our sister had many warm friends who are readers of the Echo, and who had not the privilege of being present, either at her death or funeral.

A READER OF THE ECHO.

day. Bro. Whitman assisted in establishing the first congregation of Disciples that was organized in this part of Illinois. This congregation was organized in 1832, at Cold Brook, Warren county. After the death of her first husband, the subject of this notice was united in marriage to Bro. Richard Johnson, also a faithful and highly respected Minister of the Gospel. After the death of her second husband, sister Johnson passed the balance of her lonely days with her daughter, Sister Codington. She had every care that kind friends could give her, and now that she is gone, her rare Christian virtues are held dear in the memory of a large family connection. In truth it may be said of this mother in Israel, "Blessed are the dead that die in the Lord, they rest from their labors, and their works do follow them."

J. W. BUTLER.

Abingdon, June 19th, 1871.

PROGRAMME

Of the Christian Preachers' Institute, to be held in Washington, Tazewell Co., beginning on the evening of Monday, August 14, 1871.

LECTURES.

- Phases of Infidelity*.—O. A. Burgess.
Phases of Sectarianism.—D. R. VanBuskirk.
Plan of Salvation.—J. W. Butler.
Christianity and Modern Science.—H. W. Everest.

SERMONS.—Chas. Rowe, John Lindsey, J. B. Crane, A. Northcut, Theo. Brooks, G. W. Minier.

WRITTEN ADDRESSES.—A. P. Aten, N. S. Haynes, J. W. Allen, Geo. Campbell, S. K. Hallam, A. M. Weston, W. T. Maupin, J. T. Beekman, J. G. Waggoner, J. H. Garrison.

DISCUSSION.—Woman's Work in the Church.—Judge Derham, B. J. Radford.
 H. W. EVEREST, } Committee
 J. T. JONES, } of
 B. J. RADFORD, } Arrangements.

It becomes my solemn duty to record the death of a highly esteemed mother in Israel, Sister Sarah Johnson, wife of the late Bro. Richard Johnson, of Cameron, Ill. At the time of her death, sister Johnson was in her eighty-ninth year, having lived a long and useful life in the service of Christ. She was beloved Disciple, esteemed by all who knew her. Her first husband, Bro. William Whitman, a faithful Minister of the Gospel, moved to Warren county in a very early

THE GOSPEL ECHO.

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AUGUST, 1871.

NO 8

The Bible the Only True Source of Civilization.

Representative Oration of the Biblical Institute, Delivered at the late Commencement of Abingdon College, May 1st, by J. W. McClure.

We live in a propitious age—an Era of wonderful developments.—An Era in which civilization marks an extraordinary epoch in the world's history. The theme to-day centers in the bible as the fountain of civil purification. The doctrine of the bible is the spiritual science that civilizes the soul of man. This volume is pre-eminent in the catalogue of writings as the book of books. The Scripture has for its center the Sun of Righteousness—portrays man as he was, man as he is, man as he will be when redeemed in Heaven. These themes are the basis of civilization, the foundation stone of man's hopes. These thoughts must come in contact with mind, before they can influence the mind of man. This develops a principle that is seen in the marble worker as he employs the instrument in polishing and beautifying the material that composes and enters into the structure of the magnificent architecture of our day and age. He gives proof that he understands the nature of the materi-

al; its composition, its fitness and adaptability to the work in contemplation.

So it is with the honest workman who dedicates his life to the service of refining, civilizing and purifying mankind wherever found—in whatever condition Providence may have vouchsafed them. As the architect comprehends the nature of the material employed in his construction; so must the missionary understand the nature, the origin and destiny of man. And this knowledge is only found in the bible, the living oracles of God.

The history and circumstances which surround man in all ages, furnish irresistible evidence against the idea of civilizing him independently of divine power. The man who has never seen nor heard, through any instrumentality, of the bible, has no principles, no conceptions of right and wrong.* The nature of man verifies this in every thought and action. This is as true to-day as in the ages past. It is a truth inscribed by the historian on the manuscripts of earth. This is conspicuous in the case of taking an infant away from the watch-care of its parents where they can have no communication with the loved one. That child might live the full period

of human existence without learning to converse, to say nothing of reasoning out by analogy a scheme of happiness.

This is equally true in the case of any number in similar circumstances. The same principle knows no restriction from the cradle to the grave. If the sunlight and the morning dews that nourish and protect the plant in its various stages of advancement are withdrawn, it withers and returns whence it came. If the bible, the spiritual light of the world be removed from mortal beings, where, O where! will man be in a few decades of years? Can mortal tongue tell? Can the vision survey? Can the imagination conceive the magnitude of woe and misery that would fill the earth? The powers of darkness would reign supreme from the center to the circumference of the globe and from pole to pole anarchy and despotism would prevail, turning the world into a hell. May Heaven avert such a calamity! May Her eternal truths triumph over all opposition throughout the length and breadth of the earth, as the waters cover the great deep.

We are apt to be forgetful in the moments of prosperity, when all is flush, when our thoughts are in the abodes of the outer world, when our sympathies are no longer touched by the appeals of suffering humanity, when we have lost all realization of the trying ordeal through which the friends of the bible have passed in former ages of the world.—Then it is that adversity comes, spreading her desolating wings over

the sea of humanity. Then it is that our wayward bark comes home as a penitent child seeks its father. These incidents are common to every people and nation in existence from time immemorial. The time was, when men in their own imaginary wisdom attempted to blot out of existence God's system of philosophy. The bible was consumed by the angry flames in man's presence and under the eye of its author. Volume after volume of the sacred writings mingled with the dust, and over the ashes the human race was left to stem the tide of existence without a polar star.

Its friends were persecuted as no other class of beings since the world began. They suffered martyrdom in all its hideous forms and peculiarities. Christian heroes died at the post of duty. An all wise Creator was their guardian by day and by night, and when the darkest hour had come, when the hopes of man failed, when the light of Heaven was growing dim, in these perilous moments a few brave spirits caught afresh the spiritual light as its shooting rays came penetrating the dark and gloomy clouds that hung so long as a death pall over the world.

These surviving patriot Christians went forth taking the light of Heaven in their hearts and instilling it into the minds of their countrymen everywhere civilizing man and advancing the arts and sciences. And hence it is a remarkable fact that the people who have drunk the deepest into the spiritual science are

the most intelligent, cultivated and refined in their natures.

While on the other hand, wherever the bible has not come as a civilizing power, darkness, superstition, ignorance and savageness of heart abound in the most atrocious crimes and misdemeanors. These facts are the exhibitions of all centuries. The former is evident to every rational mind of observation and historical knowledge. The latter is equally true in every respect and particular. We have only to go to history to see the grand and glorious victories of the bible, the triumph of Christianity over the powers of darkness and perdition. Spread forth the map of human existence before the imagination and behold the intensity of the mind as it notes the events, and the grand panorama increases in magnitude and splendor as we approach the immortal shores of Eternity, the habitation of the pure and holy, the redeemed of God's creation. How pleasant, how affecting, how comprehensive and beneficial it is to take a retrospection of the sayings and doings of the human race. The downfall of empires, nations, despots, and the triumph of liberty and republican principles; the workings of an all wise Providence in the overthrow of error and in its stead establishing the truth as it comes bright and glorious from the throne of God. Thus we are enabled to take a comprehensive view of the immensity of the work accomplished through the instrumentality of the bible, the civilizing power whose object is to change

the heart of man. Thus we can form an estimate of the magnitude of the work performed, though it may be inaccurate in some particulars, nevertheless it furnishes us a criterion for future reference and labor. What of to-day? What can we say of our time and age? What will be the nature of the history that we are now making for posterity? What influence shall we exert when we are gone? And in whose favor will it be? These thoughts are now before us, and we may develop them so far as we control our being.

The American people are egotistical enough to claim this as the greatest of all the ages. We boast of our great country; its latitude and longitude; its natural divisions, mountains, valleys, rivers, lakes, and the thunderings of the Atlantic and Pacific upon our shores; the arts and sciences, benevolent and educational institutions, greatness and glory, love and power, the fertility of the soil, the climate and the copious resources buried beneath the dominions of a free and independent people. We glory in our liberties, the freedom of speech and universal liberty. Every Christian and every patriot in whose heart burns the spirit of human liberty may glory and thank God that these sacred obligations that devolve on us are the fruits of the bible.

God made this country and brought man into it as a co-worker in the development of its resources. He gives to man the steam engine and the bible for the regeneration of the family of mankind. The

former for the development of the physical man, the latter the spiritual.

These instrumentalities, in a measure, have been successful in the culture and development of the outer and inner man. The mind has grasped these thoughts, and by its natural powers and determination has made the world what it is to-day. We see and enjoy these benefits to-day, as we go in pursuit of life, liberty, and happiness. The glory belongs to the educated, not to the unenlightened mind, to the man who has been taught of God. One of the chief characteristics of man is his general intelligence, and this we can account for on no other ground than that the bible is the true source of civilization.

It was made for man. It came down from Heaven as the science spiritual. The Author of the blessed bible knew very well the nature of its subjects; at least it has been demonstrated, times without number, that it is adapted to the wants of the human constitution and to the circumstances which surround man in every position of life.

God gave the problem and man solved it. Thus developing that he is capable of self-government. This is evident, especially when we consider that the glorious end was to make man happy, to give him a position higher than that of the angels, to crown him with immortal glory in a never-dying Eternity.— This thought can never be appreciated until man is first made holy. And this implies a revelation, and that must come from the Holy of

Holies; and these prerequisites are only found in the oracles of God, the wisdom and perfection of Jehovah, the benefactor of the human race.

The infidel admits that the bible furnishes the best code of morals in the world. That it is of superior excellence, beauty and simplicity. In view of these concessions he turns about and denies the authenticity of these scriptural writings; and by his own system of philosophy whatever he can explain that is compatible with his views, he accepts, and rejects what his reason fails to comprehend.

That is to say, if there be a God His wisdom falls short of that of man. These concessions investigated will establish the proposition that God has spoken to man. The same course of reasoning that accounts for the moral, will apply in that which is miraculous.

The bible was arranged with reference to the eternal interest of humanity. It contains the true philosophy of human happiness. It is the first of all the books which commend themselves to the mind of culture and taste. It is a beautiful scheme of happiness. Simplicity is its wisdom. Not one of all the myriads of beings that have lived in the world ever proposed to man such a scheme of redemption. It is a grand and glorious view of happiness. But many have denounced the bible as a fable and a falsehood. Not one ever gave an intelligent reason why, nor will they as long as there is a God who rules and governs the universe. Men have

attempted to do so by their systems of philosophy founded by fallible reason. Then, whatever reason dictates is held as the standard of rectitude. Thus fallible reason becomes an instrument as explanatory of the mysteries connected with mind and matter in the material and spiritual universe of God.— These mysticisms are to be accounted for independently of any revelation that claims to be the bible of the true and living God. These thoughts, erroneous as they are, conceived by mortal mind, owe their being to the idea of the existence of a God. If the bible be untrue as the infidel would have you believe, then a falsehood has done more to civilize man than the combined forces of infidelity and atheism. This mode of reasoning, however, makes error work better for humanity than truth.

If this be true, why is it that the best men, living or dying, are the friends of the bible? And why is it that philosophical men place so great an estimate upon the bible? And again, if this be true, then, I ask who affirms that reason rules the universe? Is there a designer? If so, He rules to no purpose; and this implies that man will be lost; and if lost, everything else in the universe together with nature, falls to ruins. Man is capable of self-government, possessing the faculty of speech and the power to raise himself from the lowest position in society to the full enjoyment of the refined and intelligent. Characters like these, and yet God has not spoken to man? No, it cannot be.

Such systems of philosophy are at war with every oracle of reason.— The father of these systems is Satan, the great enemy of God and man. There is a first cause, and that being is God, who has spoken to man. The bible is the message. This proposition has never been refuted; but it has been established time and again as the word of the true and living God. The members of the society which we have the honor of representing are united, heart to heart, in the great cause of Christianity, the elevation of the human race, and the eternal redemption of mankind. We feel and know by faith that we stand upon a basis firm and enduring as the throne of God. We shall labor to build upon that foundation, looking Heavenward, as ever, with our spiritual eyes firmly fixed upon God, as our shield and guardian.

The sword of the spirit is our only weapon and on these grounds we purpose fighting the issue out and leaving the result with God.

This year of the Biblical Institute, the most prosperous of all, closes, as ever, with happy results.

Our performances in general were of the highest order; expressive of an ardent and zealous desire for the triumph of truth eternal.

Living or dying these great central truths are the basis of our hopes, the bible, the word of God. Actuated and inspired by sentiments like these, we as a society claim a superiority over other organizations of simply human origin.

The design of the society is to prepare young ladies and young

gentlemen for life and its duties in the highest walks of a Christian profession.

This Institute has given to the world many noble, noble souls, some of whose voices are now heard day after day in behalf of humanity. Others having fulfilled their mission in this life are now resting from their labors, and await their admission into the everlasting society of God and the Angels. These are the first fruits of the Biblical Institute.

She sends forth this commencement six graduates. These go out to stem the tide of life. They go with their lamps trimmed and burning. You are now about to take the most important step since the day in which you confessed with the month before men and Angels that Jesus is the Christ, the Son of God. As you go hence to mingle with society as never before, will you not take the advice of those who are left to do battle for our motto, *FUNDAMEN SACRÆ LITERÆ*; whom you have so favorably impressed by your Christian walk and example; you have won the highest commendation and praise; you have made impressions on our minds that time can never erase, that will live in our memories and bloom in the golden city of our God, the new Jerusalem. Sisters and brothers, as you go, consult the Word of God in all your movements. Labor for the good of humanity, and yours will be life eternal at the right hand of the Majesty in the Heavens. Brothers and sisters of the Biblical Institute, let us move with the Universe of God, and make this Institute an honor

to Abingdon College and a blessing to the world.

* This thought is evidently in conflict with Paul's teaching in the 2nd of Romans, where he shows that the heathen gentile was condemned for not living up to the light that Nature gave. That a scheme of salvation could not be discovered by man's unaided reason is very certain; but that man has no conceptions of right or wrong without the bible, we think erroneous.—[Editors.

Thoughts for Parents.

I once knew a man who was blessed with a loving wife and a darling boy.— But he seldom spoke a kind word to that child that God had given him to train for heaven. Often would that little boy go to his mother and ask, "What makes father so cross?" and then bursting into tears that his little heart could not control would say, "Father don't love me!" O! what joy would have thrilled that young and tender heart if that father would have taken his child into his arms and spoken to him tender words of love!

The heart is like a tender bud. It needs to be nourished while young, and easily crushed. If properly nurtured and allowed to receive the warm sunshine of paternal love, there is hope of that bud's putting forth branches and bearing precious fruit. Think of this, you parents, who are so fortunate as to have committed to your care undying souls to prepare for earth's duties and heaven's joys. Be kind and gentle to the little ones. Our Savior took them in his arms and blessed them while he was on the earth. My heart is pained to think how many children have been lost—lost to parents and to God—for the want of kind words.

"Kind words can never die." Parents, let us try to do something for Jesus by training our children to serve him, and may God help us in so doing!

JENNIE GARRISON.

Unionville, Nevada.

Becoming Obedience.

There is a *becoming* way of obeying commands, whether human or divine. There is also an unbecoming way of obedience.

No lesson is harder for us to learn than the lesson of willing, trustful obedience to God. There is an obedience strictly literal, which, so far as the individual submitting is concerned, is of no value whatever to him. He is no better for it; he feels no better for his obedient service. He is compelled to obey, and obeyed simply because he was compelled. The history of such a person is, that he is ready at every opportunity to disobey. His outward act is obedience, but his inward desire is rebellion. Will-worship is confined to no particular age, but is common to all ages and to all classes and conditions of men.

Jesus said, "I am the way." No man ever went amiss who followed him. He is the way, and he leads in the way. And what are his divine instructions in the manner of obedience?

In the third chapter of Matthew we find a brief—very brief—passage of history, and one of the grandest on record. The great preacher of Judea, with earnest voice, was preaching in the wilderness of Judea most wonderful doctrine. Clad in his shaggy mantle, his person could not be mistaken, and his voice was the voice of God to a sinful people. His message was, "Repent ye, for the Kingdom of heaven is at hand."

The sinful Jews went out in mul-

titudes and "were baptized of him in Jordan, confessing their sins."

God had commanded them to go; the prophet had spoken of the time hundreds of years before. And they had need to go to the baptism of repentance. They were great sinners; they had wandered far away from God. The Pharisees came; the Saducees came. "Vipers!" said John, "why have you come?" Finally Jesus came from Galilee to Jordan, and asked John to baptize him.

What a strange request! No wonder that John was startled, and forbade him, saying: "I have need to be baptized of thee, and comest thou to me?" You are not sinful; you need no repentance; you need no baptism. But time was precious, and Jesus said: "Suffer (permit) it to be so now: for thus it becomes us to fulfill all righteousness." John said no more. He permitted it.—But why did Jesus go to John at all, is the question which rises to every lip. The reasons may be many, indeed exhaustless, but the following appear to me to be prominent: 1, God had commanded the Jewish people to be baptized by John. A great Kingdom, which should fill the whole earth was soon to be established. Preparation must be made for it. Jesus, according to the flesh, was a son of Abraham. He heard the voice of God in command to his nation, and he came to Jordan with the rest, and like the rest, to obey it. John was astonished. The mighty lesson in *becoming* obedience had not yet broken on his soul. But Jesus

comes from Galilee to Jordan that John, the Jews, and the world might know how to obey God.

2. Jesus demands baptism—asks John for the privilege of obeying the command of God. John was about to refuse. But Jesus interrupts him. *Permit it to be so now.* God has spoken. We have no time to lose. We will not debate the question of “who is best?” or, will not something else do just as well? We must obey the will of God without debate, willingly, cordially, confidently, faithfully.

3. “Thus”—in this manner—should we fulfill all righteousness, without controversy. God knows best. We are to obey him. Noble service is that which is given in love.

How much grander than the march of a King was the quiet coming of Jesus from Galilee to Jordan. And he came not to be inducted into the priestly office; not to be cleansed from his sins, for he knew no sin; not for the purpose of giving us the “mode of baptism,” for baptism has no modes; *baptism is baptism*; but he came to be to the world an example of how the commands of God should be obeyed; to show the becoming way to fulfill all righteousness.

No wonder God spoke when Jesus went straightway up out of the water. No wonder that the Spirit of God took possession of so holy a temple.

“I am well pleased with him,” said God. And he will be well pleased with all who, in the same spirit of obedience, fulfill all righteousness. Lord, may we ever be

filled with the love of Him who is our way and our life.

F. M. GREEN.

“*Bible Baptism.*”

“TWO LETTERS TO A YOUNG CHRISTIAN.”

Such is the flashy title of a small pamphlet of about twenty pages, handed me some days since for my perusal, which is published at Philadelphia, by the “Presbyterian Board of Publication.”

If there is anything good in it the people ought to know it. It is certainly the desire of all those who study God’s word, and especially those who want to be baptized in the Apostolic manner, to receive light on this subject.

From the caption of this little book, one would conclude that, by a faithful and candid perusal of it, the necessary and desired information would be given, and every shadow of a doubt be chased away.

There are thousands of as good honest and true people as ever lived, that are bewildered on this much controverted subject of baptism, and are now calling for light, that their footsteps may be guided aright. It is surely the duty of those who are walking in the light and enjoying the refreshing rays of the glorious Sun of righteousness, to take those by the hand who are groping in the dark, and lead them into the way of truth and holiness.

One man has volunteered to go forward to the rescue, and has cho-

sen the above caption as an exponent of the field he enters, and the labor he intends to perform.

It seems strange to me that any man would be so silly as to attempt to teach a Christian what "Bible baptism" is.

It is well enough to teach those out of Christ what "Bible baptism" is, in order that they may get into Christ (Gal. iii, 27); and he who teaches to the contrary has no definite idea as to what "Bible baptism" is.

It seems from the beginning of his first letter, that there had been trouble among his flock in regard to the action of baptism, and some good Baptist, knowing more perfectly the Lord's way, had almost persuaded some of them to be immersed.

We will now commence a review of the main part of the work *ad libitum*. The first letter commences on page three, after this manner: "MY DEAR YOUNG FRIEND:—

You inform me that you have been strongly urged of late to submit to immersion and join the Baptist church. The reasons you give for turning a deaf ear to the invitation do credit to both your head and heart. You add that other young members in our church are pressed with the same entreaties. Exhort them to remain steadfast in the truth."

We would add here in regard to persons remaining "steadfast in the truth," that no one can remain in the truth until he is *in* the truth.—In order for me to remain in Missouri, I must, in the first place, be in Missouri.

This scribe takes it for granted, just at this moment of writing, that the person whom he addresses is *in the truth*. But in a short time, if his arguments have any force, he admits that he is treading on doubtful ground. He must mean then, by the phrase "in the truth," in the Presbyterian church, since immersion would make a change from Presbyterianism to something else.

He proceeds to give some reasons why these persons should not change and submit to immersion. They are as follows:

1st. "They reject their present baptism. This is very sinful. They have already been baptized in the name of the Father, and of the Son, and of the Holy Ghost. This work is done, and cannot be undone."

In the language of the Roman, we may now exclaim, "*Mirabile dictu!*" If I had not seen this in print, coming, too, from the Presbyterian Board of Publication, one could scarcely make me believe any man, with good common sense, would present this silly twaddle and call it *argument*. If a man should meet me with such a thing as *this* and call it *argument*, I would really conclude that he was trifling with me, or else was "*non compos mentis*."

With the same kind of argument it can be established, beyond refutation, that the Catholic must continue "to dip the holy water" and make the cross, to bow the knee to golden gods and carnalized pictures; that the Pilgrim must perform his annual visits to the river Jordan and bathe himself in the flowing stream;

that the heathen must continue to bow down to stocks and stones, and that there must be no change in anything that a man has done, right or wrong. He does not investigate the matter and prove that the baptism to be rejected is right, and then found his argument on the righteousness of the action.

But he says, "they reject their present baptism." Where is the reason, or good common sense in such an objection as this? It is presumed the argument can be seen. It runs after this manner: Immersion is wrong because persons must reject sprinkling and pouring in order that they may be immersed.

We will try this famous argument from a different angle, that all may see its giant-like form, and unmistakable premises. Christianity is wrong because a man must reject the world that he may receive Christ. The principles that Jesus advocated were all wrong, because Saul had to reject Judaism that he might receive and teach those principles.

These are parallel arguments, the fallacy of which any common observer can and will detect. His conclusion is not in the premises.—He then says, "This is very sinful." What is it now that is very sinful? That persons who have been sprinkled or poured should reject this action for baptism and be immersed.

A thing cannot be sinful unless it is contrary to the law. John tells us that "sin is the transgression of the law."—1 John, iii, 4.

The question now arises, is immersion forbidden by the law? We will try our friend on this question.—

Does the word of God forbid immersion? If it does, then it is sinful to be immersed. If the writer of this "Bible Baptism" answers in the affirmative, I will propound this question to him: Why do you and your brethren immerse persons? If it is forbidden by the law, then you have transgressed that law, and you and all those who do the immersing are greater sinners than those who are immersed. If he should say it is not forbidden by the word of God, I would ask the question, in what respect then is it sinful? It is *not* a transgression of law, but a *doing* of what is authorized by the Great Head of the church, for you say when you immerse persons, "By the authority of Jesus Christ," etc.

When persons are holding errors, it is never sinful for them to reject those errors and instead receive the truth. But, on the contrary, it is sinful for persons to hold errors and reject the truth. Because we have been educated to believe an error, and our fathers believed and taught it, is no reason why we should not reject it. It seems that people are prone to do things simply because others do them, without regard to right or wrong.

We will now give what we conceive to be the writer's intended answer to the question: Why is it sinful for these persons to change from sprinkling and pouring and be immersed? "They have already been baptized in the name of the Father, and of the Son, and of the Holy Ghost. This work is done, and cannot be undone."

There is a fallacy in the above

that logicians are pleased to term, *petitio principii*, or begging the question. Any one who is a mere tyro in logic can see at first sight that he starts out with his conclusion instead of laying down tenable premises, and then drawing his conclusion from the premises as a logician should always do. If these persons have been baptized, and per consequence in the church of Christ, then they have no right to change; and if they should change, we can say with this author, "this is very sinful."

A great many things are said to be done in the name of the Father, and by the authority of Christ, which are unsupported by the infallible word of God. And I am somewhat disposed to say these persons who have been sprinkled and poured have never been baptized.

If this author should be called on for positive proof that these persons had been baptized, I wonder where he would go to find it? He must find it, if at all, in church usage since the middle of the second century, and not in the bible.

"The work is done and cannot be undone." If the above sentence is true, I cannot see why this man is in such a strait about his members going to the Baptist church.

The reason why trouble exists, and men are making earnest appeals to their flocks is, the work *can* be undone, and *is* being undone all over the land. Men and women are becoming dissatisfied with their sprinkling and pouring for baptism. In the most of cases they have no recollection of having submitted to

the act at all. There is nothing for them, so far as this act is concerned, on which the mind can rest and be content. The thinking part of community are becoming dissatisfied with uncertainties. They are now asking their ministers for the authority they have for sprinkling and pouring infants, or anybody else.—No definite authority has been given. The ministers have been pointing to household baptisms as recorded in the New testament. But this is not satisfactory. There are so many households without infants, and not a word said about infants in either of these cases.

They have never obtained *one man* who has said, "here is the verse; here is the passage of scripture; here is the proof in words of Divine authority for what we practice."

These ministers in sprinkling unconscious infants, raise the hand heavenward and say they do this by the authority of Jesus Christ. If you should ask them the question, "Where does Jesus Christ authorize you to do this?" you will never have the place shown you, nor a direct answer given to your interrogation. Not because the interrogated are not willing to give the answer, but because it is not to be found in the Book. The best proof I have found in the bible for sprinkling and pouring is in 1 Peter, ii, 13. Hear it: "Submit yourselves to every ordinance of man for the Lord's sake" Please hear now his second objection, found on pp. 3, 4.

Second. "They cast an insult on their pastor, on their church, on the

whole denomination, and on the great mass of Christians in all the world. For all evangelical denominations, but a single one, baptize, not by putting the person *into* the water, but by putting water *upon* the person."

I presume he thinks this settles the matter. How can a person insult any one by obeying the Lord? How could one of these persons going from Presbyterianism, insult his pastor, church, and whole denomination? How can a man bring such a charge against them? If a pastor is right, and a church is right in the sight of the Lord, they cannot be insulted by a person saying "you are wrong," or by leaving them and going some other place. The trouble is, the pastor and all the church have only their own words and not the Lord's, to tell them "you have been baptized." Hence, when they leave, they feel they are insulted, because the persons leaving will not receive *their* word on this subject as well as the Lord's.

"For all evangelical denominations," etc. has an empty, selfish sound. Wonder what he means by "evangelical?" It reminds me of a story I have heard out in this western country. At a certain place the people built a "union meeting house." Our people assisted in building the house. We were "orthodox" before our money had been paid out, and while we had no visible success. The deed to the property was made to "all orthodox denominations." By-and-by our people held a successful meeting, on account of which certain denomina-

tions meet and decide: "we are orthodox, and you are orthodox; out these Campbellites are *not* orthodox!" The consequence was, "these Campbellites" were turned out of the house.

This man says there is only one evangelical denomination that immerses. According to this method of reasoning (and surely the gentleman has adopted it), the Presbyterian church is not evangelical, for they do immerse when they find out persons will go to some other church if they are not immersed. What is the meaning of evangelical? Webster defines it thus: (1) "Contained in, or relating to, the four Gospels; as, the evangelic history." (2) "Belonging to, agreeable or consonant to, or contained in the gospel, or the truth taught in the New Testament; as evangelical truth or obedience." (3) "Earnest for the truth taught in the gospel; fervent and devout; strict in interpreting Christian doctrine etc."

According to Webster no man or church is evangelical that ignores the plain teachings of the bible. I would ask the author of "Bible Baptism," and all of "his faith and order," whether they obtained their ecclesiastical name from the word of God or not? It is all a farce to talk about "evangelical" denominations. Such a thing cannot exist.

When religious bodies are *evangelical*, there is unity and a concert of action. Those protestant denominations that have grown and become popular, are *now* "evangelical." When they were weak they were "*heretical*."

It is all folly to talk about a man or a whole church being evangelical, when they have bound themselves over to a fallible, unevangelical creed, and are all the time trying to reconcile the bible with and make it fit their creed.

According to this author, there is one evangelical denomination that baptizes by putting the person *into* the water. I am rather inclined to think this is the way the action of baptism is performed evangelically. This is the way it was performed anciently. If immersion is the evangelical action of baptism, as is virtually admitted by this author, then the action that is different, such as sprinkling and pouring, is not evangelical, and those who practice it are not evangelical. J. H. S.

HOLDEN, Mo.

Valedictory

DELIVERED AT THE FIFTEENTH COMMENCEMENT OF ABINGDON COLLEGE.

BY EMMA CRAWFORD.

The illuminating rays of reason make bright our pathway, and we march toward one goal with increased rapidity. There have been periods in the past when bigotry and ambition wielded more disastrous influences than they now do. Comparatively, there is harmonious action on the part of all to make perfect the progress which has been the lot of the present age to possess. Grand old Venice with her magnificent Cathedrals, haughty Patricians

and commercial importance of great magnitude, doubtless thought, six or seven hundred years ago, that her greatness would never be equalled, and that with her centuries of experience, she would always dictate for the Eastern Hemisphere, but her stately churches have their equals and superiors. Her noblemen have had their successful rivals, and her mart no longer controls the commerce of one-half the Old World. Her government was then called republican, but one of the triumphs of modern progress is the total abandonment of such tyrannical principles as were the foundation of Venetian ambition and Venetian prosperity.

The motto of our liberal republicans of the nineteenth century is to guard the interests of the many, and avoid the centralization of legislative power. The Arts and Sciences also, as improved by modern genius, join with us in heralding the glad intelligence that we are emerging from the darkness of the past and living in the sunlight of a better era. Scientific researches continually bless us and propel our progressive system farther and farther toward the end we desire—perfection. The wonder of science which boasts of our early discovery is rapidly subsiding and in its stead the almost supernatural revelations of the present time is the theme. New truths are continually being developed; but the abusive language which Galileo and Fulton had to bear for their progressive ideas, tend to show that the unanimous reception of a new truth is rare; but

"truth crushed to earth will rise again;" then let anxious inquiry and mighty effort develop the scientific embryo of to-day into a beneficial reality for the good of a succeeding people if not for us. In the meantime we will adorn temples of art and fame that can boast of a more substantial hold on the affections of our people. There is even now a temple of art being reared in America, that will gain the admiration of not only this age, but of ages in the future. A genius in our midst has undertaken the laudable task of erecting a gigantic mausoleum to be composed of the *fac simile* busts of thousands of the great men and women who have rendered themselves conspicuous in our land. Will it not be a source of pride and satisfaction to those who succeed us to behold such a monument of instruction? As Egyptian mummies furnish us information, so will our phrenological and physiological cabinet edify inquiring minds of the twenty-fifth century as to the style of men and women who flourished in the nineteenth.

This age will leave its archives for the inspection of future criticism; so let us labor that those archives will convince the candid seeker after knowledge centuries hence that we attained the maximum excellence in our power while required to work in our circle of time.

What is the cause of our onward march toward the good—the perfect? We may be answered in many ways, and it is well that so many reasons are assigned, for out of the

varied multiplicity of thought, and searches after truth do we arrive at conclusions. Some will tell us we are led by a select few, who have by some means found themselves in advance of the rest of humanity, and are pointing to the summit of the delectable mountain—perfection.

Others will tell us that it is owing to the nature of man to keep advancing, and that such an arrangement is of divine origin. A third class will admit a part of this, but go still farther, they would not detract anything from the results of God's executive design. On the contrary, they would shout His praise for His "majestic handiwork," yet they insist that there is order and proportion in this matter. "There is a Divinity that shapes our ends."

They tell us that minds in eternity operate on matter here, on us, and elevate our conceptions by virtue of their transition from this world in which they have put on in-corruption instead of corruption, immortality instead of mortality.—whether this be true or not, we cannot tell; but such ideas are the offspring of the far reaching thinker, and cannot be received until carefully investigated. Let us never receive any doctrine, whether of scientific or theological import, unless that doctrine can kiss God's word, and in humble obeisance rest on the solid foundation of His will. But the history of the past tells us this

principle will never be universally accepted; yet while the demon of evil battles against the barriers of righteousness, the advance of the man of sin may be checked, and great good done to humanity.

Prominent among the wrongs of the age is the dread destroyer—war. To enumerate the soul-harrowing sorrows which fall on the heads of men from the black clouds of war would be superfluous. The world knows all by sad, sad experience. Conflict after conflict has borne our best lives away from happy homes, till the very spirit of our slaughtered brothers and fathers cry in supplication to the throne of heaven for the removal of this terrible blight from earth. But God helps only those who help themselves; we must strive for the mastery if we would triumph. As we have achieved so much in saving labor, won glory after glory in artistic accomplishments, and laurel after laurel for our dispatch in *killing* men, we should now give a little attention to the *saving* of men's lives. This unmerciful enemy wanders from country to country, from kingdom to kingdom, and troubles the waters from the mighty deep with the desolation which his despised presence produces. Whenever he discovers dissension and strife, he hovers and fans the flame of passion till the chariot wheel of his destruction grinds into a shapeless mass all that lies in its course. The evil is apparent to all; is there no

remedy? Great men have ever failed in the solution of this problem, yet universal equity and natural and personal safety demand that a law should be adopted which would stay the ravages of this enemy to mankind, a law which will amicably adjust all national troubles which might arise. Under the enactment of such a law there would be a humane legislation, which, if carried into execution, would elicit praise from all. Men would rejoice because they could bless their kindred by their presence in bestowing love and the results of honest toil. Women would be content in bringing their offerings of thankfulness to the altar of their legislative benefactors for thus insuring freedom from war, to their fathers and brothers. In this manner would be added one more diamond-crowned triumph which would make sacred for goodness and wisdom another page of our already illustrious history. All this is of earth. "A stream never rises higher than its fountain." We cannot raise ourselves much higher by devoting our lives solely to earthly transactions, however important a place they may occupy in the routine of life.

If we want to stand on a higher plane than earth can give, where shall we go? Is there such a spot? Is it true that this inherent longing in man for a better home than this is a mere chimera of his brain? Is the world a myth, and we the atten-

uated fibres of hollow nothing? No it is not so. Can we look into the clear, silver-hued dome above, can we look on the becoming attire of earth and believe but that we are the offspring of an Infinite conception,—but that there is a God? "Turn where ye may, from the sky to the sod,

Where can ye gaze that ye see not a God?"

Not only were we formed by this Infinite Being but our condition governed by the same great power. The management of that condition is found in what?

Myriads of bright angels echo, *Christianity!* This is indeed our "bright and morning star." It is the centre of *all stars*. One whose resplendent brightness fills all earth and heaven with glory and peace—one from which radiates every ray of light that guides erring humanity correctly. What would we be without it? The "dark ages" tell us in fearful language. The shackles which imaginary gods once fastened on mankind have fallen through the potent influences of the teachings of the Christian dispensation. We live in the enjoyment of Christian teachings; yet the requirements of this law are commensurate with its advantages. Therefore the momentous question which every one should propound to himself is, am I living in accordance with my duty? When the veil of time shall be drawn aside and the hidden mysteries of eternity be revealed may our works stand the test of Omnipotent judgment and we be numbered among God's children in

the land of the great Eternal.—Valiant soldiers who are standard-bearers in the great army that is marching to its last camping ground just beyond life, have taught a little band of us their tactics—their mode of warfare, but now they tell us we must fight our battles alone. Earthly associations must all be broken up; yet some of them twine their pleasures round us and link themselves into our very existence, until we could almost wish that this were not a land of tears, of parting and of sorrow.

But the swift and infallible messenger that never fails to bring all things about, heralds to-day upon his fleeting wings our parting hour. Nine months have quickly passed away, and rolled down the abyss of time to rest forever in oblivious shades among the things that were. Their records seem but like the recollection of a pleasant dream fraught with a thousand happy remembrances, on which the mind yet loves to linger, drawing even from the irrevocable shades of the past, reminiscences that cling round the heart and awake its fondest throbs of affection. The long hours of weary study—dry and irksome lessons—passing shadows and desponding moments are all forgotten, or changed by the magic touch of happier scenes mingled amid the fond recollections of that happy dream from which we are just awaking. Pleasures which would prompt such reflections have been shared bountifully in Abingdon College by the graduating class of '71. Classmates, for years we have

met beneath the same roof. Each day we have met and recited the same lessons, to the same fond teacher, within the same walls. We have shared, as it were, one mutual home and our lives have been bound together by the silver chord—the golden chain of love and friendship.

But to-day our union must be broken; we are assembled to recite the last lesson, to conduct the last exercise in which all of us may take part and be numbered as students of Abingdon College.

It is our last time together; before we separate let us make a short summary of our actions towards each other while we have been co-laborers in our efforts to advance.—To you I am indebted for many a pleasant hour, as well as acts of kindness and words of advice. My brother, have I ever wronged you, or caused your heart pain? If so, oh! let us in the presence of the fair goddess of Love as she poises her majestic form above us, clasp hands in token of renewed eternal friendship. Sister, has your heart ever been chilled by my oft-repeated omission of duty toward you? Let your heart speak if it be true that ere we part, forgiveness may be granted, and registered in Heaven. Brothers and sisters, I know that within these college walls affections, pure and true, have been formed, hearts united and bonds woven that cannot be severed without pangs of deepest sorrow. Friends must part who for so long have worked side by side in the common class, pursued hand in hand the winding path

of knowledge, and turned together the pages of classic literature.

The good bye must be spoken.—Oh! what a world of meaning in that magic word oftentimes spoken so thoughtlessly; how varied and indefinite the time it makes. With some, the moment the warm hand presses, and the trembling lips utter the fond words "good bye," a chasm is opened never to be closed again in mortal life; with others, never to be passed till the gray hairs of age silver the drooping head and the bending staff supports the faltering footsteps of a wearied life.

To-day as we separate, one perhaps to the east, another to the far west, some to the great cities to the crowded thoroughfares of mercantile life, some to spend their lives in proclaiming the glad tidings to a dying world, and others to their peaceful hamlets and quiet farms, there to pass away the time amid the cool and tranquil shades of rural life. Let us part in peace and love, while we breathe forth an earnest prayer to God that our class may do good and be successful in life, and after death, when the roll of the just made perfect is formed by a righteous Judge, that he may place the names of our whole class on the list.

Teachers, what can I say to you that will add a cubit of praise to the temple of honor which we all willingly erect for you? We cannot express our gratitude to you. We thank you for the interest which, aside from your official capacity, you have manifested toward us, for the restraining influences which you

from time to time have thrown around us, for the many kindnesses, which you have shown us both in and out of the recitation room: for your united efforts and untiring zeal in our mental culture, in elevating our aims, in training our aspirations, in using every possible means at your command to make us better, wiser, and nobler men and women.

Under your instructions the most sublime truths have steadily unfolded their boundless wealth and we have been bidden freely to store our minds with their golden treasures: you have lifted the veil and disclosed to us the hidden events of nature: have shown us one divine hand—one divine will—directing all. You have been true guardians over our interests, and if you have ever erred it has been on the side of goodness and faithfulness toward us.

Oftentimes when the hill of science was steep and hard to climb, and we were discouraged, you kindly took us by the hand and raised us up until we had gained a firmer foothold, and then with a smiling countenance you pointed still *higher* up the mount of knowledge and told us how bright would be our crown of triumph if we did not falter in the conflict.

Let me tell you to-day, noble faculty, in behalf of the class, that the hopes in your breasts, the conflicts you are ever waging with your own great hearts, the secret trials, the many struggles of your every day life of which the world little knows, or little appreciates, are not

for nothing. In life's great field you are sowing seed—*precious* seed—and the Angel Reapers will one day garner in the increase.

To the kind citizens of Abingdon much is due, but the homage of a few kind words is all we have to offer in return for your heartfelt interest in us. Though our separation is regretted by us, yet if we could think that we have ever been unthankful for any kind act you have performed for us, the thought would goad our memory with shame, and we would willingly repair the wrong with the deepest humility. You have manifested your kindness toward us in so many ways: you have encouraged us by your presence and your sympathies in our performances from time to time, and for the kindly spirit in which you have done all this we are most thankful. Other students will live in your midst, and may your beneficence bless them as it has ever blest us.

The sad, *sad* task is yet to come, to bid farewell to you, our generous, noble-hearted President. Yours is a sacred, a noble part, and you have filled it well.

A tribute of words from us can never repay you for your labor in our behalf, yet to an affectionate parent as you have ever been to us, the truth plainly spoken will leave the imprint of good we know. The jurisprudence of justice and love toward all has been your successful study and practice, yet none appreciate the truth of this like students. Your ripe judgment and good will have done so much for us. It is

the remembrance of such virtues and the pleasant surroundings which you have furnished for our enjoyment that makes our parting such a sorrowful task. When students assemble here next September, we shall be missing, yet we know that our absence will not prevent that deep concern for our conduct and welfare which you will ever feel for us, and then, as now, will the remembrance of your kindness be fresh in our grateful hearts, and our devotion to *Alma Mater*, we trust will be everlasting. When and where will you be remunerated for this life work devoted to the right? A dying foreigner said, not long since (his mind wandering toward home), "Beyond the Alps lies my own Italy!" President, beyond this world lies our Italy,—our heaven, and there you will be crowned as a faithful laborer. Only there can the royal wreath of triumph be placed on your brow by hands that will not disturb your heavenly rest. When the funeral notes of departed ages all shall have been sounded and the great God of heaven shall shake the universe with the knell of departing time, may you, and all of us be covered by the glory of the Resurrection Morn, while we enter the Christians' rest which we shall enjoy forever.

LABOR is of noble birth, but prayer is the daughter of Heaven; labor has a place near the throne, but prayer touches the golden scepter.

LEXINGTON, KY.,
June 21st, '71.

Bro. Reynolds:

Seventeen years ago you were teaching in the Academic department of Abingdon College and I was a pupil. The school was conducted in the old church building with almost every disadvantage. At the close of the first session, I went to another College, and a few years after you went to another field of labor. On the first of June, 1871, we met at Abingdon; but what changes have been made in seventeen years! The old church building is gone and in its stead has been erected a magnificent building of sufficient capacity to accommodate five hundred students, with libraries, and apparatus and other facilities for giving a first-class education in all the departments. The patronage has increased from seventy or eighty to 236.

Instead of two Professors there is a President and a full corps of Professors, tutors, teachers of music, &c. I must say that Abingdon College possesses many, and very superior advantages and offers to students the most ample facilities for acquiring a complete and thorough education. The instruction in all the departments is more thorough and complete than in most institutions in the West.

Parents who patronize this institution need have no fears as to thoroughness. Students cannot graduate from Abingdon College without having a thorough knowledge of all the branches of study taught in the institution. The strong tendency of

the age is, I am sorry to say, to have a superficial system of education in which students get and are taught to be satisfied with a mere smattering of the sciences taught. I am glad to know that the faculty of Abingdon College have no sympathy with this tendency. The President and Professors are a unit in this matter. They make no compromise. Their motto is thoroughness, THOROUGHNESS, THOROUGHNESS. The board of trustees have been in every way fortunate in the selection of the faculty. President Butler is a distinguished son of Bethany College and is highly esteemed and loved by all who know him. He is, with a most commendable zeal, devoting all his powers to the interest of the College. The Professors are all sons of Abingdon and they, as dutiful sons, love their Alma Mater with an undying love and will labor faithfully to make her meet all the educational wants of the community.

One of the peculiar excellences of Abingdon College is that her doors are open to students of both sexes. Young gentlemen and ladies are brought together in all the classes and exert upon each other a restraining, elevating, refining and purifying influence. In all the Colleges that I have visited, I have no where met with such order and harmony,—with such complete and easy discipline. There is a majestic beauty, ease and gracefulness about all the associations among the students.

I come now to speak of what I conceive to be the crowning excel-

lence of Abingdon College,—its moral and religious tone.

Its faculty is composed of God fearing men—men of eminent piety—devout men—men having a high sense of honor, justice, righteousness and piety. Parents putting their children under the charge of such men, need not fear as to their morals or piety. I have in the last two months visited several Colleges, and have particularly watched the moral tone of the Professors and students. In a few I have found the moral tone quite low. I am glad to know that it is not so at Abingdon. I have no where else met with so high and healthy a moral and religious tone among Professors and students. The moral and religious tone of the community is very excellent.

Abingdon College is exerting a wide and powerful influence for good. The brethren of Illinois may be justly proud of her, and possessing large wealth as they do, should, and I believe will respond liberally when means are demanded.

One great want of the College now is an endowment fund. Come to the rescue brethren—respond liberally to the call and God will abundantly bless you.

W. T. H.

NOTHING so smooths out wrinkles from the brow as a sound Christian experience. When the heart is full of peace, the face is apt to be full of smiles.

Programme of the Illinois Sunday School Convention.

To be Held at Bloomington, Illinois, Commencing Monday, August 21, 1871.

The following is the programme prepared by the committee:

MONDAY AFTERNOON.

2 o'clock, p. m.—Convenc.

2 to 2:30—Religious Exercises.

2:30 to 2:45—Enrolling of Schools—Music.

2:45 to 5—Reports of Schools embracing the following items:

1st, Name of Superintendent.

2d, Average number of attendance.

3d, Number of teachers.

4th, Amount of weekly contributions.

5th, Amount contributed for missionary purposes.

6th, What Sunday School paper do you use—how many copies taken?

7th, Have you a Sunday School Library?

8th, What music book do you use?

9th, What are the chief difficulties in the way of your success?

Music—Adjournment.

8 o'clock, p. m.—Address by Enos Campbell. Subject—"The Sunday School—a lever for the conversion of the world."

TUESDAY FORENOON.

8:30 o'clock—Convenc.

8:30 to 9—Devotional exercises.

9 to 9:15—Essay, by Miss Emma Veach. Subject—"The Teacher's Reward."

9:15 to 10—Discussion—"The Model Sunday School." Opened by W. W. Dowling.

10 to 10:15—Singing.

10:15 to 10:30—Blackboard exercises by L. H. Dowling.

10:30 to 10:45—Object Lesson—D. R. Van Buskirk.

10:45 to 11:15—Discussion. Memorizing the Scriptures. Opened by J. C. Tully.

11:15 to 11:45—Recitation, conducted

by H. W. Everest, with criticisms thereon.

11:45 to 12—Singing.

12—Adjournment.

TUESDAY AFTERNOON.

2 o'clock—Convenc.

2 to 2:30—Recitation, conducted by J. W. Butler.

2:30 to 2:45—Poem, by A. P. Aten.

Music.

2:45 to 5—Report of Committee appointed last year, on the propriety of Blending the Sunday School Institute and the Missionary Co-operation into one organization, with discussion thereon.—Opened by the chairman of that committee.

Music and adjournment.

Address at night by O. A. Burgess.

Time Changed!

Notice has been received at this office, from the State Board, that the Annual State Meeting in Illinois, is to commence *one week earlier* than was advertised. It will convene on

Wednesday, August 23d,

the Sunday School Institute beginning on the Monday preceding, at 2 o'clock, P. M.

Let those interested take notice, and give all possible publicity to this change.

It is desired that we have a very full attendance at both the Sunday School Institute and the Missionary Co-operation.

Illinois Preachers' Institute

The annual meeting of said Institute will be held in Washington, Tazewell Co., Ill., commencing on Monday evening following the second Lord's day in August.

A programme of exercises will be published in due time.

H. W. EVEREST,

J. T. JONES,

B. J. RADFORD,

Com. of Arrangements

In the Garden.

BY AARON PRINCE ATEN.

A solemn silence reigns
O'er midnight's holy hour,
And on the noiseless camps of Sleep
The clouds of darkness lower.

The happy calm of rest
Which angel hands may bear,
Descends like gentle snowflakes down
Upon the brow of care.

The pain and woe of earth,
The anguish and despair
Are hushed beneath the shadowy wings
That hover gently there.

And down through ether depths,
The holy starlight falls
Like flashing beams from diamonds set
In heaven's jasper walls.

And yet, did ever Night
Her sable pinions bend
Where storms sweep not some troubled
soul,
And aching heartstrings rend?

Amid the silence deep
That holds its magic spell,
Like wail of overburdened heart,
The moans of anguish swell.

O heart, that wept thy woes
Upon the cold damp sod,
Hear we thy wailing accents yet,
Thou suffering Son of God!

To every sea and land
The soft sad breezes bear,
Where human hearts may know thy
love,
Thine agonizing prayer.

O heart by anguish rent,

That o'er a last world wept,
Our eyes behold the fearful storm
That through thy chordings swept.

Remembered be for aye
The tears and bloody sweat,
The gloomy dark Gethsemane,
Where love and anguish met.
Remembered evermore,
The words of love and power
That upward winged their holy flight
In that dark fearful hour.

Are there no gardens yet
Where human spirits lie,
And dark and sombre shadows throw
Their gloomy presence nigh?

To every human soul,
Some bitter cup of pain
By fate is pressed in dark unrest
For mortal lips to drain.

Yet hands of holy love,
Amidst our agony,
Shall wipe away the bloody sweat
In our Gethsemane;

Shall lift the prostrate form
From off the cold damp ground,
And lead the soul to holy heights
And Pleasure's endless round.

Most men can see large things, but it takes clever ones to see the little. To take the simple, the homely, the unheeded, and show mankind how to find in it a source of new, rational and unsophisticated enjoyment, is not the least of the benign functions that belong to genius.— To learn how to see and delight in little things as well as large, is in fact, to make no slight progress both in true intelligence and in aptitude for general pleasure.

*Jesus Arose From the Dead
the Third Day, After Hav-
ing Laid in the Grave
Three Days and Three
Nights.*

Brother Garrison :

I notice in the June number your strictures upon my article of the May number.

My present caption is intended for the answer to the questions that head both of our previous articles. You seem to think that Jesus "must necessarily have been buried on Friday evening" instead of Thursday evening, and that my conclusion does not "harmonize" with Paul's statement "that he arose again the *third day, according to the Scriptures;*" and that also of Cleopas, which says "this is the third day since these things were done." Now we agree in this, "that no explanation must be given to any passage that conflicts with" these statements; and while we agree in this, it is equally as just that we agree to the same thing with respect to Matthew xii, 40 which says that "as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."

Now I think by an examination of these scriptures we will find no clashing, and that there will be seen a perfect harmony between them and the conclusion,—that he was buried on Thursday evening. But to fix the Savior's burial on Friday, you are compelled to strain biblical interpretation exceedingly, and then,

after giving you the full scope of Oriental usage—that of calling any part of a day for a whole day, your measure falls short just a whole night, which of course can never harmonize with the prediction of "three days and three nights." In your conclusion, after you fix Friday as the day of the Lord's burial, and the third day as the day of his resurrection, you say "that this space of time is here and was customarily called, three days and nights." Allow me to call your attention to the language of the Scriptures which is not merely "three days and nights," but "*three days and three nights,*" Your language might mean three days with the intervening two nights only, but the scripture language is more definite. Was it ever customary to call that space of time intervening between Friday evening and Lord's day morning, three days and three nights? I think not, and I am satisfied that no biblical rules will allow this. Now if we turn to Jonah i, 17, we can see the length of time that Jonah was in the belly of the fish—three days and three nights." This is very definite of itself, and it requires no "comment" neither human nor divine to understand it. Take this in connection with that of Matthew xii, 40 and we have the key to understand just how long the Savior was in the grave, and no interpretation of other scriptures should violate so clear a statement as this. I do not think that Paul gives a "comment or explanation" of the length of time the Savior lay in the grave, when he fixes the resurrection on "*the third day*

according to the scriptures." He simply furnishes us with a fact which must act as a criterion in our investigations. I think perhaps that your mistake arises from not having a divine definition of the words *day* and *night*. You say that "the Hebrews had no word for a natural day of twenty-four hours, and hence used the expression *day* and *night*." While this is true, they had words that did definitely fix the amount of time, in a day, and also of the night, and where days and nights are used in connection, as in Matt. xii, 40, it is quite evident that twenty-four hours was not included in the term *day*, or else they would not have used the "nights" to express further time. Hence we can readily perceive that the speaker in these cases must have followed the definition of the term *day*, that was made by Jehovah, when he "called the light *day*, and the darkness he called *night*."—Gen. i, 5. The Jews distinguished their days into the natural, civil and artificial. In the above quotation, we have their artificial. They reckoned their civil day from one evening to another. "From even unto even shall ye celebrate your Sabbath."—Lev. xxiii, 32. The natural day was defined when God said "the evening and the morning were the first day." In all cases where night and day were used in connection, the day cannot mean anything else than the artificial day, and this is just what is meant in the expression, "So shall the Son of man be three days and three nights in the heart of the earth." Hence

the Lord's burial is fixed on Thursday evening.

Now if we will notice the expression, "the evening and the morning were the first day," we will find that this begins with noon and passes over one night to the next noon-day, including twenty-four hours and embracing one night. So then if we begin on Thursday at noon to count, we will find that Jesus "rose again the third day, (and not the fourth,) according to the scriptures;" after having laid in the grave three days and three nights. My conclusion, therefore, does not clash with Paul, Cleopas or any of the sacred writers. But it seems to me to be the only reconcilable ground to take upon this subject.

Your conclusion that Friday evening was the time of the Lord's burial, most certainly violates the plain declaration of scriptures. The very shortest time for three days and three nights, taking into account the custom of the Eastern nations in counting a part for the whole, will make, at the least calculation, sixty-two hours, but your time only includes at most about forty hours, and is deficient one entire night.

The scriptures referred to in Esther iv, 16; v, 1, are not sufficiently clear to make out your case. The expressions, "the third day," and "three days, night or day" are both ambiguous. The first may not include but two, or it may mean three. But no such ambiguity can be found in Jonah i, 17, or that of Matt. ii, 40.

Now it seems to me that you will

see that there is quite an easy "escape" from your "conclusion." I want to see whether you can escape my conclusion.. This is to my mind an interesting and important point. Please let me hear from you again.

E. YOUNKIN.

REMARKS.

The above needs but very few words of comment. The whole controversy between the Doctor and myself may be narrowed down to a single point.

I objected to his conclusion that the Savior was buried on Thursday, on the ground that it was in conflict with Paul's statement that he rose on "the third day according to the scriptures." The above article is an attempt to harmonize his conclusion with Paul's declaration. The following question involves the issue between us:

Can it be true that Jesus rose from the dead on the "third day" if he were buried on Thursday and rose on the "first day of the week?"

The Doctor affirms. I deny.—How does he effect the "escape" from my conclusion that he and Paul are in conflict? By constructing a new day which "begins with noon-day and passes over one night to the next noon-day, including twenty-four hours!" At "noon-day" of *what* day, and when did that day commence? Would the Doctor make the impression that the regular Jewish day commenced at noon? Certainly not. Then the quotation, "From even unto even shall ye celebrate your Sabbath" does not serve

his purpose. It would be better to come nearer the event to find out when the Jews began their days.—Jesus was crucified "about the sixth hour." The sixth hour of *what?* Of the *day*, of course. It is universally admitted, so far as I know, that he was crucified about noon—the Jews commencing their day with six o'clock in the morning.—But according to the Doctor's theory he was crucified about sun-down. This may account for the darkness that overspread the earth about that time! It will not do to reply to this by saying that this was *one* way of counting time, but they had a different way. It is forced, and unnatural to suppose that the same writer would use one method of reckoning time in narrating the crucifixion of the Savior and a different one in telling about his resurrection. Besides, in the account of the resurrection the same manner is observed that we have seen above, for Jesus rose "at the end of the Sabbath, as it began to dawn towards the first day of the week." He rose then, at the *beginning* of a day and not in the *middle* of it, as the Doctor's theory would make it. We can have, and *do* have now *arbitrary* days, beginning with any hour and ending with the same hour on the next day; but it is not now, nor never *has* been customary to reckon any part of such days as a whole day. The idea that the Evangelists in their account of the resurrection would ignore the *natural* division of time into days and nights, and use an *arbitrary* day fixed by specific enactment for religious purposes, is far-fetched and

unworthy the Doctor's usually critical pen.

The Doctor thinks I strain biblical interpretation by having the Saviour buried on Friday evening. My criticism on this point was not understood. We both agree that the Oriental custom was to count any *part* of a day for a day; and to say that a thing occurred after three days, when it occurred on the third day. My point was, (and it was made on the authority of Hebrew scholars) that the Hebrews, having no word to express a natural day of twenty-four hours meant the same thing by three days and three nights as they did by three days.— If this is true it covers the whole apparent discrepancy without going back one day with the burial, against the teachings of the bible, when properly interpreted, and the universal tradition of the church.

The "escape" is not so apparent.

J. H. G.

False Charity.

Bro. Garrison:—

I handed the number of the Echo containing your article on "Christ's Plan of Christian Union," to a Free Will Baptist minister of this place, and requested him to read it. When he returned the Echo the words, "*not Christian union*," (referring to the union of the two branches of the Presbyterian church) were under-scored, and written on the margin below were these words: "Not Christian Union!" Then Pedobaptists are not Christians! What does God re-

quire of thee but to "do justly, love mercy and walk humbly with God?" There it is! Baptism is now proven to be non-essential, by a quotation from Micah! "Tell it not in Gad" &c.

Your brother,

CORNELIUS ADES.

PRAIRIE CITY.

REMARKS.

There is great hope for the man that does justly, loves mercy and walks humbly with God. I entertain no doubts as to his salvation whether he lived under Patriarchal, Jewish or Christian dispensation.— If *any* body will be saved, certainly the man that deals both justly and mercifully with his fellow-man and walks humbly with God, will be among that number. What it is to be just and merciful will be readily apprehended by all. It is to do unto others as we would have them do to us, and to be as ready to forgive others their trespasses against us, as we are to have God forgive our trespasses against Him. But what is meant by "walking humbly with God?" It certainly includes the recognition of God as our rightful Ruler, and humble submission to his divine authority. The authority of God is expressed in his commands. He who humbly submits to all the commands of God is walking humbly with Him. He who refuses obedience to any divine command is *not* walking humbly with God, but proudly in opposition to Him. The baptism which Christ commanded—is it from heaven or from men? All but infidels respond,

"from heaven." The man that refuses to be baptized—an act that God commands—and is sprinkled or poured—acts that *men* command—is *he* walking humbly with God? Answer, ye that prate about non-essential commands. But our Free-will Baptist brother is no doubt ready by this time with an apology for our Pede-baptist friends whom he recognizes as "walking humbly with God," so we will hear it. "It is true they have never been baptized, but they have been sprinkled or poured, and they *believe* that pouring or sprinkling water on a person is baptism; hence to *them* it is baptism?" How came them to believe that sprinkling or pouring is baptism? Does the bible say so? "No, but they so understand it, and are just as honest as you or me." Ah! has it come to that? Has God revealed himself so ambiguously that *honest* men cannot find out what he wants them to do? Such an admission is a reflection on the wisdom and goodness of God: I will never admit that there is in the bible any room for doubt as to what God means when He commands, "Be baptized." Sprinkling or pouring never *come* from the bible. They originated from man, and all the faith anybody has in them is based on man's word. I submit this statement for the candid consideration of sprinklers or pourers: *God commands men to be baptized. No scholar on earth will assert that the word baptize means either to sprinkle or pour.* Yet Pede-baptists are sprinkled and poured to obey God

when He says, "be baptized!" To affect great charity for men that act thus, and say "they think they have obeyed God," is simply to lift the blame from their shoulders and place it on God. Excuse me for lacking such charity! "Let *God* be true though *every man* be a liar."

The disposition too often manifest to cover up men's delinquencies and disobedience with admissions about the doubt and uncertainty pertaining to God's word, is wholly wrong and dishonoring to God, the bible's great Author. A man must be stupid not to see that the legitimate result of such a course is to surrender, not simply the "one baptism," but even the "one Lord"—the Savior of the world. The Methodist, Presbyterian, Episcopalian or Catholic is not more honest in being sprinkled or poured instead of being "buried with Christ in baptism," than the Unitarian is in denying the divinity of Jesus Christ. I have no thought of surrendering the one or the other. I propose to stand by the plain teaching of God's word, no matter whose opinions are assailed, how many sects are "unchristianized," or whose orthodoxy is imperiled. J. H. G.

Anger is the most impotent passion that accompanies the mind of man. It effects nothing it goes about, and hurts the man who is possessed by it more than any other against whom it is directed.

"He that giveth to the poor, lendeth to the Lord."

Debate, Debates and Rumors of Debates.

Brethren Reynolds & Garrison :

In about two months we have had three discussions and are to have two more during this month in the interior of this State. Bro. Good discussed with Presiding Elder Smithson, of the Pana district. The Methodists not being satisfied with said discussion, challenged for another debate, which will come off at Girard on the 19th inst., lasting six days. Bro. Good is considered a safe, able and ready debater, although quite a young man. And I understand he has a luxury in debate, a "rara avis" among our opponents, viz: a gentlemanly disputant to engage with. There was a discussion at Illiopolis between Messrs. Shaw, of Pana, Methodist, and Bro. J. H. Brooks, of the Christian Church. Mr. Shaw was no match for Brooks, and hence a challenge from the Methodist was sent for Bro. Brooks to meet the somewhat celebrated R. N. Davis. This discussion lasted eight days. The debaters are both acknowledged talented and fond of polemics.—As to the result, both parties probably claim a victory, and I must acknowledge, they both had it—Brooks in sustaining the propositions and Davis in impudence and misrepresentations. R. N. Davis can, no doubt, carry off the palm in covering up the true and making the false appear the true of any man in the Methodist ranks in the State.—I learn that after he discussed with

David Walk and John S. Sweeney on a certain time in years gone by, that his war-spirit for extinguishing 'Campbellism' rather cooled off. But it has revived again recently, and hence he is found, like Saul of old, breathing out slaughter and revenge against the poor disciples. He gave a course of Lectures about a year ago, near Chatham, this State, to a very small audience, when an ex-Presiding Elder sent word to him to go home and mind his own business, or he would break up the Methodist church. He recently gave a course of lectures on this Hydraheaded thing ycleped "Campbellism" at State Line City, and the result is a 12 days debate in this hot July, commencing on the 18th inst. Bro. Braden is called from another State to meet the "genus homo" who never should be noticed in high toned, honorable controversy until his tone and style are changed towards his opponents.

Bro. Errett's strictures in the last Standard on Ditzler, and Great Swelling words, &c., are right to the point and very timely. I regret that such men are hoisted into notoriety by our people noticing them. I am acquainted with several pugilists who, by their own insolence, crowd themselves upon us, or are shoyed upon us by their party to play their several parts in misrepresentation and slander.—Fairness can not be expected from such disputants and is only obtained by trick, or as it is wrenched from them by strength of argument in logical deductions. There are some half-dozen such men, two in this

State, one or two in Indiana, two or three in Ohio and Pennsylvania, two at least in Ky., &c., who seem to be fitted most admirably by nature and the want of proper culture and moral training to do the dirty work of their several parties. This is the class and order of men we have to meet on the battlefield of discussion. All these have low places assigned them in their labors for their parties—evidencing that a want of confidence in their own integrity by their own party forbids, as it ought to, their rising to a dignified and honorable position in their own ranks. It is high time that our brethren stopped meeting this order of talent. As the Standard says, "If we will lie down with dogs, we must expect to get up with the fleas." While holding a discussion a few years since, the Methodists, not satisfied with their man, challenged us to debate with a certain Mr. C., (a noted "Cambellite" killer, of Pa). We refused, saying we must have a *gentleman* at least, if not a Christian, for an opponent. I do hope that our Preachers every where will shut down on all such opponents and save themselves from a piece of dirty work.

When such men, especially called to expose "Campbellism," as they nick-name it, and set out to lecture thereon; either meet them with silent contempt, or have them replied to by a course of Lectures on Episcopal Methodism as a sufficient antidote. If the facts in reference to Episcopal Methodism as found in the history of its origin and probity in this country, will not balance

"Campbellism" as perverted, and misrepresented by them, then condescend to meet them on their own level, if you can find men who can get down low enough to do it. They should be taught that the cause of truth demands decent, high-toned, gentlemanly treatment. If theirs does not, then let them be met only by those men who are especially qualified by nature, culture and disposition to engage in and succeed in such dirty work. Mr. Davis never should be met in discussion for several reasons, of which I have not time to write you. I write what I know from my superior opportunities in contact with their leading men. Only yesterday one of their leading Presiding Elders said to me, "It is not for truth that they discuss with you, but for personal revenge and the fun of the fight."

I do trust that our people will understand their policy, and govern themselves accordingly. Let there be less of the low and rowdy debating and a greater culture of the Spirit of the Master.

With respect, I am very truly yours,
J. B. C.

July 10th, 1871.

A priest is on trial before a civil tribunal in Rome for murder—the first case of the kind recorded since the Popes became sovereigns of the eternal city.—The court sits in what was formerly a convent.

We are glad to learn that, among other good results following the dethronement of Pope Pius the IX, criminals, though ornamented with the priestly mitre, are being brought to justice.

A Sermon,

Delivered by D. K. Dungan, at Lincoln, Nebraska, July 9, 1871.

The true and false in religion.—(John vi, 66-71.)

We may deceive our fellows, but we cannot deceive God. We may even deceive ourselves, not knowing what manner of spirit we are of, but sooner or later we will be caused to see ourselves in a true light. Some of us may not be undeceived in this life, but may go into the judgment of the great day, ready to plead our righteousness, ready to say, "Lord, Lord, have we not done many wonderful works in thy name?" but the veil will be lifted from our eyes when the Lord will profess to us that He never approved our lives. And if we were *now* weighed in the balances, we would be found wanting. What we have mistaken for zeal for Christ, would be found to be zeal for sect, personal pride, &c., &c., with a small amount of real love for the Master. And this holds good with systems and churches, as well as individual members. Selfishness and the love of sect predominates to such an extent at the present time, that we have almost lost sight of the true object of religious life. With many "Christian (?) bodies" of the day, popularity seems to be the "one thing needful." Only let all men speak well of them; let the forms and ceremonies of the church be highly regarded; let the noble and the wealthy be found in the pews; let the people come in admiring and wondering crowds, and the church is

thought to be triumphant, and the height of religious ambition is reached. That large crowds may be had to attend church, and the wealthy and great be attracted—not to the Lamb of God that taketh away the sins of the world, but to "our church," every thing must be made to accord with the tastes of those that come. The building must be magnificent, and present many evidences of the wealth of the congregation. Let all things be done with splendor and pomposity, and then will be attracted to these Christian (?) gatherings the wealthy and those that would *appear* to be wealthy.—The statesman, lawyer, doctor; the merchant, clerk and banker; those who hire and those who are hired; those who sell, and those who are sold; these all in Sunday best will be present each trying to rival every other in a splendid figure, costly garments, or "*fine arts*," in the way of paint.—The rich man can have the best seat, and will for the most part be retained in church and be a worthy member regardless of his public walks or private ways, till the sentiment of the world is too manifestly against such criminal forbearance, then he is "put away privately," for fear of offending him or some of his wealthy relatives that have been in the habit of contributing to the support of the sect.

Satan seems to have changed his mode of warfare. There seems to be intellectual growth and mental development in the Prince of darkness. Once he persecuted Christians by causing them to be put to death. But the blood of the

saints became the seed of the church. And though he could bind the believers, the word was not bound; though Stephen was stoned, yet mightily increased the word of God. He has ceased to afflict disciples as he did at first. Now, when the sons of God come to worship, satan comes also. He no longer pretends to be the enemy of Christianity, but its friend. He is willing to bow the knee, only let him suggest what ought to be done that Christianity may succeed. The agreement is made, the bargain is struck, Diabolos is a church member; he is a working member, he sings in the choir, plays on the organ, and presides over councils; he is a liberal gentleman; high church or low church, catholic, protestant, mormon or universalist, all the same to him; "God speed my brother" is easily pronounced, that he may have favor with the people. He celebrates the feast day, attends all the festivals, and prays as earnestly for a baptism of fire as does the deacon. "Honor to whom honor" compels us to attribute to the genius of this fallen angel many of the splendid performances of the popular churches of the day. He is willing that the church shall be prosperous—calculating its prosperity from the number and wealth of its members. If the church can be composed of ease-loving, pleasure-hunting, unregenerate sinners, he is satisfied, and asks no more. And to this end he is ready to assist any religious body that will accept his services.

Thus, through the false counsel of the enemy of mankind, we have

spiritual wickedness in high places. Hence men have departed "from the faith, giving heed to seducing spirits and doctrines of demons;" being "traitors, heady, high-minded, and lovers of pleasure more than lovers of God."

So long has the world been deceived that many disciples are regarded a sufficient proof of the divinity of any system; while the very means by which the large audience is had, may be but a huge trick of the wicked one. I will mention a few of the plans that are adopted and employed in order to secure a full house, and I am sure that you are able to rightly determine the origin of such machinery.

1. The church is made a place of entertainment. Chicago, Salt Lake, New York, Brooklyn, vie with each other in procuring the largest and most costly organ. Choirs are employed to discourse operatic music to the admiring audience, lead, perchance, by some sinful opera singer, whose heart is a stranger to the divine mercy and everlasting blessings of which he sings.

2. Marriages are celebrated in the church, and announced weeks beforehand. Many persons will be present at such times who have no taste for the worship of God. But if a "gala time" is to be had they will be on hand.

3. A custom seems to be coming into use just now, of having concerts, especially of Sunday evenings, during warm weather. In these preaching is dispensed with entirely.—Some sort of addresses may come in to take the place of interludes,

but the meeting is ostensibly and really to have a music sociable.— And, as might be expected, a grand opportunity is offered for Godless, Christless amusement; flirts and dandies, of all grades and characters, fill the house to overflowing, and participate in the jollity of this sanctified fun.

4. The plan, however, most commonly relied upon to procure an audience, is to have a remarkable preacher—remarkable for wisdom, for eloquence, for wit, for being a handsome man, for ability to play the fashionable, or act the clown, or anything that will “fill the house.” The genuine piety of the man is scarcely a matter worthy of being inquired about by the church. If he “fills the house” and makes “our church” popular, he is “the right man in the right place.” If he is eloquent, let him attract an audience by a display of oratory. But if he is not, let him play smart, and say witty, funny things. That will bring the people out. But if he has neither wit, nor worth, nor words to stir men’s blood, he may attract attention by playing the clown. He may climb the pulpit, slide down the banisters, to show “how a sinner goes to hell,” or stand on a seat while he preaches. Any silly performance will do; the people will turn out to see what will be done next. Of course it is expected of these popular divines that they will be brim full of the false and hypocritical charity of the age. He is to nod assent to all that is done in the name of religion. He is to allow that all systems are right and

equally pleasing in the sight of God. Which, by the way, he is generally quite willing to do, from a sense of the weakness of his own position.— And right in the face of the prayer of Jesus, whom he pretends to follow, who prayed that his disciples might be one, as He and the Father are one, he thanks God for the divisions. All this he must do, for sectarianism can have no other support. This man does not preach doctrinal discourses; that is, he does not teach the people, nor does he try to correct the practices of the people. It is very unpopular to do either one. No, no, neither doctrine nor practice must be mentioned by his pure lips. But he must prove to his “sweet friends” that he is entirely satisfied with all they do; and his “sweet friends” will be satisfied with him. If his preaching has the effect to make every man satisfied with himself, every man will be satisfied with the preacher.

5. Extraordinary prayers are offered sometimes, that we have no way of accounting for except that we suppose them to be baits for curiosity hunters.

6. I have witnessed mechanical shouting that seemed as if it was premeditated and provided to draw a crowd.

7. But the meanest plan that I have ever heard of, is laid upon the basis of loaves and fishes. I verily believe that there are many in the churches to-day from that consideration. Not because they believe in the Messiah from the miracles recorded of him, but because they derive a certain pecuniary benefit—they eat

they eat of the loaves and fishes.— Of course such disciples will not have the doctrine of Christ taught in its purity. They are not ready to make the sacrifice and undergo the self-denial which it demands.— But notwithstanding the example of Christ in this matter, men are told that if they will unite with such and such a church it will advance their pecuniary interests. Or if it is known that the proposed new convert is already a member of some church, he is invited to attend —, and is assured that he will gain influence by it. If he is a farmer they will buy his produce; if he is a politician, they will vote for him; if he is a lawyer they will employ him; if he is a doctor they will get sick and send for him. Whatever he is he will find it to his advantage to be a member of said society.

Thus men are being induced to wear the garb of religion as kind of cloak of darkness—a kind of Joab's kiss, while they stab their fellow under the fifth rib.

These are a few of the tricks being played upon the world in the name of Jesus Christ of Nazareth, by which the world is being led into error and plunged into darkness; and all the more powerful for their sanctified pretences. But it is possible for us, while we observe the wickedness and profligacy of religious societies; while we see the general tendency to pander to the worst passions of the human heart, to go to the opposite extreme, and discredit all that meets with public favor.— While our tears are well enough, we must do more than weep for the

“Daughter of Zion.” It will take more than sighs and tears and frowns to arrest the onward march of this unholy sectarian ambition.— Let those that are on the Lord's side stand firm. We must “quit” ourselves like men, and be strong for the battle. We are in the service for life; and until Satan ceases to deceive the nations, and thus make war with the saints, we must continue to “sound the battle-cry.” We must “contend earnestly for the faith;” learn to “endure hardness as good soldiers of Jesus Christ;” yea, must fight the fight of faith, that we may lay hold upon eternal life. If unholy alliances have been formed with the daughters of men and the sons of Belial, let us come out from among them, that we may be the “sons and daughters of the Lord Almighty.” While we use the trowel in one hand, we must use the sword with the other. Nor must we listen to the discouragements of Sanballat and Tobiah; for, though we have fears within and fears without; though these be “troublesome times,” yet the walls of Jerusalem must be rebuilt. Let the temple be rebuilt upon the old “foundation,” that its glory may be increased by being graced with the presence of the Redeemer of men. But the warfare in which we are enlisted is between right and wrong. “The weapons of our warfare are not carnal.” Our armor is from heaven; prescribed by the Captain of our salvation. The preparation of the gospel of peace, truth, righteousness, faith and hope are so interwoven that our entire spiritual na-

ture may, by a proper adjustment of this divine provision, be protected from the fiery darts of the enemy. The temple must be composed of lively stones, built into a spiritual house in which God is to dwell by his Holy Spirit. The sword with which we are to destroy the Amalekites and hew Agag in twain, is the sword of the Spirit, the word of God. But brethren, while we are thus perfectly equipped, our efforts will be vain unless God will go up with us to the fight. Let us follow, implicitly, His holy directions, praying always with all prayer, that that a door of utterance may be opened for us; that we may have the privilege of declaring the whole counsel of God.

We realize that men are to be saved through the faith of the gospel. And further, that faith comes through hearing the word of God.—Hence it is a question with us of no small moment, how shall the people be induced to hear the gospel? If we believed that faith is to be had by a direct influence of the Spirit of God, we would by no means regard it essential that the hearing ear should be obtained. But we believe that the gospel is the power of God unto salvation. And if the hearts of men and women are to be purified, it must be through the medium of the word of the gospel, that they shall believe and thus have their hearts purified by faith. As hearing must be had in order to faith, the question now is, how shall we get an audience? While we discard the truckling of the age, believing that audiences are had, generally, in a

very injurious way, it is too much to suppose that we have always acted wisely in such matters. We fail to realize sometimes that the masses are not as much interested in sound reasoning as we are. Especially, at the present time, when the people seem to expect that the preacher is not to teach them, but to amuse and entertain them, they have to be fed on milk, not being able for strong meat. We fail to give that publicity to our meetings which the subject demands; and hence, from inattention to our work, fail to have the people present at the preaching of the word. Unless we appreciate the meetings ourselves, we should not expect any one else to appreciate them. If we were all engaged as heartily as we should be in spreading the good news of salvation through Christ, our audiences would be still larger, and still more good might be accomplished. This is said, not to complain of any want of co-operation on the part of this church, but that now, while our prospects are brightening for a glorious future for the cause of Christ in this city, we may fully engage in the work that is before us, believing that God will attend us with his favor. But we shall not always be able to retain the people that you induce to come to our meetings; for they are not always delighted with the word of God. If I teach as Christ taught they will go back and follow no more with us. Their hearts are delighted more with other things, and they go where "waters of a full cup" are wrung out to them. If I quote the commission

that Christ gave to his apostles, some will be offended, for its teaching is contrary to their idea of the way of life; and hence, while we seek to please men to edification, we will many times fail of success, for when we present the word of the Lord, many are ready to reply:—"This is a hard saying, who can hear it?" But, as we look to Jesus as the *only one* that could give the words of eternal life, we are not of those that turn back, knowing that we have nowhere else to go.

We cannot encourage persons to take membership with us in the house of God, from any worldly consideration. To be determined in our obedience to Christ is not a passport to public favor. We do not expect to reach the mansions in the skies through the unsacrificing, ease-loving arrangements of the day. Like our Master, we learn obedience by the things which we suffer, knowing that our Captain will give eternal life to as many as will obey Him.

...
A Poem.

Read before the Alumni of Abingdon College.

BY A. B. PERCE.

GREETING.

Dear mother, we've been in the sunshine,
playing,

Away from your tender care:

We've been 'mid the trees and roses stay-
ing.

With your kiss on our waving hair.

And, mother, we've gathered some beau-
tiful flowers

And twined them in wreaths of beauty;

We've strayed through the loveliest, fair-
est flowers,

And walked in paths of duty.

We used to build castles so fairy and
bright,

And visions of greatness to form,

But they are faded and gone, like the
rainbow at night,

The child of the sunshine and storm.

Oh, mother, we've felt the rose's thorn,

And drank from the cup of sorrow

'Till our hearts, in anguish, were forced
to mourn:

But we hoped and trusted the morrow.

But we've not forgotten the lessons we
learned

When we knelt at thy knee maternal,

For vice and folly we ever have spurned,

And trusted the Great Eternal.

But some grew weary, and laid them
down

'Mid the grass and the fresh young
flowers;

But the angels stole them, and gave them
a crown,

And placed them in heavenly bowers.

But oft they are missed in our youthful,
sport,

And over our dreams comes a blight,

The unwelcome thought our minds will
court,

They're missed from the chapel to-
night.

But, mother, we've come back again to
thy side,

Our hearts with emotions so tender,

The tear-drops of love in vain we would
hide

When the joys of our youth we re-
member.

And when we go forth again to our play

We will not forget our dear mother,

Though thy raven tresses be touched with
grey.

And we sit at the feet of another.

Thy children have not all come home to-
night—

Some are out on the campus straying,
Some gone to the left, some gone to the
right,

Where the music of life is playing.

But we send our greetings to those afar,
And we greet you here with pleasure.
These moments of greeting the sweetest
are,
These memories ever we'll treasure.

Let the tempests of life sweep over the
land

And the roses and myrtles blight,
But a magical charm is o'er our land.

Thank God, we're at home to-night

We're at home with mother and teacher's
dear;

And the friends we've loved as long,
For the living a smile, for the dead a
tear,

For the absent ones a song.

THE FOLK—PROGRESS.

Sweet memory and hope, that light this
world of ours,

Touching with joy the rosy fingered
hours,

Glowing in youth with bright celestial
fires,

Dotting in age on youth's fair, fond de-
sires.

The child with hope exultant, buoyant,
free

Paints on the canvass, all that is to be:
Lives in the future, but a little span,

Dreams great events, when it shall be a
man.

Whilst man with memory backward
seans the way,

And chides the hours which swiftly speed
away

Age speaks of youth, the happy spring-
time hours,

When, hope expectant, strew his path
with flowers.

The grand-sire toys the child upon his
knees

And tells him of his childish victories,
Thus youth looks forward to its manhood
prime

And age looks backward to its child-
hood's time.

And here to night where banquet sweets
are spread

And business cares have with the hours
fled,

When peace looks down upon a happy
band

Whom science calls to educate the land,
Let us review the scenes of other days,

Blessing our senses with our noise of
praise

When strife and discord drove a patriot
band

To seek their freedom on a foreign
strand,

They came not here to slumber and to
sleep,

But where they might a true religion
keep.

They left not progress on a distant shore
With vice and folly ceaselessly to war,

But bore it safely o'er the stormy seas,
Kissed was the banner by the Western

breeze

Upon New England first its folds un-
furled

And flaunted glad defiance to the world.
Two mottoes gleam upon that banner

proud

Like sunset beams that gild the distant
cloud.

The first we'd name, "We revere no
class."

The second was "we educate the mass."
The people, sovereign, all alike shall

reign,

No king, nor priest, shall here the law
ordain,

No tyrant shall snatch the right away
To educate, to reason, and to pray

Hard were the struggles of aspiring
men,
Dangers beset them o'er and o'er again.

A spark of superstition yet remained
To cloud the freedom they had dearly
gained.

But let that pass, for they were mortals
too,

We know their faults, 'tis ours to eschew,
But let us trace the march of learning fair
Our rights so bounteous—theirs so very
rare.

See the rough woodmen with their tools
of toil

Go forth, but not to labour in the soil.

Another motive nerves their flimsy
arms—

Another thought presents to them fresh
charms—

Ignorance, the foe of tyrants, maths
ahead

Unchained, unfettered as the winds of
God.

It must be checked or liberty is lost.

Their vessel now on thundering waves is
tossed.

'Tis theirs to rescue and 'tis theirs to
save

What God in matchless mercy to them
gave.

With iron hand and stalwart heart

The buildings o'er the land were reared
Of rough hewn logs, each bore his part—
These men that naught but God e'er
feared.

The puncheon floor, the seats of slabs,

The fire-place all in a glow;

The children in their a-b abs,

Complete the picture—ye who know

No useful charts adorned their rugged
walls,

Upon no prism the brilliant sun-light
falls.

Their paper windows made by log with
drawn,

The light and glory of an age that's
gone.

Praised be these men—these patri-
ots true and tried,

Who thus the hosts of ignorance defied.

Who here a home for Science did pre-
pare,

Free to all classes, as the mountain air.

Here was the child of affluence and
pride

Found battling with the beggar side by
side.

Supremacy in mind was then the aim—

Not merely to obtain some paltry fame—

As leading fashion—curse of every na-
tion.

Mind makes the man, whatever be the
station.

'Rank is not always unto those who rule
A man may be a king and still a fool.

Mind knows no race, no rank, no place—

He who'd succeed need not look at face.

All intend the same dispute if you can

Its form and labor make the better
man.

Let metaphysics though pursue its varied
ways,

These bothered not those men of former
days—

They had a theory, to it all were bent.

It was the theory of self-government.

As they trained their children in learn-
ing's ways,

These were their songs of joy and praise.

We've planted our homes in fat off lands

Away from the parent tree;

We will rear up houses with willing
hands

And keep our children free.

And wherever we go their wisdom shall
bloom

And temples of learning will grow,

Where the pine tree casts its shades of
gloom

And the groves of orange blow.

And their doors will be open to high and
low

And welcome shall be the stranger,

Then forth from their walls true hearts
shall go

Oh, the nation need fear no danger.

For we'll plant the spires of the living
God

Close up by the open portal
That their shadows may fall on all the
sod,
And rest on every mortal.

Our children shall read God's holy
word
And pray to their Father in Heaven,
Whilst songs of praise shall ever be
heard
Going up to him morn and even.

If man in his madness ever shall dare
To enter the home of Learning,
And the Bible away from our children
tear
Let his be the fate of the burning.

We'll send our vessels to every land
And every breeze our banner shalt
toss,
Till every nation shall join the band
That kneels around the Savior's cross.

And the wastes of earth shall shout for
joy
And the desert shall blossom as Sharon's
rose,
The wicked of earth no more shall an-
noy
For friends shall be made of deadly
foes.

Time's hand has swept those to their
lost graves,
Who dared the tyrant and the stormy
waves.

Those children too they loved to train
so well,
Whom their stern, stern, stern
will

The cruel nation who have given to
us,
And with us go to meet the
day.

They've gone, but still their
names
Remembrance ever will have
all eyes.

Woe and sorrow is written
on
their

Who trained their children 'mid their
dusky foes.

But were their dreams fulfilled, so richly
wrought,

For which they labored ceaselessly and
fought?

Say, did the fruit they planted with such
care

Grow up in strength, and fruit immor-
tal bear?

Or was it but a phantasy of mind,
A dream of youth with flowers entwined?

Did education take a nobler stand
And mould its thousands as by magic
wand?

Ah! take your stand within yonder
mount

And watch the torrent sweeping from its
fount;

Feeble at first its course, with care op-
pressed,

Struggling through woods in scanty liv-
ery drest,

Soon other streams uniting make it
strong.

And strangled in the tide float ignorance
and wrong.

Its course is tortuous, muddy is the
stream,

But through the clouds the light of sci-
ence gleams

Which soon begins to clear the murky
foes,

And plant the flowers of beauty on its
sides.

The stream of knowledge still has on-
ward rolled

It sought the Gulf and found the land of
gold

Upon its banks eternal flowers grow
And on its bosom heavenly graces flow.

What then the land of gold is
all this

The "Gulf" upon whose shores
it lies

What then the land of gold is
all this

For the land of gold is
all this

Agreement with responsibility, when their
dread had

Like deathly
the end.

Religion's queen with Science for her
 maid,
 The friends of earth have in their work
 been staid,
 Whilst vessels proud with white wings
 to the breeze
 Bear light and comfort far across the
 seas,
 Where darkness sits supreme on ebon
 throne
 And smiling listens to the nation's groan,
 To loose the shackles from the darkened
 soul
 And bid hearken to the demon's toll.
 This is thy work, Oh Education! there
 The heart to lighten, purify, repair.
 The soul of man leaps upward at thy
 nod,
 And bathes its pinions in the light of
 God.
 This is thy mission, Teachers, this thy
 part,
 To write truth's lessons on the youthful
 heart.
 The paper's clean, the impress true must
 be,
 Who writes on that writes for eternity.
 Go forth to labor, never, never cease—
 'tis plant and water, God will give in-
 crease

Union Sunday School Pic- nic at Bryant, Illinois.

On Saturday, the 14th of July,
 we walked Bryant, in Fulton county,
 Ill., for the first time. We were
 permitted to enjoy this privilege by
 exchanging coupons with brother
 David Sharples, who is the proprietor
 of the place.

By a letter from Bro. Sharples,
 which I received a few days prior
 to my visit, I learned that the Sun-
 day Schools at Bryant requested to
 hold a union Pic-nic on Saturday

the 15th inst. When we arrived,
 however, we found that a large num-
 ber of schools was expected, and a
 large number of people. Early
 Saturday morning it began to be evi-
 dent that the people of the commu-
 nity generally were making calcula-
 tions to enjoy the day. The morn-
 ing dawned propitious. Throngs of
 expectant people soon hurried along
 in wagon, in carriage, on horseback
 and on foot in the direction of the
 beautiful grove that had been select-
 ed and fitted up for the occasion.—
 On the arrival of the 11 o'clock
 train the procession of Sunday
 schools, headed by a martial band,
 moved towards the grove. A vast
 throng, estimated at from 2,500 to 3,
 000 persons had assembled. About
 fifteen schools were there. The stand
 erected for the speakers was taste-
 fully decorated with flowers and ex-
 ergreens. After prayer by Brother
 Sharples, and singing of Coronation
 by the whole assembly, the Rev. Mr.
 Hill, the Methodist minister at Bry-
 ant, made an introductory address
 of fifteen or twenty minutes. The
 speech was well spoken and to the
 right point. After the music in
 the large hall, the two assemblies
 proceeded to exchange coupons. A
 special train was sent to the
 grove, and the whole assembly
 proceeded to the picnic grounds.
 The picnic was a grand success,
 and the day was enjoyed by all
 present. The picnic was a grand
 success, and the day was enjoyed
 by all present. The picnic was a
 grand success, and the day was
 enjoyed by all present.

(*) Rev. Mr. McGill, (Presbyterian) and the Rev. Mr. Morey, (Methodist) from Lewistown; and the Rev. Mr. St. John, (Lutheran), the Rev. Mr. Montgomery (Methodist) and Mr. Piper, (Baptist), from Canton. The speeches were all good and void of all partisan feeling or epithets.— They were interspersed by the finest singing by the different Sunday Schools present. The crowd was very civil. I discovered no drunkenness or other immorality on the ground. Everything passed off pleasantly, reflecting honor on the community, and especially on the people of Bryant, who had the management of the occasion. The Sunday School cause is not languishing in Fulton.

On Saturday evening we addressed a good audience in the Christian Church; as also on the following Lord's Day, at 11 a. m., and at night. At 5 o'clock p. m., Lord's Day, we preached a discourse in a Methodist Church, at Slabtown, five miles from Bryant, where Bro. Sharples had the goodness to leave an appointment for us. The people, mostly Methodists, turned out well, and listened attentively. They received the truth kindly, as they most generally do, when it is presented in a Christian spirit.

The congregation at Bryant is one of our strongest and best churches, and is exerting a wholesome influ-

*In prefixing the title "Rev." to preacher's names who would consider its omission discourtesy, I would not be understood as approving the custom. It does not seem to comport with the humility and simplicity that characterized the first preachers.

ence in the community. We enjoyed the visit with them very much. The Sunday School is large and prosperous. The Methodist Sunday School, being small, has united with our school, and they have a Union Sunday School. They meet at the Christian Church in the morning, and at the Methodist in the evening. The best of feeling prevails between the two bodies. The most of the Methodists there,—including the preacher,—have been "buried with Christ in baptism." If they would only give up the name Methodist for the name Christian, and their "Discipline" for the New Testament—and in both instances they would be gainers—the two bodies could become one body, and meet, and sing, and pray together all the time. Lord, hasten the glorious consummation when all Thy people shall be "one!" J. H. G.

The Last Call.

Again we appeal to the brethren of the State not to forget the State Sunday School Association to convene at Bloomington, on Monday, August the 21st. The time will soon be here. Have you difficulties in your Sunday School work? Bring them up. Have you an unusually successful school? Come along and give us your experience. Have you suggestions concerning the best means for making our Sunday Schools more efficient? Withhold them not. We have printed some blank reports for schools and circulated them the best we could.

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Let Superintendents, or those acting as such, fill up these blanks accurately and bring or send them to Bloomington as directed in the blank which we have sent you. We insert the following letter, just received from the Ohio Christian S. S. Association, which we hope will infuse its spirit into all who read it:

ALLIANCE, OHIO, July 21st, 1871.

OHIO CHRISTIAN ILLINOIS.

The "Ohio State Christian S. S. Association" to the "Illinois State Christian S. S. Association."

DEAR BROTHERS.—Through our State Cor. Sec. we earnestly greet you. We bid you God speed in the noble Sunday School work. To teach men, women and children Christ, and to lead them to Him is our delightful labor and only object. The Christian Sunday School army of Ohio is 30,000 strong. We raise our voices to cheer our fellow workers of Illinois.

May the Sunday School work blaze like the bush in Horeb. We trust that your Convention may be all that you desire it to be. Ours, at Mt. Vernon, was a great success. We expect to make our next one much better. God speed the work!

F. M. GREEN,
Cor. Sec. O. C. S. S. A.

We feel like saying, "Thank God for the Sunday School army in Ohio!" How large is *our* army! There is not a man in the State that knows. If the blanks we have circulated are filled up and brought or sent to Bloomington, when we meet there, we will know, approximately, at least. We hereby extend a hearty invitation to Ohio Sunday School Workers, as also to those of other States, to attend our forth-

coming convention at Bloomington. Of course, we expect the Illinois brethren who are interested in the Sunday School work to be out in force. We look forward to the meeting with interest. We are anxious to meet noble brethren whom we have not seen for a year, and many whom we have never seen, and take them by the hand, and bid them God speed.

J. H. G.

P. S. Since writing the above we have received the following note:

INDIANAPOLIS, July 25, 1871.

Brother Garrison.

Your favor of the 20th is received. I shall endeavor to be with you at your approaching Sunday School Convention at Bloomington. In haste,

W. W. DOWLING.

Bro. Dowling is, as most of our readers know, an earnest and efficient worker in the Sunday School cause, being editor of the *Little Sweeper*—children's paper—and *Morning Watch*, for Sunday School teachers and young Christians. All, I am certain, will be glad to hear of his coming. Turn out, and let us have a mammoth meeting. J. H. G.

COMMON SENSE.—Fine sense and exalted sense are not so valuable as common sense. There are forty men of wit to one of sense, and he that will carry nothing about him but gold, will be every day at a loss for ready change.

Brother Melish Answered.

Exegesis of Acts ii: 38.

Brother Melish marshals nine passages of scripture, in which "*Baptistheetoo eis aphasin hamartioon*" occurs, quoting each passage four times: 1, As it reads in the common version; 2, With *eis* left untranslated; 3, With *eis* rendered in order to; 4, With *eis* rendered into.

This is done for the double purpose of condemning the rendering of *eis*—for—in common version and the usual rendering of the Disciples—in order to.

With a bold leap of his reasoning powers, and a dash of his pen, he writes down the King's version and the Disciples' rendering as nothing but poor "nonsense."

Our good brother would have seen his fallacy himself had he undertaken to reduce his own argument to syllogistic form. His conclusion is that, in order to, and for, in Acts ii: 38 are incorrect renderings because they make "nonsense" in some other passages. This is fallacious, because he has assumed his major premise, which is denied, and untrue.

1. *The Greek preposition eis must always be translated by the same word.*

2. *The Greek preposition eis is sometimes correctly translated by into.*

3. CONCLUSION: *Therefore the Greek preposition eis must always be translated by into.*

Brother M. will, himself, shrink from the first premise. Yet his conclusion manifestly depends upon it

and our position stands unharmed by his "heaviest gun."

Into is, without doubt, the correct rendering of *eis* in many of the passage in which it occurs, but that is far from proving that "in order to" is nonsense in Acts ii, 38.

Brother M. is mistaken in thinking that our position on the design of baptism depends wholly on our exegesis of Acts ii, 38. If that verse were stricken from the book and every other verse in the inspired writings remains as it is, we would still be abundantly able to maintain our ground, as we shall show before we are done with brother Melish and his article.

Let us now seek the true exegesis of Acts ii, 38. "*Metanoasate kai baptistheeto hekastos human epi to onomati Iesou Kristou eis aphasin hamartion*" is the controverted sentence in the original as as given us in Bloomfield's Greek Testament with notes. Brother Melish translates it thus: "Repent and be baptized every one of you in the name of Jesus Christ into the remission of sins."

We now ask the reader's careful and candid attention to the grammatical analysis of this sentence. We thus propose to show the correctness of the Disciple position by brother M.'s own translation.

'One,' is the subject of this sentence. It is modified by the word adjunct, every, and the phrase adjunct, of you. The predicates are, repent and be baptized, modified by the phrase adjunct, into remission. Remission is modified by the phrase adjunct—of sin. In the clause, repent and be baptized, both predicates are qualified by the phrase, into remis-

sion. Whatever grammatical connection exists between be baptized and into remission, exists also between repent and into remission.

When Peter uttered this language he had only announced and established the gospel as a matter of fact, but had not told the multitude any thing that a sinner must do. But, as "faith comes by hearing, and hearing by the word of God," many in that vast auditory, hearing, believed—exercised faith—and cried out and asked, "What shall we do?"

Were they forgiven—their sins remitted—when they asked this question? Brother M. will hardly venture to say yes. But should he say so, he would involve himself in the unscriptural dogma of justification without repentance; and Peter in the absurdity of telling persons, already forgiven, to repent. Those persons were surely under condemnation at the time they said "What shall we do?"

In one breath Peter tells them to do two things and connects the doing of them with the remission of sins. Peter expressed that connection by the Greek preposition *eis*.—Brother M. expresses it by the English preposition *into*. He thinks a man first receives the remission of his sins and is baptized into remission afterwards. The writer, with all respect for brother M., is forced to regard this position as very nearly akin to "nonsense."

With him, being forgiven and coming *into* forgiveness are distinct and separate acts, the former preceding the latter in order of time.

With us, the forgiving act is God's,

and the baptismal act is ours, both acts are in Christ and simultaneous.

"God was *in* Christ reconciling the world unto himself. We are "baptized into Christ." God meets with us and we meet with him "in Christ."

So long as it is true that we "are baptized into Christ," so long will it continue to be true that we are *out of* Christ before we are baptized. Brother Melish's exegesis is faulty in that it has forgiveness *out of* Christ, for he puts it *before* baptism which brings us into Christ; unless it be that a man can be *in* Christ and *out of* Christ at the same time. But this surely is "nonsense."

Now let us examine another of brother M.'s nine passages adopting his translation which in this case is strictly correct.

"And were all baptized *into* Moses in the cloud and in the sea."—1 Cor. x, 2. This Scripture is overwhelmingly against our good brother's position. This baptism "*into* Moses" is a type of baptism "*into* Christ." If Paul had foreseen the controversy between us and our beloved Baptist brethren about the design of baptism, and had designed to give us an unanswerable argument in favor of our position and one utterly destructive of theirs, he could have, perhaps, done it no better than he has done it in this case.

Moses as Mediator, Lawgiver, Deliverer and Teacher, was a type of Christ as Mediator, Lawgiver, Deliverer and Teacher.

Israel in Egyptian bondage was a type of all sinners in bondage to

The first part of the history of the world is the history of the creation of the world and the life of the first man, Adam. It is a story of the beginning of all things, of the origin of life and of the fall of man from grace.

The second part of the history of the world is the history of the life of the first man, Adam, and of his descendants. It is a story of the growth of the human race and of the development of civilization.

The third part of the history of the world is the history of the life of the first man, Adam, and of his descendants. It is a story of the growth of the human race and of the development of civilization.

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The thirteenth part of the history of the world is the history of the life of the first man, Adam, and of his descendants. It is a story of the growth of the human race and of the development of civilization.

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Editors' Table.

THE CROWN.

The above is the title of a new book of Sunday School music, consisting principally of the works of Geo. F. Root and P. P. Bliss, edited by Bro. L. H. Dowling, Chicago, Ill. Root & Cady, the celebrated music publishers say of the work:—"Of all the books we have examined, we do not hesitate in pronouncing 'The Crown' the purest in sentiment, the most correct in New Testament doctrine; the best arranged and adapted, and the most complete in its assortment of popular melodies." We can testify to its excellence in all these particulars. Brother Dowling has succeeded admirably in giving the best music with the most correct sentiment. We heartily recommend it to our Sunday Schools.

The Crown contains 100 pages, and is bound only in board.

Price—Single copies 15 cents; \$2.75 per dozen; \$30 per hundred.

Address L. H. Dowling,
Chicago, Illinois.

THE CHRISTIAN QUARTERLY for July, 1871 is out, containing well-written articles on the following living themes:

I. The genuineness and authenticity of the gospels—No. 2.

II. Does the New Testament idea of a local church admit of its being composed of several congregations?

III. Disciples and Baptists—will they unite?

IV. "Classic Baptism"—No. 2.

V. Miracles and modern skepticism.

Literary notices and foreign literature complete the contents. The articles will all richly repay a careful perusal.—We invite special attention to article No. II, as containing a new idea that is at least worthy of close consideration.

ISSUING FROM THE ANNUAL CONVENTION
HELD AT LA Porte, Indiana, on the 21st
of August. We have received the pro-
gramme, and regret that our space will
not allow us to give it to our readers. A
grand time is expected. A general invi-
tation is extended to everybody. We
hope several brethren of the "Prairie
State" will be there to "take arms."

TO CORRESPONDENTS.—Communications to insure insertion in the issue for any given month, should reach us by the middle of the preceding month.

FAMILY CIRCLE.—We owe the brethren an apology for leaving out their department in the last issue and the present. We have been compelled to do so to give our correspondents room, and yet some communications are held over until next month.

TO SUBSCRIBERS.—Please notify us when you change your Post office address.

BROTHER MILLIGAN'S NEW WORK.—We have been favored, by the publishers, J. B. Morton & Co., of Lexington, Ky., with a copy of their new work just published. It is a book of 212 pages, printed on good paper and clear, bold type and neatly bound. Price \$1.25. With much more than ordinary interest we have read every sentence in this little book.

Its title, "The great commission of Jesus Christ to his twelve Apostles, briefly defined and illustrated," is itself a truthful indication of the subject matter of the volume.

The name of its author, our pious and scholarly brother, Pres. R. Milligan, is doubtless a sufficient recommendation to secure for it a wide circulation. We think brother Milligan has fully sustain-

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 Biblical Scholar and Student.

We should like to print out some of
 the excellences of the people here for
 want of space must content ourselves
 with the statement that it is all excellent.
 We commend it as well worth the money
 it costs and the time spent in a careful
 and prayerful reading.

It is a very suitable document to circu-
 late among our Baptist brethren in this
 State.

Church News.

Perry, Ill., July 14, '71.

Brother Garrison:

Please say in the Echo that there
 will be a county meeting in Perry,
 Pike county, Illinois, commencing
 Thursday before the third Lord's
 Day in August. By attending to
 above request you will oblige.

H. R. WALLING.

Brother Reynolds & Garrison:

At the last meeting of the Fulton
 County Christian Missionary Soci-
 ety, it was thought by a majority of
 delegates present that greater good
 might proceed from a different mode
 of co-operation, and that society
 adjourned *sine die*, after which
 those present resolved themselves
 into an informal meeting, with Bro.
 B. C. Toler, chairman, and Henry
 Smither, secretary.

On motion it was resolved that
 we do heartily approve of the work
 now in progress for missionary labor
 by the general convention of the
 Christian Church.

That the Echo be requested to
 publish the same.

B. C. TOLER, Ch'm.

H. SMITHER, Sec'y.

Obituaries.

DIED—On the 19th of July, 1871, five
 miles north-west of Muscad, Ill., FRANKY
 BOORAN, aged four years, eight months
 and twenty three days—child of G. J.
 and Mary E. Booth.

Franky was a bright little boy—hope-
 ful pattern for a useful man. But ere
 ere had marked his fair brow or sin pol-
 luted his pure spirit, the death angel
 came and bore him off from heart-strick-
 en parents, brothers and sisters, and an
 aged grandfather, who loved him tender-
 ly. A large procession of sympathizing
 friends followed his little body to its last
 resting place. May the Lord help the
 bereaved family to live humbly and duti-
 fully, and at last join little Frankie in
 the blissful enjoyments of that "better
 land." J. H. G.

DIED of scarlet fever on the 21st of
 May, 1871, near Hermon, Knox county,
 Ill., Clayton B. Pattengill, infant son of
 Bro. Kirk and sister Sophia Pattengill, and
 aged three years, ten months and sixteen
 days.

Little Clayton was the youngest of the
 family and the only son. It was a sore
 trial, no doubt, to give him up, for he
 was the pet of them all. His death has
 made a wound in the parents' hearts that
 time will never perhaps, fully heal. But
 if the sad event should draw them near-
 er to God, and make them more humble
 and dutiful, they shall see Clayton again,
 to part with him never more. Weep
 not, therefore, parents—it is well.

"Yes, it is well—though never more
 —His infant form to earth be given;
 He rests where sin and grief are o'er,
 And thou shalt meet thy child in Hea-
 ven." J. H. G.

VERMONT, ILL., July 20, 1871.

Brethren Reynolds & Garrison:

I seat myself to announce the death of Bro. A. G. Lane, son of brother and sister R. and C. Lane, who died at Astoria, June 26th, 1871, aged 29 years, one month and sixteen days. Bro. Lane joyfully embraced the gospel, confessed his faith in the Lord Jesus and was immersed by the writer of this notice, at Browning, October 3d, 1861. He enlisted in the service of his beloved country August, 1862; served three years; was honorably discharged; returned home; but while in the service he, like many others of our brave boys, lost his health, and that terrible disease, consumption, commenced preying upon his mortal system, and continued until the last cord of life was cut asunder, and he fell asleep in Christ. On the 27th of June I preached his funeral sermon in the Christian church at Astoria, to a large and sympathizing congregation. From there his body was taken to No 1 Cemetery, where it was deposited in the cold grave, where each atom of its dust rests in hope again to rise. He was buried by the order of Odd Fellows, to which he belonged and was a worthy member. He leaves a father, mother, four brothers, and five sisters, and many relatives and kind friends to mourn his absence; but they "sorrow not as those who have no hope," for as far as we know, he lived the life of the Christian, and died leaning on the strong arm of Jesus. O, what a treasure is the gospel! It soothes the rugged descent to the tomb—it softens the dying pillow of the Christian pilgrim—it bids us look beyond the ashes of the dead—follow the emancipated soul as it rises on outspread and untiring pinions, and ex-

claims, "Thanks be to God, who giveth us the victory through Jesus Christ our Lord"—it shows that the death of a Christian is that beautiful evening twilight that mingles so imperceptibly with the twilight of the eternal morn, that the night between is scarcely felt. It shows that "absent from the body is present with the Lord"—that death merely removes the restrictions and the limits that repress the energies of the soul—that the disenthralled spirit may rise to God, as its eternal home. The gospel points to the realms of infinite purity, where happiness consists in the elevation of mind, the expansion of intellect, the enlargement of all the powers, the removal of the shackles that confine them, the spread of the soul's unfettered wings to soar and revel in unceasing life, and approaching ever near to God. It points us to where not a tear is shed and not a sorrow felt, where all is happy because all is holy, and over the fairest and most fragrant blossoms hangs the inscription of "eternal." They are "forever with the Lord."

"Dearest brother, thou hast left us,
 Here thy loss we deeply feel,
 Yet 'tis God that hath bereft us,
 He can all our sorrows heal.

"Yet again we hope to meet thee,
 When the day of life has fled,
 Then in heaven with joy to greet thee,
 Where no farewell tear is shed."

JOS. B. ROYAL.

LAST WORDS.—"Talk to me now in Scripture language alone," said a dying Christian. "I can trust the Word of God; but when they are the words of man, it costs me an effort to think whether I may trust them." This was the testimony of one who died in the morning of life. "Charles, bring me the Bible," said a dying father. The weak sufferer laid his thin, pale hand on the blessed book, and said, "I rest in Christ."

THE GOSPEL ECHO.

VOL. IX.

SEPTEMBER, 1871.

NO 9.

"Bible Baptism."--No 2.

In our former article, we reviewed "Bible Baptism" as far as page four, including the first and second objections urged against persons being immersed, who had been sprinkled or poured, and had become members of the Presbyterian Church.

So far we have found a great many assumptions with very little proof. We all have different ways of looking at things, and different methods of bringing our proof to sustain certain propositions.

But proof and truth are inseparably connected; and he who would prove anything must base his proof on the truth.

If we should be so unfortunate as to take a wrong view of anything, our honesty will not rectify the mistake. We will prove to the world, or at least to those who know us, that we are honest, notwithstanding we are in error. If I should make a mistake and take arsenic instead of quinine, my good intentions will not change the arsenic to quinine, nor abolish its poisonous effects.

In talking upon this theme of good intentions, I have heard persons say, "Whatever a person *thinks* is right that is *right to him*."

This principle is as erroneous in

ethical philosophy as in natural or mathematical philosophy. All the honesty in the world cannot make an erroneous proposition right.—God says certain things are wrong, but man says, "My good intentions will make those things right." God speaks from the one side—the side of righteousness—and the Devil from the other side—the side of wickedness and rebellion.

It may be that the author of "Bible Baptism" is looking at baptism from a stand-point that we have not yet discovered, or is trying to sail through on his good intentions and honesty. But one thing is very certain, we don't think alike, we don't reason in the same way. We will now introduce his third objection from p. 4.

(3.) "They also bring division and unhappiness into their families. For the child in our denomination who submits to immersion and unites with the Baptist church, is forever separated from father, mother, brother and sister, at the communion table; and in this way the happiness of many a family has been destroyed." There are two errors brought to light in this paragraph. One of these errors is espoused by the writer of "Bible Baptism," and the other by the most of our Bap-

tist brethren. The first when stated in form is this: Whatever causes divisions in families is wrong. The act of a person belonging to the Presbyterian denomination, submitting to immersion and joining the Baptist church will cause divisions in families: therefore, it is wrong to submit to immersion and join the Baptist Church.

The only thing wrong about this argument is, it is not true. The major premise is not correct. It is not true that "whatever causes divisions in families is wrong." The gospel has caused divisions in families wherever it has been published, and will continue to do so as long as it is preached. Sons and daughters, brothers and sisters and servants, have been driven from their homes on account of becoming Christians. Truth has caused and will cause divisions in families.

If immersion is the action of baptism, the action required by the Lord, then it is right though it may divide every family in the world.— Nothing is more beautiful than to see all the members of a family working harmoniously together, but if some of the members spurn Christ and his gospel, we must not say to the obedient ones, go with them, so that you will have no divisions in the family. It is true that divisions in families are wrong, and the only way to prevent them and be true to God, is for all the family to receive the truth and obey the Lord.

The Baptist idea of close communion has stood in the way too long. It has caused strife and division

throughout the religious world, and is unsupported by the Word of God. We are glad that so many Baptists have grown too large for this narrow enclosure, and are leaping over the iron barrier and demanding union with those who have obeyed the Lord from the heart.

We look at this subject of close communion in this way: If a man is a Christian, he has a right to go to the Lord's table, and no man has the right to say nay. All who have obeyed Jesus the Christ, and continued in the perfect law of liberty, are Christians, and by virtue of the relationship existing between them and Christ, the Head of the Church, they are entitled to the supper.

We will now proceed to the fourth objection found on p. 4.

(4.) "Besides, in so doing, they exchange a true Bible baptism for a sectarian baptism." After this objection he proceeds to show the meaning of the word baptize in its scriptural sense." A few words in regard to the proposition included in this objection, and we will proceed to the examination of his proof. It is taught in the above objection that *immersion* is a baptism, and a *sectarian* baptism at that. He condemns immersion because it is sectarian, and not a true Bible baptism. I wish to ask this scribe one question, which is this: When you take a candidate down into the water and immerse him what kind of a baptism do you call it? To be consistent you must say it is sectarian and not a true Bible baptism, thereby condemning yourself. If it is not a Bible baptism, you trifle with God

knowingly, and if it is a true Bible baptism, you insult Jehovah by calling it "sectarian."

This fourth objection is the only one, so far, he has tried to prove.—Hear him! "The meaning of the word baptize, in a scriptural sense, is very easily understood. In Matt. iii: 11, John said that Jesus should baptize with the Holy Ghost and with fire. Now, how did Jesus baptize with fire? By putting his disciples *into* fire, or by causing fire to come down *upon* them? We learn from Acts ii: 3, 'There appeared unto them cloven tongues like as of fire, and it *sat upon* each of them.' In Acts i: 5, we read—'Ye shall be baptized with the Holy Ghost not many days hence,' that is, at Pentecost. Now, *how* did Jesus baptize them with the Holy Ghost? By putting them *into* the Holy Ghost or by causing the Holy Ghost to *come down upon* them, and to descend *into* their hearts? The answer is found in Acts xi: 15, 'The Holy Ghost *fell on them* as on us at the beginning,' that is at Pentecost. Thus Jesus Christ baptizes by causing that with which he baptizes to *descend upon* the person. This gives you the form and only form of Bible baptism." pp. 4-5.

There are some very queer expressions in this quotation. He asks the question, "*How* did Jesus baptize with fire?" (This is only an interrogation founded upon an assumption.) "By putting his disciples *into* fire, or by causing fire to come down *upon* them?" The assumption here is, the disciples were baptized with fire, and the baptism

was effected by a *pouring* process. It is not said once in the bible that Christ poured fire upon his disciples, or that he baptized his disciples with fire. This should be enough to satisfy us that the baptism of fire has not yet happened, for when it does happen, it is my opinion it will be generally known. Please read Matt. iii: 12 for an explanation of the baptism of fire spoken of in Matt. iii: 11. He now turns to "Holy Ghost baptism" to prove a process. Hear him! "*How* did Jesus baptize with the Holy Ghost? By putting them *into* the Holy Ghost, or by causing the Holy Ghost to *come down upon* them, and to descend *into* their hearts?" It is true there was a baptism of the Holy Spirit on the day of Pentecost, but to say the "*falling*," or the "*pouring*" of the Spirit was the baptism is to say that the disciples were not baptized in the Holy Spirit.

The baptism was either "The pouring" or the effect of "The pouring." If it was the pouring, then the thing poured was the thing baptized. But by an examination we learn the Spirit was poured. Therefore the Spirit was baptized instead of the disciples. But the record shows that the disciples were baptized, hence it could not have been the Spirit, and the pouring could not have been the baptism. Therefore we find the baptism not in the *pouring* but in the *effect*.

The word "pour" is undoubtedly used in a metaphorical sense, and not literal, since the Holy Spirit is not a liquid substance, capable of being poured. In Acts i: 5, the

Savior says, "John truly baptized with water, but ye shall be baptized with the Holy Ghost." Here on the one hand is placed the water baptism of John, and on the other the Holy Spirit baptism of the Savior. There is an analogy between the two baptisms. In John's baptism the body was baptized, and in the Holy Spirit baptism the spirit of the man is baptized. The Spirit baptism was not applied and could not apply to the body; hence must apply to the spirit. When this Holy Spirit baptism took place, it was said "They were all filled with the Holy Ghost." The spirits of these persons were then completely immersed in the Holy Spirit corresponding with their immersion of their bodies in water, which "gives you the form and only form of Bible baptism."

On p. 5, we have this language: "The Bible never speaks of baptizing *in* water, but always *with* water. John i: 31, 'I am come baptizing with water.'" He means King James' translation of the Bible.—The word translated with in the above quotation, and some others, in the original is *en*. Pickering defines this particle thus: "In, at; it governs the dative and denotes rest in," etc. Greenfield says it means "in, at;" and the best translations we have read render it "in."

If "in" is the correct meaning of the Greek preposition *en* in this passage, then the baptizing was done *in* the water, and not *with* the water, as used by this author.

Hear him again on p. 5:—

"Would you not smile to hear a

boy say that he went to swim *with* water?" Yes, I would smile because of its sounding so ridiculous. (I would suppose at once he had been in your school.) And when you say, "I went down to the river to baptize *with* water," no doubt I would smile then, for "like causes produce like effects." On the same page he breaks forth in the following positive declaration: "In Bible baptism, then, the person is never *put into* water, but water is put *upon* the person. So when Philip baptized the eunuch (p. 6) Acts viii: 36-38, wearing no stockings, it was very easy to remove the sandals, and then, gathering up the flowing robes, to step into the margin of the stream. And then Philip took water into his hands and caused it to fall upon the eunuch, and thus baptized him. So there was no need either that the eunuch should make himself naked, or that he should be immersed in his dress and sent dripping on his way."

Let's see if we cannot make an improvement on this representation of the eunuch's baptism. Notwithstanding the eunuch did not wear stockings, it was very unhandy to pull off the sandals, and gather up the flowing robes, so easy to soil, and step down into the margin of the stream. And since it was a "desert place" and only "about a gallon of water there," the preacher said, sit here in the chariot till I get down and wet my fingers that water may "fall upon" your head; for there is no need that both of us should go down into the water, or that you should be "plunged," and

then go dripping on your way, to be laughed at by everybody. These are kindred representations.

Sometime since I attended a "panorama," purporting to be "Bible scenes." One scene was a representation of the eunuch's baptism. They ("both Philip and the eunuch") were in the water, the eunuch on his knees, and Philip standing pouring water from a basin on the eunuch's head. I learned afterwards that the man who conducted this show was a Presbyterian preacher, and since reading "Bible baptism," have almost come to the conclusion that he (showman) is the author of the book, and that he is traveling for the purpose of explaining and proving his famous argument on the baptism of the eunuch.

As long as we guess at the truth of this action, we will be in the dark. Turn now to the Divine Record, Acts 8: 36-39, and learn the truth. There is scarcely any analogy between this record and the record of this scribe. The Divine Record says, "They went down both into the water both Philip and the eunuch," "and came up out of the water." While in the water, "he (Philip) baptized him" (eunuch). That they both went down into the water and came up out of the water is settled. Everything the Lord requires is absolutely necessary. If they went into the water, as is here affirmed, the Lord required them to do so; but it was not necessary for them to go into the water in order that Philip might pour or sprinkle a little water on the eunuch; and

since they went into the water it must have been for some other purpose; but the purpose is expressed in the Greek sentence, "*ebaptisen auton*," rendered, "he baptized him," for this is just what Philip did; we conclude, therefore, that the eunuch was immersed, and that "*ebaptisen auton*" can never be rendered "he poured him," or "he sprinkled him." We are forced then to render it "*he immersed him*." The verb *ebaptisen* must either go untranslated, as it is in the common version, or else be rendered immerse or its equivalent.

Brethren, (I mean Presbyterian brethren, and those who practice sprinkling and pouring) if you will sprinkle and pour, never go down into the water, whether you wear stockings or not, thereby rendering yourselves ridiculous in the eyes of the world. Get a nice *silver font* that will hold one-half gallon, place your confession of faith on a suitable stand in front of the pulpit, on this confession of faith as a foundation, place your font filled with water; then at the proper time, dip your finger in the water and say, "By the authority of *my church* I sprinkle you," etc.

But if you want your converts to go on their way rejoicing, as the eunuch did, and never have any doubts as to the validity of their baptism, go down into the water, and solemnly immerse them into the name of the Father, and of the Son, and of the Holy Spirit. They will know then that they have obeyed the Lord.

J. H. S.

HOLDEN, Mo.

The New York Riot---Its Moral.

Our readers have doubtless learned through the daily and weekly newspapers of the terrible riot at New York on the 12th of July, resulting in the slaughter of about forty persons, and in the wounding of several times that number. The occasion of this bloodshed and this stain of disgrace on our American civilization and Christianization, was an attempt on the part of the Catholic Irish in New York to prevent a peaceful procession of a society of Protestant Irish, known as Orangemen, through the principal streets on that day. The procession was in honor of a victory gained by the Protestants of England and Ireland, in a battle fought on the Boyne river in Ireland, July 12th, 1690, with the French and Irish Catholics. The Protestants were under William, Prince of Orange, in whose honor the society is named, and the Catholics were under James II., the last Catholic King that England has had. The battle resulted in the complete overthrow of the Catholic power in England, and in raising Protestantism to the throne. England is indebted to the results of that battle for her superiority over the Catholic nations of Europe. Compare her condition to-day with that of France and Italy and Spain, and learn the difference between Protestant freedom and Romish tyranny. If Italy, with a fertile soil and a climate that has been the theme of poets, has a degraded, thriftless and ignorant population, under Catholic

rule, what have we to hope for in America, when the spirit that stirred that New York mob shall prevail in this country?

The battle of Boyne gave a new impetus to civilization the world over. If proper to celebrate any victory certainly the victory gained on 12th of July, 1690, should be celebrated. Yet the Irish Romanists of the city of New York determined that it should *not* be done, and armed themselves to prevent it by violence and bloodshed, notwithstanding only a few days before they had paraded the streets in great pomp and show, unmolested by any one. What! has it come to this? Have Catholics come to the conclusion *so soon* that Protestants in this country have no rights that Catholics are bound to respect? Do you remember in an old fable, of a camel's coming to an Arab's cabin and begging permission to put his nose in at the door, and how he gradually put his whole head in, then his neck, then his fore legs, then his hind legs, and when he was entirely in, how he demanded the exclusion of the Arab and his family because there was not room enough in the cabin for them all? Does this not portray the history of Romanism in this country? Coming to this free land of ours, that knows no religious intolerance, when weak, it begged the protection that was guaranteed to all religions. Under the protection thus graciously afforded it by our form of government, Romanism has, by a large Catholic immigration and by insidiously entrapping the young—grown to be-

come a mighty power in this land. In New York, I presume, they are strong enough to control both city and State. *Now*, instead of simply claiming the privileges granted to Protestantism, they absolutely deny the right of Protestants to these privileges, and positively undertake, by armed violence, to prevent their enjoying them. Let us hear no more of Romanism being modernized and Americanized. *Romanism is Romanism in every age and every clime.* It is the same dark, scheming, persecuting, soul-degrading and heaven-defying power *now* in this country, that it has *ever* been in *any* part of the world, where it has ever gained a foothold. This bloody riot in New York is a clear indication of what will take place all over this peaceful and prosperous country when Roman Catholicism shall become the predominating power in the United States. We owe the privilege that we to-day enjoy of reading our bibles, teaching its truths to our children and worshiping God according to the dictates of our consciences, enlightened by his word, to the fact that Rome is not yet in the ascendancy in this government. This riot will have proved a blessing to the people of this country, if they will only heed the lesson it so plainly teaches, which is that Romanism is the same now as when it presided over the guillotine and bloody inquisitorial block. Shall we learn that lesson, and wake up to our duty as Christians and citizens of this government, or shall we slumber on in stoic apathy while dangers are thickening around us and the storm is

gathering darkly over us? O! that Protestants would be wise! We should see them now throwing their creeds and party differences to the moles and bats, drawing nearer to each other and to the word of God, and going forth to the conflict with their embattled legions, bearing the Bible as Israel did the Ark of the Covenant. Then there would be no fatal guillotine, no bloody inquisition in this fair land dedicated to freedom and religion. If this should not be done, may God help his faithful ones to flee to the mountains of safety, until this nation shall learn, in a baptism of blood, what it would not be taught by the logic of events.

J. H. G.

The Design of Baptism.

Brother Reynolds:

I have read Bro. Melish's essay on the "relation of baptism to remission of sins," carefully; and I do think he mystifies the subject.— I have also read your answer, as far as you have gone, and I like that very well. But I wish to offer a few thoughts on the design of baptism, or rather with regard to the word (*eis*) which is found in connection with baptism, in Acts ii, 38. Now, all this display of Greek learning, and this array of passages in which the word *eis* occurs, it seems to me, amounts to nothing; consequently is superfluous—a work of supererogation. Now for my reason for thinking so. The Apostles were the ambassadors of Christ. They

had the terms of pardon to teach the people. Christ had said to them, "Go into all the world, preach the gospel to every creature, he that believeth and is baptized *shall be saved*, or pardoned.—Mark xvi: 15, 16. From this, we see clearly, that pardon should follow obedience, or in obedience to the gospel men should be forgiven. After this great commission was given, Jesus ascended into heaven, having told the Apostles to wait in Jerusalem till they should be endowed with power from on high. They did wait. On the day of Pentecost they were endowed, and they preached Christ to the inquiring multitude. Many people were convinced that Jesus was the Christ. That they had killed him, they knew. They were convinced, not only that he is the Son of God, but that God had actually raised him from the dead, and made him both Lord and Christ. They saw that they were under condemnation, and they must obtain pardon, or be ruined; therefore, in the agony of their souls they cry out,— "Brethren, what shall we do?" The Holy Spirit, through the Apostles, answers: "Repent and be baptized every one of you in the name of Jesus Christ, for (eis) the remission of sins, and you shall receive the gift of the Holy Spirit." Now let us take into consideration the *design* of the question. What was it that they wanted? Did they not want forgiveness? Did they not want to be accepted, by this Lord and Christ? Most certainly! Well, then, does it not follow, as clear as demonstration itself, that

they were to "repent and be baptized," in order to the obtaining of this great blessing, therefore, for, or in order to, *is* what the word "eis," in this passage means? When we know the design of the question, and hear the answer, "repent and be baptized," we know what it is for, or in order to, and there is no sophistry that can successfully evade it. Now, if you think these thoughts are worth anything, you may use them as you please.

C. ADES.

PRAIRIE CITY, Ill., July 15, '71.

Brother Melish Answered.

We will take up and examine each one of the remaining passages quoted by brother Melish, and show by each one of them that the Disciples are right in their view of the design of baptism. We shall not follow his order, but we will accept his translation of each passage.

For as many of you as have been baptized into Christ, have put on Christ.

Gal. iii: 27.

Whatever the value of "Have put on Christ" is, it is certain that those only can claim it who "Have been baptized into Christ." The unbaptized have *not* "put on Christ." But our Baptist brethren say that the unbaptized receive the remission of sins. If this be true, a man may be free from sin, his soul purified, his past sins all blotted out, and yet never have put on Christ. A man is in his coat when he has put it on. The having it on is the re-

sult of getting into it. A man receives none of the blessings conferred by his coat unless he puts it on. So the sinner receives none of the good things of the Kingdom without putting on Christ. As all the blessings of a garment are dependent on its being put on, so all the spiritual blessings of Jesus Christ, depend on our putting him on. But the act of putting him on is the act of being baptized *into* him. If remission of sins is to be received *in* Christ, the Disciples are correct in saying that baptism is one condition of the remission of sins. But if remission of sins is to be had *out of* Christ, then we are wrong, and our Baptist brethren are right.

The issue narrows itself down to this: Is pardon enjoyed *in* Christ or *out of* him?

Will Bro. Melish, or any other Baptist Minister, as learned and as candid as he, affirm that justification is to be had *out of* Christ?

We think not and if they will not so affirm, they cannot sustain their position. Nor could they maintain their ground did they so affirm, for that proposition would have to be proven,—a thing which can never be done.

Brother M. says that "*Justification is purely of faith.*"

Let us try this, with him most important doctrine, by his "*usus loquendi*," as applied to *eis* as used by Paul in the same chapter, and in contextual relation with the passage under consideration.

Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

Gal. iii : 24.

The word *unto* in this verse is from *eis*, which, according to Bro. M., ought to be rendered *into*. We accept this, and proceed to refute brother M.'s fundamental proposition,—"*Justification is purely of faith.*"

The word "schoolmaster" here misleads the common English reader. It always conveys to his mind the idea of a teacher. The original conveys no such idea. It is *paidagogos*. It was the term used to designate the slave appointed by the rich master to take care of his children, particularly to conduct them to and from school. But the teacher of the school was not a *paidagogos*, but a *didaskalos*. This slave sometimes taught the children their a-b-c's. Hence, our word pedagogue, applied to a teacher of small children. Christ is never called a *paidagogos*, but he is called a "*Didaskalos* come from God."

The law, then, was a servant—slave—*paidagogus*—to bring those under it to Christ, the great Teacher—*Didaskalos*.

Correcting the translation of *paidagogus*, and adopting brother Melish's uniform rendering of *eis*, the verse reads:

Wherefore the law was our servant to bring us into Christ, that we might be justified by faith.

Here, it is clearly taught that (*) justification is by faith. But it is equally as clearly taught that something else goes before it, and that

* We use the terms justification, pardon, blotting out sins and remission of sins, all to mean the same thing.

"justification is" not "purely"—only—"by faith." Brother M. evidently uses the word "purely" in the sense of only. "The law was our servant to bring us *into* Christ, that we might be justified by faith." All justification that is by faith is enjoyed by those, and only those, who have come *into* Christ. The very purpose for which the law served and brought persons into Christ was in order that they might be justified by faith.

The man who is *in* Christ is justified by his faith; but the man who is *out of* Christ is not justified, though he have faith enough to remove a mountain. But men are baptized into Christ. Being in Christ is always necessary to justification by faith. Being baptized is always necessary to being in Christ.

Therefore: Being baptized is necessary to being justified by faith.

Baptizing them *into* the name of the Father and of the Son and of the Holy Spirit.—[Math. xxviii: 29.]

This is a part of the "Great Commission." It is here taught, beyond all dispute that baptism brings us *into* the name of the divine three. No one can be in a name and out of it at the same time. The unbaptized are *out* and *not in* the name of the Father, Son and Holy Spirit.—If the remission of sins goes before baptism and is received without it, then it goes before the name of the "*Godhead*," and is enjoyed without contact with the name of the "*Trinity*."

Know ye not that so many of us as were baptized *into* Christ, were baptized *into* his death? Therefore we are buried with

him by baptism *into* death.

Rom. vi: 3, 4.

Here baptism is not only the act that brings us *into* Christ, but is also the act that brings us *into* his death. If remission of sins antedates baptism, it is not only *out of* Christ, but it is also *out of* his death. His precious blood, that cleanses from sin was shed in his death, and he who would enjoy an application of that blood must come *into* his death.

Yet baptism is the act that brings us *into* his death.

For by one spirit are we all baptized *into* one body.—1 Cor. xii: 13.

Baptism is the act that brings us *into* Christ's body, and if justification goes before baptism it is to be had *out of* the body, and not in it.

We must close this article here, but will pay further attention to brother Melish in this number of the Echo.

J. C. R.

A learned clergyman was accosted in the following manner by an illiterate preacher, who despised education:

"Sir, you have been to college, I suppose?"

"Yes, sir," was the reply.

"I am thankful," rejoined the former, "that the Lord opened my mouth without *any* learning."

"A similar event," replied the clergyman, "took place in Balaam's time; but such things are of rare occurrence at the present day."

Say little, and to the purpose, and you will pass for somebody.

A Few Friendly Words to the Young.

A lawyer, who had entered on the tenth year of his practice, remarked that he had just passed the "starvation point," meaning that it had taken this length of time to establish himself in his profession. A physician, whose sign was the most conspicuous on the street, did not average a case a week for the first six years. A teacher, who began early in life, was obliged to teach district schools until he was twenty-five and married, before he could be chosen to preside over the village school at a living salary.

Now it should be understood that fortunes are not made in a day; that competition was never more active than now, and that if a young person would be successful he must be prepared to rise by superior qualities. Facts prove that a well educated person will advance faster, and make worthier progress than one uncultivated, other things being equal. In this view delay required in gaining an education is not delay in fact, nor expense, a loss. And, besides, how does it raise the standard of life and smooth its asperities! Would you be a farmer, mechanic, grocer? Wait five years and begin right, even then there will be many, many weary years before you. Why protract that term of care and toil, when you may shorten and lighten it?

Again, no man ever regretted spending his early years in study; no one has too much education.— Hundreds in every township lament

that they have no more. This will be your regret in the future generation, as it is your father's in this.— Make, therefore, for yourself opportunities and improve them. A few years of self-denial and careful training in youth and early manhood, will enable you to spring, by a vigorous and intelligent exercise of manly powers, into successful life.

When you shall be fifty, the church, family, society, even your own self-respect, will require that you be competent, by experience and thought, to direct others. This will never be if you start with undisciplined powers. The excuse that was offered at the time of Lincoln's boyhood, for example, can not be offered now. Even he, though a student all his life, and a man of fine gifts, was attended to his death with the reproach of deficient cultivation. Whether your future station be high or low you will never be able to overcome, or fail to regret, early neglect.

Do not messages go in minutes, that required months, before? And how fast we travel! Wake up, young man, to the spirit of the age! Think not that by entering business at the age of fifteen, instead of twenty-five, you will come up to this spirit. And young ladies, too, should know that though there may be much that is deceptive, there is also much that is real in the call of the age upon them. Presupposing the character to be right, education alone will fit man or woman for the high enjoyments and solemn duties of the coming years.

Eureka College, located at Euro-

ka, Woodford County, Ill., on the T. P. & W. Railroad, twenty miles east of Peoria, is an institution founded for the special purpose of promoting higher culture. Partially supported by the liberality of its friends, it is enabled to reduce expenses within the means of most who desire to enjoy its benefits. Effort is made to meet exactly the wants of every student.

The common branches are thoroughly taught, ancient and modern languages, mathematics, the sciences, the business branches, music, etc. Normal and commercial advantages. Both gentlemen and ladies are admitted. A large number have been graduated during the past dozen years. The course of study is so arranged that the length of time required to complete the Baccalaureate or Scientific course depends upon the ability or faithfulness of the student.

For special information, correspondence is invited.

Address H. W. EVEREST,
President.

REMARKS.

We received the above per last mail, (Aug. 4) with a neatly printed Catalogue and a Circular of Eureka college. These documents show that the College is advancing in its career of usefulness.

This Institution has in it five Departments, the College, Bible, Normal, Commercial and Music.

The College Department consists of the usual literary course of study and confers the usual literary degrees.

The Bible Department "is designed for those preparing for the Gospel Ministry, but others are not excluded." It has an excellent course of study.

The Normal Department is for the training of young gentlemen and ladies for the Teacher's Profession.

The Commercial Department affords a full and complete preparation, as far as school instruction can do it, for all secular business.

The Music Department affords instruction in "Instrumental Music, Elementary and advanced Singing, Vocal culture, Harmony and Composition, and Thorough base."

The Christian Brotherhood of Illinois ought to be proud of our *two noble* young Colleges—Eureka and Abingdon. They have just and equal claims on the affections and financial support of the Disciples of Christ in our great State.

We commend brother Everest's kind words to the young. Because they are too good to be lost with a perishable leaf in the form of a circular, we insert them in the Echo, hoping they will obtain thereby a wider field of good and a longer life.

J. C. R.

A little bird alighted on a branch which was almost too frail to bear its weight. The branch was swinging to and fro, but the little songster did not cease his song; he knew he had wings. Little reader, learn the lesson that bird would teach thee, and amid life's changes, sing on, for thou art immortal.

Primitive Preachers and Preaching.

Read before the Preachers' Institute,
Washington, Ill.

BY J. H. GARRISON.

Christianity has a divine source. It originated in the infinite depths of divine love and wisdom. It was born of God and attained its maturity under the infallible guidance of His own inspiration. The nearer we approach the fountain of a stream the purer do we find the water. As the stream glides along through the valley, the water is contaminated by coming in contact with the impurities of the earth's surface, so that it is unfit for use. As the thirsty traveler traces backward the serpentine course of the meandering brooklet, with the fond hope of allaying his fevered thirst where it gurgles up pure and cold from the depths of the earth, so has it been our ardent purpose, thirsting for the water of life, to trace backward the heavenly stream beyond where it has been corrupted and defiled by the admixture of human traditions, theories and speculations, and drink deep of the crystal tide as it flows out from mount Zion, welling up close by the foot of the cross.

Fellow-heralds of the gospel, having gladdened our hearts by drinking from the perennial fount of living waters, let us linger awhile to-day amid the sacred scenes and hallowed associations of these primitive days that we may learn how to preach Jesus from his own chosen

ambassadors, who first and best preached repentance and remission of sins in his name. The original proclaimers of the gospel were the most successful of all who have ever borne the message of salvation to a perishing world. Under their preaching Christianity flourished as it has never flourished since. What were the elements of their success, and how far are they attainable by uninspired human effort, are questions that the preachers of to-day should investigate earnestly and prayerfully if they would gain the approbation of Heaven.

That the miracles which these prime ministers were empowered to perform contributed something to their superior success, will perhaps be questioned by no one. But that the difference between the results of *primitive* and *modern* preaching is due wholly or chiefly to the influence of miracles, we believe to be an idea, as erroneous as it is prevalent. True, miracles were wrought to make men believe. They were also "*written that ye might believe.*" They sustain the same relation to faith and truth now, that they did at the time they were performed. Their influence is not confined to the apostolic age, nor were they intended for the sole benefit of the people of that generation.

It will be no doubt urged as an apology for modern preachers and preaching that the first preachers were richly endowed with and infallibly led by the Holy Spirit. True, the gospel was first preached by the "Holy Spirit sent down from Heav-

en." This was a necessity for, *man* could never have originated the gospel scheme. The apostles could never have announced the exaltation and coronation of Christ, nor the terms of pardon to rebellious man without the aid of inspiration. It by no means follows from this, however, that *we* cannot preach without inspiration. The apostles were not inspired to enable *them*, simply, to preach, but to enable *us* to preach, also. The effects of their inspiration will end only with time. The same Spirit that guided them into all truth, guided them in *recording* that truth on parchments. These parchments have been preserved, compiled, translated and printed in one volume that we call, THE NEW TESTAMENT. This volume was intended by the Spirit for our "doctrine, reproof, correction, instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works."—2d Tim. iii: 16-17. With this precious book for our guide, we may now preach Jesus Christ and salvation through his name, as correctly as it was first preached by Peter, and with all the confidence that characterized apostolic preaching.

We call attention to the following characteristics of primitive preachers and preaching, to which, in our humble opinion, may be chiefly attributed, the unprecedented triumphs of the gospel, during the early history of Christianity:

I. *They were men of strong faith.* They believed and therefore spake. They had unbounded confidence in the gospel as the divine power to

effect the moral renovation of the world. Paul expressed a sentiment that was no doubt common to all of them, when he said, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believes." Rom. i: 16. No man that believed that proposition as Paul and his companions believed it, ever substituted anything else for the gospel, or added anything to it to make it more effective. Had all preachers had this faith in the gospel, no other means would ever have been employed or relied on to convert sinners. The successful preacher is and always has been a man of large faith. It requires a man of great faith to make others believe. To such a preacher, heaven and hell are as much realities as the sun and moon; and the judgment of the world by Jesus Christ, an event as certainly looked for as any predicted eclipse. Such a man can afford to live hard and work hard and endure suffering and persecution, for he has "respect unto the recompense of reward." To him, every sorrow of earth has its antidote in heaven. He alone, who has this faith, can patiently endure the privations and hardships that must needs fall to the lot of the faithful preacher of the gospel. The preacher whose faith will not enable him to see heaven with its robes of white, crowns of gold and palms of victory; its tree of life, its water of life and its plains of verdant beauty, will, in time of trial and persecution, conclude that he can do better in some other calling. There is perhaps no greater

want in the church of to-day, than a ministry possessed of that earnest, unwavering faith in God and in his word, that characterized the primitive preachers.

II. *They were men of one purpose.* No visions of earthly fame or riches ever lured them from their holy work. No speculative schemes for the sudden acquisition of unearned wealth disturbed their brains or divided their energies. Theirs was a noble work. They were bearers of a message that contains the promise of life to a perishing world. This work demanded their whole time and ability. If Paul had opened an insurance office at Corinth; if Peter had established a real estate agency in Jerusalem; or if Philip had taken with him down to Samaria a patent right churn or washing-machine, we should never have read, in the history of their labors, results like these: "Many of the Corinthians hearing, believed and were baptized."—Acts xviii: 8. "Believers were the more added to the Lord—multitudes both of men and women." Acts v: 14; "But 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."—Acts viii: 12. True, Paul engaged in tent-making for a while at Corinth, but it was only to enable him to preach the gospel in that corrupt city. If any of our modern preachers should ever be reduced to the alternative of abandoning a siege on some wicked city or going to work with his own hands to earn his board, let him, by all means pursue

the course that Paul did. But this case affords no precedent for a preacher's exchanging the pulpit for the bar, or for the medical profession, because he can make more money in the latter places. If a preacher is moved to his calling by an ardent love for Christ and a burning desire to save precious souls from an awful hell, he will not forsake it for one that promises a larger remuneration in dollars and cents, nor neglect it by sharing his time and energies with a business or profession that looks simply to worldly aggrandizement. If in order to support himself and family, a preacher must needs labor with his hands a part of the time, let him do so.—There are but few preachers, however, who, if they were as diligent in their calling as men are in other professions, could not procure a living from the gospel field. It seems to me we have too many half-preachers, i.e. preacher-lawyers, preacher-doctors, preacher-farmers, &c. Not that we would object to lawyers, doctors and farmers preaching all they can, but to preachers, practicing law, medicine and agriculture. If a man can edify the brethren and is successful in turning sinners from darkness to light and from the power of Satan unto God, it does seem to me that there is too great a demand for his time and labor in the gospel, and too rich a reward offered for such labor, to justify him in engaging in any other business. "But why not preach and do something else also?" one is ready to inquire. Many of our early preachers were compelled to do so. But where a

man *can* give his whole time and attention to the work of the ministry it is much better. Singleness of purpose is absolutely essential to eminent success in any calling. It is not more true of any business in life than preaching the gospel.—There is much wisdom in the Savior's words: "If thine eye be single thy whole body shall be full of light; but if thine eye be evil (ie. double) thy whole body shall be full of darkness."—Matt. vi: 22-23. The truth thus figuratively expressed, is, in the following verse plainly asserted, when he adds, "No man can serve two masters." When a zeal for fame or for money-making gets into a preacher's head, I have observed that the zeal for Christ and his gospel soon gets out of his heart.—The men that "turned the world upside down" by preaching "Christ and him crucified" were not so.

III. *They were men of great moral courage.* This was no doubt, to a great extent, the result of Christianity upon their characters. They hesitated not to rebuke wickedness, even if found in "high places." Paul, though a prisoner, makes the Roman governor—Felix—tremble like an asp by denouncing the sins of which he was guilty. Peter charges the Jewish nation on Pentecost with murdering the Son of God, not innocently, but by "wicked hands."

When he and John are apprehended at Jerusalem and cast into prison by a Sadducean mob, and are brought before the Sanhedrin for examination, they preach the same gospel for which they had

been imprisoned. When threatened severely if they should continue to preach this doctrine, they boldly reply: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."—Acts iv: 19.

It would be well for the cause of a pure religion, if modern preachers would take off their gloves and deal frankly and boldly with the sins of this corrupt age. Let sin be rebuked whether found in the church or the world; in the pulpit or the pew; in the palace or in the hovel. The church is suffering today for the want of being told of its sins. Thousands of professing Christians need to be undeceived by being told the plain truth—that they are not traveling on the road that leads to heaven. There are many, *very* many rich brethren, the rust of whose wealth will be a strong witness against them in the day of reckoning. Shall they go down to the rayless regions of misery and despair for the want of being told *personally*, with tears and prayers, the result of their fruitless lives?—There be those, and the number is not small, who pride themselves in having the New Testament as their rule of faith and practice, who neglect, daily, the plainest and most important precepts that it contains. They give no thanks to God for "daily bread," offer up no prayers for His guidance, and make no supplications for their sins. Many of these thankless, prayerless, ease-loving, Christless members will go to the judgment of the great day undeceived, saying, "Have we not

made many strong arguments in thy name, and in thy name performed many wonderful exploits?" Will our skirts be free from their blood, if we have not warned them "publicly and from house to house" of the direful consequences of their godless lives? O, for a thousand Pauls to make our modern Felixes tremble and cause our churches to "sorrow with a godly sorrow" that "worketh repentance!"

IV. *They were solemnly in earnest.* I doubt whether Paul or Peter ever made an audience laugh. We know however that their auditors "trembled" and were "pricked to the heart." The preacher that tells funny anecdotes and uses quaint illustrations may succeed in amusing his audience, but the preacher that shows his audience what awful sinners they are, and how great a Savior Jesus is, will alone succeed in converting them. These first preachers seemed to possess a wonderful power of convincing the people of the awful nature and consequences of sin and making them cry out from the depths of broken and contrite hearts, "What must we do?" This multitude of preachers here before me to-day, will, I think, agree with me, when I say that the greatest difficulty in the way of our success in our protracted efforts, is, that the people do not seem to be alarmed at their terrible condition. To get careless and godless men and women to realize that they are lost and undone forever without Christ as their Savior, is, by far, the most difficult part of the Christian preacher's work. It is an easy matter for

us to direct the heart-pierced and soul-burdened sinner to where there is peace and joy—to where he may know, by the "assurance of faith," that God has graciously pardoned his sins and adopted him into His royal family. When we have so revealed the sinner's true condition to him, and his rebellious attitude to God, as to cause him to ask, in Saul-like earnestness, "Lord, what wilt thou have me to do?" we turn, with child-like confidence, to the inspired discourses of these primitive preachers, and find the answer ready-made to our hands—an answer that none but skeptics and infidels will dare to call in question. In fact, so expert are we in this department of our work, that I would not be surprised if we sometimes preached the "plan of salvation" to sinners before they are thoroughly convinced that they need saving. Both these departments of the Evangelist's work—the convincing of sin and the presenting the conditions of being made free from it—need attention, but in the order in which they are here mentioned. In the latter we are more successful than in the former. The apostles succeeded in both; hence their superior success in winning souls to Christ. "How can I make sinners realize that they need a Savior?" is a question that every preacher should study diligently and with much earnest prayer. I think we are safe in concluding that the earnestness which is so manifest in the discourses of the apostles recorded in the New Testament, was one important element in their preaching, that caused it to carry

conviction to so many hearts. They told of events that they had witnessed. The twelve original preachers had *seen* Jesus bearing his cross up Calvary. They had *seen* the Roman soldiers nail his hands and feet to the rugged wood. They had *seen* the thick darkness that brooded over the earth for three hours, when the sun veiled his face and refused to shine upon the tragic scene. They had felt the rockings to and fro of the earth, when nature heaved a sigh of grief at the agony of her suffering Master. They had heard the cry of moral anguish from the depths of his sorrowing soul—"My God! My God! why hast thou forsaken me!"—and the prayer of compassion welling up from his heart of boundless love—"Father, forgive them; they know not what they do!" Subsequent to these events and to his burial, they see him alive again, talk with him, eat with him and receive instruction from him.—From Olive's summit they then witness his ascension to his Father, and gaze after him until they are told by heavenly messengers that "this same Jesus" will "in like manner" descend to earth again. Of all these things they had been ear and eye witnesses. This fact enabled them to preach Jesus with an earnestness and a fervency that perhaps, at best, can only be approximated by us who are removed from the scene of these events six thousand miles and from the time of their occurrence over eighteen hundred years. Faith, however, bridges over the latitude and longitude, spans the intervening centuries and

converts the Past into an older Present. So that, other things being equal, the preacher who has the strongest faith, will exhibit the most feeling and earnestness in preaching Christ, and will, therefore, most seriously impress his audience. In this lies the secret of Spurgeon's success.

V. *The first preachers were eminently pious men.* They did not simply *preach* Christianity—they lived it every day. I need not quote a single passage to prove this, as no one who has read and studied the New Testament doubts it. Their lives were in perfect harmony with their doctrine. Nor was this the least important of those elements of character that gave them influence with the people. That preacher whose life is at variance with the religion of Christ, in vain exhorts the people to holiness and piety.—"Physician heal thyself" may well be applied to him. Though we could speak with the tongues of men and of angels; though we could solve all mysteries and comprehend all knowledge; if we live not holy lives, we are as sounding brass and tinkling cymbals.

VI. *They were men of great humility.* Peter and John would not receive the honor of healing the lame man, nor would Paul and Barnabas accept the homage of the Lycaonian idolaters. It is quite possible that we need more of that humility that recognizes God as the author of all that is good or praiseworthy about us—a humility that gives God the praise which is too often bestowed upon us. In the

midst of the marvelous success that attended their arduous labors these primitive preachers never forgot that, while they could plant and water, it was God that gave the increase.—1st Cor. iii : 6. This looking to God as the author of all *real* success led them to constantly invoke his guidance and his divine blessing. They prayed much and often requested the prayers of the churches in their behalf.—Rom. xv. 30, 2d Thes. v : 25, *et al.* They aspired not to be party leaders, but wished to be regarded simply as “ministers of Christ, and stewards of the mysteries of God.”—1st Cor. iv : 1. Let him that aspires to true greatness, seek it through humility; “For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.”—Luke xiv : 11.

VII. *They preached Christ crucified—the wisdom and the power of God.* Their preaching was simple and adapted to the common mind. They dwelt on no metaphysical subtleties, made no hair-splitting definitions, and indulged in no fanciful speculations. Their theme was the cross of Christ—the hope of the world. Their arguments were designed to prove that Jesus, who was crucified and buried and rose again, was the promised Christ—the son of the living God.—[See Acts of Apostles in extenso.] They knew that if this proposition was sustained, Christianity could not fall to the ground. This was the Apostolic battle-field. Here the first preachers took their stand, fought their battles, and won their glorious vic-

tories. Satan, like a wise general, finding this fortress impregnable, has changed his policy, and is now trying to draw the friends of Jesus away from their stronghold, to the discussion of minor and unimportant issues. How well he has succeeded in this strategy, let the records of modern Christendom and the increase of infidelity, tell. There is a great demand in this age and country, fellow preachers, that we return, even more than we have, to the simplicity of the gospel. The various forms of infidelity are on the increase. The apostles, in their day, used such arguments as would meet the opposers of Christ. It devolves on us to meet the infidel objections to Christianity *now*. Would it not, therefore, be well for us all to give less attention to the minor controversies of the day, and more to the basis of our faith—the groundwork of our common Christianity? A rigid examination of the evidences of the Christian religion, is, in my humble conviction, a preparation for the work of the ministry, that no preacher at the present time can afford to dispense with. Let us, as did the primitive preachers, call the attention of the people to Christ, and present his claims to their faith and service—as the Son of God and the Savior of sinners.

Other worthy characteristics of primitive preachers and preaching might be mentioned, but let these suffice for our purpose, which has been to show that the success that crowned the labors of the first preachers of the gospel may be attributed largely, if not chiefly to

certain moral qualities and forces which lie within the domain of human possibility; and since like causes produce like results, we may restore much of their success, by simply following their example.

I cannot conclude this address without a few words in reference to the importance of the work in which, as preachers of the gospel, we are engaged.

If man truly be immortal, if he indeed, possess, a part that is to survive the dissolution of the body, and exist forever in happiness pure or misery dire; and if the question of endless weal or woe is decided by man's receiving or rejecting the gospel of Christ, then how infinitely important is our sacred work! We deal with man's eternal interests.—We write upon the imperishable tablet of the heart. The sculptor's marble and the painter's canvas, will perish. They cannot resist the "empire of decay." But we paint for eternity. The meek and lowly Savior is our model. Every soul that we, under God, so influence and fashion as to make it a copy of his lovely character, reflecting his moral and spiritual excellence, will be a picture of such heavenly beauty and divine loveliness as to attract the admiring gaze of angelic hosts throughout the endlessness of duration infinite. It was a great work to stand by the grave of a departed friend and call to life and vigor again his mouldering body. But it is a far greater work, to call to the enjoyment of spiritual life in Christ Jesus, those who are "dead in trespasses and in sins." Hence the Sa-

vior said to his apostles on the day previous to his death, "Verily, verily, I say unto you, he that believeth on me the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."—John xiv:12. The apostles never performed any greater miracles than Christ did.—Their *miraculous* works *could* not be greater than Christ's. The apostles did a work, however, that was not miraculous. They awakened new life in the heart of the spiritually dead, by proclaiming Christ's death for sinners, his burial and his resurrection; and introduced them into a new state where this life could be developed and enjoyed. This the Savior did not and could not do while on earth, for he was opening up the "new and living way." But this was the apostles' work—it is *our* work. We cannot raise a dead body to physical life—but, with God's blessing, we *can* raise a dead soul to spiritual life—which is as much greater, as the spirit is of more value than the body, and eternity longer than time.

May God help us all to properly appreciate the magnitude of our work, and consecrate our entire energies and talents to its faithful performance, that we may turn many to righteousness and shine as stars forever and ever! Amen.

Life is divided into three terms: that which was, that which is, and that which will be. Let us learn from the past to profit by the present to live better for the future.

*Employment Wanted.**Dear Brother:*

At a meeting I had the privilege of holding at Coleta, in Whiteside county, Ill., last October, besides six accessions which were received by the church, there was among the most attentive listeners, quite a promising member of the M. E. church, by the name of S. B. Lindsley—was just about to enter the work of the ministry. It was his first opportunity to hear the pure, old-fashioned gospel, and his vigorous mind, his love of the Bible and well-cultivated judgment enabled him to make rapid progress in the apprehension and comprehension of the truth during the eight or nine discourses he heard in that series of meetings. Some uninstructed sectarians told him that the preacher was all right as to his preaching, but then the other preachers of the "Campbellite persuasion" preach a different and more heterodox doctrine.

To settle this, brother Lindsley attended the missionary meeting, held a few days subsequently at Princeton Ill., where he listened to several other Christian preachers, and was forcibly impressed with the discovery that although we had no human creed, nor general doctrinal convention, that all our preachers told the same gospel story without discord or jar. Long-standing opinions and popular prejudices were hard to give up, but he was resolved to investigate and receive the pure gospel at whatever cost, and hence, from the Princeton meeting he went

up into Rock county, Wis., and attended another meeting of over two weeks. During this meeting, held in November last, I had the privilege of burying him with our Savior in baptism. He was then more than ever anxious to preach Jesus and him crucified to a dying world, and from then to the present time he has been praying, reading, talking, learning and preaching the gospel of Christ. He is now more than ever delighted with the discovery of the old Jerusalem gospel and the ancient order of things in the Church of Christ, and has consecrated himself to the life long work of an Evangelist. Having been a good school teacher for eleven years, he is none the less qualified for teaching the word of the Lord, as fast as he learns it, and he is learning unusually rapidly, considering the time since he began. His good knowledge of the English language, his good voice and earnest love of the Lord, will make him a good fair preacher in a short length of time, and even now, some of his discourses would hardly be suspected of the novice. But he is poor in the things of this world, and needs encouragement and support for himself and small family. He only expects part wages for the first year, until he shall be able to increase his influence for good. He is just the kind of brethren we ought to take up and support and encourage, and a good revenue to the cause will be the result in days to come.

Some are getting good wages in the pastoral work who can do no better than he can now, and he does

not expect more than half of good wages. He is now ready and wants a field as soon as he can get it, where he can be doing good and growing in grace. I know him, and have no hesitancy in recommending him as a good reliable Christian and a good fair speaker. I regard him as worth more to the Church in many places than it would cost to secure his labors. Any congregation desiring such a workman may address him at Tiskilwa, Bureau county, Ill.

Yours in the love of God and hope of heaven,

C. W. SHERWOOD.

Brother Melish Answered.

Brother Melish says:—"John's converts did not receive repentance by being baptized into it."

Our good brother, no doubt, thinks this an unanswerable objection to the Disciples' position on the design of Christian baptism. There are two serious drawbacks on the force and value of the objection. One is, it is not true. The other is, it would not affect our position if it were true. Our ground is, that *Christian Baptism* is for, or in order to the remission of sins. This might be true, though *John's baptism* were for a different purpose. Brother M.'s point stated fully, and with all the force there can possibly be in it, is as follows: In Math. iii: 11, after baptism is the phrase *eis metanoian*, and in Acts ii: 38, after baptism is *eis aphasin*. Bro. M. translates the

former, *into* repentance, and the latter *into* remission. If remission following *eis* in Acts ii: 38 succeeds baptism, then repentance following *eis* in Math. iii: 11 succeeds baptism. But repentance in Math. iii: 11 precedes baptism; therefore remission in Acts ii: 38 precedes baptism. The above statement of his point does brother Melish full justice. It gives to our readers all the force there is in his point. To the casual reader there is much apparent force in it.

But it frequently happens that what at first appears to be strong and logical, upon a thorough sifting is found to be weak and fallacious. Such we think to be the truth in this case.

Let us examine this Scripture very carefully. Remember that the question in dispute is whether Christian baptism goes before or comes after remission of sins. Remember that John was a Jew and preached only to Jews. He baptized none but Jews. Those whom he baptized remained under the Jewish law. John's business was to prepare a people among his countrymen to receive the Messiah who was immediately to follow him.

But let us now subject Math iii: 11 to a rigid analysis, at least that part of the verse in dispute.

Let us examine it in order to find out what it means. Let us not first give it a meaning to suit our previously conceived opinions, and then force the passage out of its natural arrangement, and the common meaning of its terms, to make it suit our notions. We will quote

the passage from six different translations, as follows :

I indeed baptize you with water *unto* repentance.—[Common version.

I indeed baptize you with water *into* repentance.—[Melish.

I immerse you in water *in order to* repentance.—[Anderson.

I indeed immerse you in water *unto* repentance.—[Bible Union.

I indeed baptize you in water *that you may* reform.—[Geo. Campbell, D. D.

I indeed baptize you in water *into* reformation.—[Living Oracles.

It is certain that there exists a relation between John's baptism and the repentance of the baptized. It is our business now to find out that relation, just what the relation was, whatever the meaning of repentance.

The Greek expresses this relation by *eis*. The common version by *unto*, Melish by *into*, Anderson by *in order to*, Bible Union by *unto*, Dr. Geo. Campbell by *that you may* and Living Oracles by *into*. This relation is one of two. Either John baptized the Jews because they had already repented, or he baptized them in order that they might repent.

If Matthew meant to assert the former, it is strange that he did not say *dia metanoian*, which would have expressed his meaning exactly. But if he meant to express the latter, he could not have more pointedly expressed his meaning than he has by using *eis metanoian*.

The preposition *eis* with its regimen following a verb of action performed or commanded by a rational being, pointedly expresses the purpose or design of that action.

John the Immerser was a rational being and he performed the action of baptism and he had a design in doing the act. That design is expressed by *eis metanoian*—the preposition with its regimen. But *metanoia* means repentance. Then John's design in baptizing was to bring the baptized to repentance, so far as this passage is concerned.

Every one of the six translations quoted, including brother M.'s, is susceptible of this exegesis. Anderson's rendering shows beyond doubt that he understood Math iii : 11 just as here treated. Dr. Geo. Campbell's translation shows conclusively that he understood it the same way.

President Pendleton, in an article in the *Christian Quarterly* has given a learned and exhaustive exegesis of this passage so far as the relation of baptism and repentance is expressed by *eis*.

We insert that part of the President's article for the perusal of our readers. The President says :

"It is not necessary to say that the preposition *eis* properly, and of itself, expresses *purpose* or *design* ; it is not, in fact, strictly true to say so ; but where the action is that of a rational agent, or is the command of an intelligent authority, purpose or design is implied in this, and then the preposition expresses the direction of the purpose or design, the end to which the rational action looks, and this end is definitely determined and limited by the following accusative. Nothing in language can be more perspicuous and sharply defined than the relation ex-

pressed by *eis* with its *case*, yet it is often perverted into strange uses, and treated as if it could express relations the most opposite conceivable.

To avoid the force of the preposition *eis*, and to sustain a theory which would make baptism not an antecedent, but a consequent of the remission of sins, other passages of Scripture have been appealed to in order to show that it must, at least, in them, mean something quite different. It is necessary, therefore, in order to defend our criticism against superficial objection, to notice some of the strongest cases that have been, or that can be, appealed to.—It is said in Matt. iii: 11, "I indeed baptize you with water *unto* (*eis*) repentance." Here it is claimed that *eis* can not point to purpose or design, for John did not baptize to make penitents, but baptized such as were penitents. But this reverses the first canon of interpretation, and instead of ascertaining the meaning of the *passage* by the *words* interprets the words by an assumed meaning put upon the *passage*. It says the *passage* means *so* and *so*, and then forces the preposition *eis* out of its plain and uniformly-established meaning, to make it agree with a pre-established interpretation of the *passage*. But what is the true analysis of this Scripture? Is it not this? Baptize is a verb of action. It is followed by the preposition *eis*, with the accusative case. The established *proper* meaning of this preposition in such connection is to indicate the *terminus ad quem*, that with a "view to which" the

thing is done or commanded. This is, in such a case, its plain and acknowledged signification by the consent of all lexicographers and grammarians whose authority is worth quoting. It has been established by an exhaustive induction, and there can be found no respectable dissent. What, then, is the special *terminus ad quem*, or *end* to which baptism here looks? Evidently "repentance" (*metanoia*).—The conclusion is inevitable. The passage means, "I indeed baptize you *unto*," or "with a view to" repentance; that is, the persons baptized are brought into a state engaging to a life of repentance. To say that John baptized those that came to him *because* they had repented, is to confound the preposition *eis* with *dia*. If the Evangelist had wished to say that their repentance was the "ground" or "reason" of his baptizing them, he would have used *dia metanoian*, on account of repentance, and not, as he does, *eis metanoian, with a view to repentance*. He could have said *dia*, to mark the "ground" or "reason" of his action, as easily as he did say *eis*, to mark the end or object of his action.

It may be true, and from the manner in which he reproved the Pharisees and Sadducees, who came to his baptism, it is probable that John did, in some suspicious cases, require some *evidence* of penitence previous to baptism; but as a general rule, he could have known nothing more than that the parties were willing to be baptized as a solemn engagement to a life of peni-

tence in preparation for the kingdom which he taught them was at hand. The great multitudes whom he immersed made it impossible for him to require any special proofs of sincere repentance in every case.—If his baptism had been (*dia*) because of repentance already experienced, then he should have required a special experience in every case before baptizing any one. On the contrary, when all Jerusalem and Judea went out to his baptism, he required only a confession of their sins, and this, most likely, only impliedly, or as it was involved in their demand for baptism.

But of all this, the passage before us affirms nothing. It tells us that John baptized them *eis* “with a view to” repentance—and this is intelligible. It is the correct rendering of the words, and there is an evident meaning in them which is consistent also with the general scope and significance of other Scriptures, especially with the varied form of expression which is found in Mark, i : 4, Luke, iii : 3, and Acts xix : 4. Mark, Luke and Paul all use this expression, “Baptism of repentance,” in the same sense. Perhaps we can not better express the final conclusion of the highest criticism on these passages than by quoting the precise and accurate words of Dr. W. Lindsay Alexander, Professor of Theology to the Congregational Churches of Scotland, and Examiner in Philosophy to the University of St. Andrews; also, Editor of the last edition of Kitto’s “Cyclopedia of Religious Literature.” He says, “Instead of a preposition the gen-

itive object is sometimes used, as ‘the baptism of repentance’ (*baptisma metanoias*), (Luke iii : 3, *et al.*), as equal to baptism *into* or *for*; that is, the baptism which has repentance (*metanoia*) as its end and purpose.” (*Kitto, Art. Baptism.*)”

We think the sound criticism and high authority quoted, added to what we have said, utterly overwhelm and set aside brother M.’s strongest point. It is certainly clear that the relation between baptism and repentance in this passage is that the former was done that the latter might be.

The reader will take notice that *we*, so far, have said nothing as to what repentance means in Math. iii : 11, but that we have only argued (as we think conclusively) that whatever repentance means here, it follows baptism. Our opinion, simply stated without argument, is, that it is used here in the sense of reformation of life, meaning the life that the baptized were to live after their baptism by John.

But suppose brother M. could prove that John’s baptism was not in order to remission, which he has surely *not* done, that would be far from proving that Christian baptism is *not* for remission. We only ask the reader’s attention to a few thoughts further and we are done. Brother M. says :

“Every man’s sins are atoned for; all he needs to make him happy is to believe it. Hence faith itself is not presented as a condition of obtaining forgiveness, but only as a means of knowing and enjoying it.”

Brother Proctor very justly re-

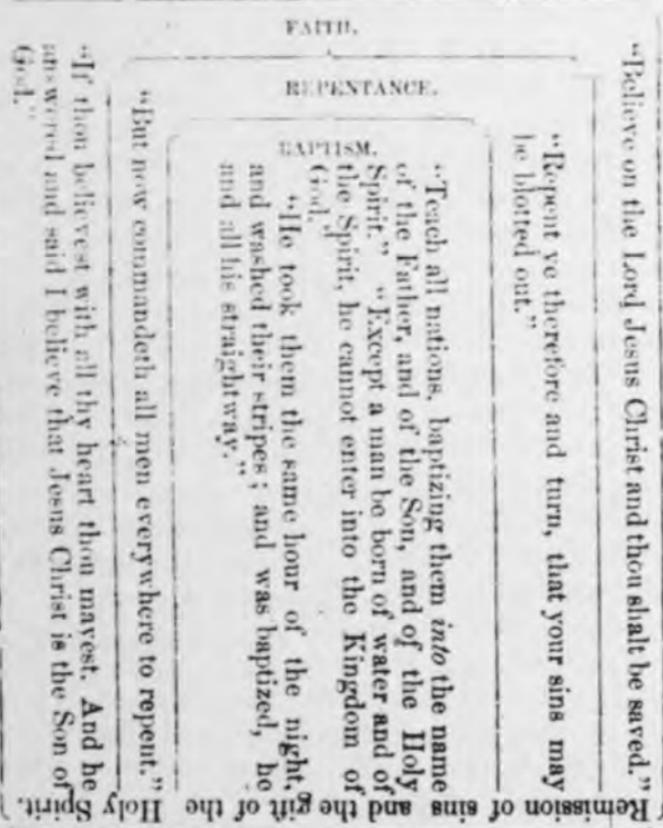
plies as follows:—"This is what I understand Universalists generally to teach on this subject; no conditionality in obtaining forgiveness is the pith of Universalism. The only service faith can render me, is to furnish the information that I am a saved man. It is true I will not be happy if I should not know it, still my believing and being happy has nothing to do with my obtaining forgiveness; I shall have that whether I believe and am happy in knowing it or not. I can not think that Brother Melish has meant what he has actually said, but it is only another illustration among thousands of the absurdities to which honest men are driven, when striving to adjust the plain teaching of the

Word of God to pre-conceived theological opinions."

Again brother Melish says:

The faith which appropriates the atonement of Jesus, necessarily includes repentance.

Yes, truly! and baptism too. But how does he know that justifying faith includes repentance? He can only know it from the fact that repentance following faith is associated with pardon in God's Word. But baptism following repentance is also associated with forgiveness of sins in the Book of God. We present the following diagram, and thus present to the eye of the reader our conception of the relation of faith, repentance and baptism to the remission of sins:



Faith begins before repentance, but it does not stop when repentance begins, but rather takes it along with it. Repentance as well as faith begins before baptism, but does not stop where baptism begins, but faith carries both along to remission of sins. The faith that is without repentance and without baptism does not reach justification.

The last thing we think it necessary to notice in Brother M.'s article is his reference to "a parallel passage."

"This is my blood of the New Testament which is shed for many for the remission of sins."—Math. xxvi : 28.

On this Scripture we feel compelled to regard brother Melish as very weak. His idea of

A highly figurative and mystical expression, which declares no more than that into the fathomless ocean of God's forgiving love Jesus pours his blood,

is crude, confused and pointless. The blood Jesus shed was literal, composed of particles of matter.—"The ocean of God's forgiving love" is a "highly figurative" one. The idea of pouring literal, material blood into a figurative ocean is, to say the least of it, too "mystical" to have any point to it.

Into what absurdities will not a human theory lead a good man with a clear head on other matters! The Savior said nothing about an ocean of any kind in connection with his precious blood.

He *did* speak of it in connection with remission of sins. He expressed that connection by *eis*. The relation between the shedding of the Savior's blood and the forgive-

ness of sins, is on all hands acknowledged to be; that the one was done in order that the other might be.

The Savior here connects remission with the shedding of his blood by precisely the same phraseology used by Peter on the Pentecost, to express the connection between being baptized and remission.

Eisaphesin hamartion—for the remission of sins—occurs three times in the New Testament Greek, once to express the relation between John's baptism and remission, Luke iii : 3, once to express the relation between Christian baptism and remission, Acts ii : 38, and once to express the relation between the shedding of Christ's blood and remission, Math xxvi : 28.

The grammatical connection between be baptized and remission in Acts ii : 38, and the grammatical connection between shedding blood and remission in Math xxvi : 28 are identical. If Christ's blood was shed in order to the remission of sins, then the Pentecostians were baptized in order to the remission of sins. If Christ's blood go *before* the remission of sins, then baptism goes before remission. If it ever come true that remission of sins goes before the blood of Christ then may remission antedate baptism, but not till then. J. C. R.

In a word, the teacher's great work with the children is to

TEACH THEM OF CHRIST,
BRING THEM TO CHRIST,
KEEP THEM IN CHRIST.

—Dr. Heacock, *Sunday School Times*.

What is Religion?

To strive to aid our fellow-man,
 To do all the good we can,
 To clothe the naked, help the poor,
 To feed the beggar at the door,
 To crush the wrong, assist the right,
 To do whate'er we do with might,
 To scorn to do unrighteous deeds,
 To go where truth, and honor leads,
 To teach the wayward, aid the weak,
 To weigh each word before we speak,
 To lead the young in wisdom's path,
 To act the precept we would teach,
 To use all means within our reach,
 To crush out ignorance and sin,
 To guard ourselves without, within,
 To love our neighbor as ourself,
 To warn the man who lives for self,
 To use his fortune as a means
 To gain good ends, not paltry ains.
 To do to others as we should,
 To love the Lord, for he is good,
 To ask for wisdom from above,
 To prize most dear, a Savior's love,
 All this, if righteously I can,
 Is but the duty of the man.

When doubt hangs round thee like a pall,
 Remember this, "Christ died for all!"
 Do this, and goodness ever prize,
 And you will merit Paradise."

—Drawde.

I picked up the above excellent scrap among waste paper. I know not whence it came nor who the author is. It may be that somebody will smile at my ignorance of poets, in not knowing who *Drawde* is, but I know him not.

The little poem is too good to be lost, hence it appears on our pages. Good as it is, however, the last line, in my judgment, contains a very objectional sentiment. The writer uses Paradise in the sense of Heaven with all its joys. At least, I so understand him. I do not think

that we "merit" Heaven by our good deeds. "Merit" attaches not to poor, fallen, sinful, depraved humanity, but it does attach to Jesus Christ and his precious blood, shed for the remission of sins.

By faith in him, and a whole hearted submission to his mandates, we are brought into him where we get the benefits of his "merit."—While he merits everything, we receive all the good things of the "so great salvation" through him. But we receive them by grace rather than by our "merit." Yet *Drawde* is right in his poetic definition of religion.

J. C. R.

Southern Illinois.

First Illinois District Missionary Meeting.

This District comprises Southern Illinois. The first annual meeting was held in Carbondale, beginning July 31st, 1871. The Preachers' Institute was held in connection with it. The attendance of preaching brethren and delegates was not as full as desired, though the meeting was a success. Bro. Wm. Schwartz presided over the meeting. Bro. Isaac Mulkey filled his place while he was absent. The work of the past year is encouraging for the future, this being the first year's work after our organization into a district. The following report of Bro. Slade, speaks for itself:

Churches reported.....	86
Membership.....	4,609
Additions (Missionary work) ..	406
Paid for preaching.....	9,773 00

Missionary collections from all sources.....	\$1,283 75
Value of church property.....	\$60,500 00
Disbursed.....	\$1,283 75

This does not include the work done in the districts outside of the Missionary work. Many churches did not send any report.

There are many good Sunday Schools in the district, of which we have no report. The churches are in a more prosperous condition than they ever were in southern Illinois. All the disabilities attending the future triumph of the truth were freely, feelingly and earnestly discussed, with a determination to overcome them.

We call especial attention to the action of the 1st Ill. Dist., concerning Evangelists, which will be seen in another column.

The district board for the coming year was elected, consisting of Wm. Rhodes, of Makanda, Ill., Geo. P. Slade, Grayville, G. L. Wharton, Carbondale.

Bro. Slade continues as Cor. Sec., as he is decidedly the man for the place.

The next annual meeting is appointed to be held in Carmi, White county, beginning on the 1st Monday, in November, 1873.

We have had large and attentive audiences every evening during the week, and seasons of rejoicing together in the hope of the Lord.—The preaching brethren who came did their part well. We hope they will desire to come to see us again.

The Missionary Meeting and the Preachers' Institute closed on Fri-

day, P. M. G. L. WHARTON,
Secretary.
CARBONDALE, Aug. 5, 1871.

Read This!

To the Brethren and Sisters of the Church of Christ in Southern Illinois:

At the annual Missionary meeting of the 1st Ill. District, comprising Southern Illinois, and the Preachers' Institute, assembled in Carbondale, Ill, July 31, 1871. The following preamble and resolution were unanimously adopted:

WHEREAS, We as members of the congregations of the Church of Christ in Southern Illinois, have been imposed upon by persons coming among us, claiming to be preachers of the gospel, and treated as such by our brethren, but who have turned out to be men of bad character, and thus the cause of Christianity has been made to suffer. Therefore be it

Resolved, That we cannot recognize as an Evangelist any one who refuses to furnish evidence of his membership, in a congregation of the Church of Christ, and his authority from it to act as an Evangelist.

WM. SCHWARTZ,
President.

G. L. WHARTON, Sec.

For the GOSPEL ECHO. *Short Sayings.*

Fret and it will make fret; laugh and it will make laugh; then let us make our lives as happy as we can, for they are rapidly passing away.

The Bible is our light in this land of darkness, a strength for our weakness, good company for us in loneliness, our greatest comfort in sorrow, and the deepest and purest fountain from which we

can drink until we reach the greatest fountain of all joy, the presence of God our loving father.

To be happy and good-natured at home is worth a million of dollars a year, and to properly control the tongue at home and abroad, is one of the most difficult of all tasks.

What is humanity? Treating others as we would have them treat us under like circumstances.

In traveling, we wait for the trains, but in the journey of life, the great train—Time—waits not for us, but bears us noiselessly along to the great depot of eternity, from which we shall be landed into a bright and happy, or dark and miserable, home, whichever we have previously chosen.

If we would believe only half of the evil which we hear of our neighbors, and repeat none of that, the world would be happier and better than it is.

MRS. MARY BOULWARE.

SHIRLEY, Ill., Aug. 1871.

For the Echo.

The Human Harvest.

BY AARON PRINCE ATEN.

One golden day when skies were bright,
And the earth was filled with song,
When over the earth in solemn might,
The sun rode high and neared his height,
Some wanderers passed along

Their leader fair, with flowing hair,
With wondrous piercing eyes,
Majestic step and noble air,
And brow marked deep with many a care,
A God in human guise.

Oft o'er the surging waves of ire
Was thrown his magic spell;
And oft his glowing words of fire,
Like swift sped maledictions dire,
On human frailties fell.

But this day went his pitying gaze,

Out o'er the harvest fair,
Where men beneath the burning rays
Labor and sweat in toilsome ways,
And home their burdens bear.

The human harvest ripe and rare,
His holy vision swept,
With lack of laborers yet to share
The gathering in from dark despair,
Of men o'er whom he wept.

The golden harvest of human souls,
Must yet be gathered in;
The laborers few, yet onward rolls
The tide that bears to eternity's folds,
The slaves of death and sin.

By human ears may the call be heard
For laborers tried and true;
To holiest depths may hearts be stirred
By the magic thrill of the Savior's word,
For cometh the call to you!

Wise Sayings.

Language was given us that we might say pleasant things to and for one another.

It makes a great difference whether the glasses are used over or under a person's nose.

He learns a great deal who studies others; he also learns more who studies himself.

When we meet in heaven we shall see how little we know about it on earth.

Scandal, like the Nile, is fed by many streams, but is extremely difficult to trace it to its source.

You may gain knowledge by reading, but you must separate the chaff from the wheat by thinking.

Fools with boorish knowledge are children with edged weapons. They hurt themselves and put others in pain.

Flattery is like bad butter—easily spread on, but sensible people will not swallow it.

*Suffer Shame----Endure
Hardness.*

And to him they agreed; and when they had called the apostles and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.—[Acts v.40,41.]

Thou therefore endure hardness as a good soldier of Jesus Christ.

ii Tim. ii.3.

Because our God loved us, the son of God came down to earth and became the poorest of the poor, that we might become rich, for all eternity. He suffered that we might be free from pain and anguish. He suffered shame that we might live forever.

The apostles rejoiced "that they were counted worthy to suffer shame" in defense of the name of the Great King.

Timothy was commanded to "endure hardness as a good soldier of Jesus Christ." How is it with us of the present day? Are we willing to "endure hardness?" Would we rejoice "to suffer shame for his name?" The apostles had been thrown into prison for preaching the gospel. They had just been cruelly and shamefully scourged for persisting in their testifying to his resurrection and preaching the blessed gospel to their fellow-beings. Yet they rejoiced at the opportunity of suffering for the Master.

We profess to love Jesus and his cause, but we do not show in our lives that we are as devoted to him as were the primitive Disciples.

For his sake, they gave up the pleasures of home and the endearments of friendship. They gave up money and houses and lands. They went to the dungeon, to the headman's block, to the flames and every kind of horrible death that wicked men could invent. They did all this because they loved the Lord, and thus exhibited their love.

We have no opportunity of going to prison nor suffering stripes, nor of being thrown to wild beasts in the Roman Amphitheatre, nor of being beheaded, nor crucified, nor burned.

How, then, can we prove to the world, to the brethren, to the angels, to ourselves that we love the Lord? Assuredly by keeping his commandments.

But he has never commanded any one to be put to torture and death for his sake. But he has said to his Disciples: "Work out your own salvation with fear and trembling," "pray without ceasing," "present your bodies a living sacrifice," "be not conformed to this world, but be ye transformed by the renewing of your mind," "teach all nations," "preach the gospel to every creature," "Let your light so shine before men that they may see your good works and glorify your father who is in heaven."

Whatever it costs to do any or all these things, we have to give. If to accomplish these things, we have to give up ease, property, home, friends, kindred, liberty, and even life, we dare not withhold the sacrifice. "If any man come to me and hate not his father and mother, and

wife, and children, and brethren, and sisters; yea, and his own life also," he cannot be my Disciple. The word hate here has only the force of prefer. To be a Disciple of Christ a man must prefer his Savior to the dearest earthly object.

There is a fearful lack of devotion to Christ among his professed followers at this time. What evidence does a man give that he would go into the dungeon or to the fires of martyrdom, who will withhold his money from the Lord's cause? Are there not a great many men who profess the religion of Jesus Christ, possessed of houses, lands, stocks, bonds and monies, who give but a poor pittance to their Lord and Master? There are many, very many men who at this time plead hard times, scarcity of money when asked to give up their "greenbacks" to promote the cause of Christ. Ask them for missionary funds, they reply, they can do nothing *this* year. Money is too hard to get. Ask them for aid for our noble colleges, they are too hard run—it is simply out of the question to do anything in that direction *now*. Ask them to take a religious paper for their wives and children to read, they are absolutely too poor. In many cases, at the very time the brother makes these excuses for doing nothing for his Lord, he is grinding a huge quid of the "weed" in his teeth, at an expense of certainly not less than \$20 per annum, or still worse, is puffing a ten cent cigar at the rate of three per day, at an expense of \$109.50 per annum.

Would a man who will not give

up his fine-cut, his pipe nor his cigar, to enable him to give something to his Lord, submit to martyrdom for him? Would a woman give her life and her body to be burned, as Christian women did formerly, who will plead poverty, and excuse herself from doing anything for the spread of the Gospel, and yet persist in arraying her person in costly attire, silks, satins, laces, flounces, ribbons, curls, artificials, finger rings, &c., &c., &c.

There is money enough wasted annually in this country by professed Christians on useless and injurious luxuries, and silly and hurtful fashions to sustain an Evangelist in every county, and to keep every poor orphan child in school, and feed every really needy person in the land.

Do we love the Lord well enough to suffer shame for him, when we will not even curtail luxury and fashion for his sake?

Do we endure hardness as good soldiers of Jesus Christ, when we utterly refuse to sacrifice false appetites, and continually pander to the demands of vain, fickle fashion.—Brethren, let us us examine ourselves, and begin to do for the Lord until we suffer and endure hardness. Let us be good soldiers. J. C. R.

Reader, you may have very many friends, but you have none so kind, so ready, so able to help you as the Lord Jesus. Never expect anything really good, but from the Lord; so will you not be disappointed.

Mystery of Conversion.

An address delivered before the Illinois Preachers' Institute, at Washington, Ill., by P. D. Vermillion.

It is almost universally conceded that what is popularly called conversion, is mysterious. I say *almost* universally. It is not quite. I have found a few who were disposed to deny that anything like mystery, whatever, is connected with it.

I am glad to be able to state that, on this question I am on the popular side; that is, in conversion I believe there is something that is mysterious; and, in this brief essay, propose to show, so far as I may be able, in what the mystery consists.

1st. We shall spend no time in giving the meaning of the term "conversion," farther than to state that it means a complete turning, or rather, a turning completed, from the service of Satan to the service of God. A complete revolution.—We use the term mystery in its strongest sense, viz: "That which is wholly unknown."

Now I beg you to be not hasty in drawing inferences from this last sentence; for no fact of a man's life should be better known than his conversion. Therefore, I do not believe his conversion is wholly unknown. I believe, however, that something connected with it is wholly, absolutely unknown. It is not the means, for they are clearly revealed, neither is it true that conversion is something wrought for us entirely by the Almighty himself, independently of his revealed will.—

God has a law for converting man (Rom. viii: 2), and it is fairly given, as well also the means—all the means—that are employed to bring about so desirable an end.

If this—all this—is true, where then is the mystery of which we speak? I apprehend we will find it somewhere in the *process*, rather than in the thing itself. In proof of this we call forth the following scripture—Mark iv: 26, 27, 28: "And he said so is the Kingdom of God, as if a man should cast seed into the ground; and should sleep and rise, night and day; and the seed should spring and grow up, he knoweth not how; for the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear."

From this passage we will educe our argument circuitously.

Prop. 1st. The works of God are self-unfolding. In this lies the great difference between the works of God and the works of man.

Prop. 2d. God is a maker; so is man.

Prop. 3d. When man makes a thing he cannot give to the thing made a law by which it may reproduce itself or its likeness. For instance: man made the locomotive steam engine, but if the maker wants another one, he must make another one; and he proceeds in the making of the second just as he did in the making of the first. The processes are identical. It takes the same implements—the same material—the same labor and the same time. Alas, for the barren brain and impotent hand of man! "Ye're

a weak and a puny race." Look at that Almighty Being who, when he has made a thing, gives it a self-evolving potency by which it can remake itself. God created an oak and made a law inhere in it by which the oak creates itself.

Man must be forever working.—The things that he has made, grow old, and he must make again.

When God has a work to do he does it—gets through with it and quits. (Gen. ii: 1, 2.) He rests, sitting in the center of his own dominions, beholding the wonderful creations of his own hand unfold themselves, in harmony with the law that he has given them.

2d. Every one says the foregoing is true, but some seem half inclined to doubt whether the same principles are involved in the moral dominions of the Almighty as are in the physical.

We will now try to develop the same principles from the text already quoted: So is the "Kingdom of God." What is it like? Like a man casting seed into the ground. This is simple. Why may we not understand it? We may all but the mystery.

We will look more narrowly.—The sower (the farmer) sows seed. The seed falls.

1st. By the wayside—(The soil was hard).

2d. On stony ground—(was not much soil).

3d. Among thorns—(Seed was smothered).

4th. And on good ground—(It yielded fruit).

Observe—It is only one kind of

soil that brings forth fruit—good soil. (Mark iv: 3-8.)

These are facts of agriculture that are plain, and come within our experience every year.

We will now search for the counterpart of this beautiful parable, in the great moral field of our God.

The sower is the son of man.—(Matt. xiii: 37). He sows the seed—the word of God. (Luke viii: 11). The soil that brings forth fruit is an honest and good heart. (Luke viii: 15). The produce or yield from this sowing is a Christian man, a converted man. (Matt. xiii: 38). "The good seed are the children of the Kingdom."

We shall take it that it is conceded that the Kingdom here spoken of and in Mark iv, is the Church of Christ, and that in this church, and in it alone, there is salvation, and in it alone a man may be said to be converted.

Well, then, is this if true, and I aver that it is, all that is done to bring about this difference between the unconverted and the converted, we may properly denominate the process of conversion; and in this process we propose to find what we are seeking.

It is not our purpose, just here, to educe all that is necessary to a conversion; desiring to call forth only that which has a bearing upon the end which we have in view.—We therefore state: The word of God, the seed of the Kingdom, must be sown in an honest heart, and unless this is obtained, it is as utterly impossible to make a Christian man as it is to make an ear of corn with-

out planting a good seed in good soil. All say that the latter is impossible. I say the former is also, if the Savior's parable is worth anything. A man must be born of this incorruptible seed or he will never be born into the Kingdom of God. (John iii: 5; 1st Peter i: 23).

This all seems plain enough, and we are ready to ask again: Where is the mystery of conversion? We answer: It is in the fructification of the germ (that is in the word) when it is connected with the heart; and this is the counterpart of our text, which says: "And the seed should spring and grow up, he knoweth not how." (Mark iv: 27). If he knows not how, then is it to him a profound mystery.

The most learned agriculturist in the world is as ignorant of this process as the unlettered rustic who eats his rice or his corn without a single thought that each seed that he devours has within it a *Creator* with power enough to make another just like itself.

So is it in the Kingdom of God. The word of God gets into the heart, the spirit of man. This word of God with a germ, a thought, in it—a principle of life—unfolds into a Christian life, bearing fruit in the Kingdom, to the glory and honor of God. The man who would talk about the word of God being a dead letter, does all that he can to destroy this beautiful parable of the blessed Savior. What would he think of the wisdom of the farmer who would sow dead seed and expect therefrom to reap a crop. Would a preacher so contend? If the word

of God is dead, why preach it? No! the word of God is living and powerful. (Heb. iv: 12). The thoughts and the ideas in his word are freighted with the richness and fatness of life; and the mystery is how a thought unfolds into a life.

3d. I am fully aware that there are religious teachers who contend that conversion is a something wrought entirely and directly by God himself—that it is wrought entirely without means—that each case of conversion is isolated—is not connected with any other, but stands absolutely alone—a miracle within itself. Now, I concede that it may not exhibit the highest wisdom to turn aside to reason with such teachers; yet I propose to do so for once. In the physical world God has made his law to inhere, in obedience to which nature unfolds herself. God created man, only one, a male and female, (consult Genesis 1st chap.) and in him he made the law (replenish and multiply) to inhere with such an evolving power that millions of men have lived on the footstool of God since that day. So in the moral dominions of the Great Jehovah there is inhering the "Law of the Spirit of life" (Rom. viii: 2) with the same power of evolution. So that the creations in his spiritual domain are self-propagating, like those in the physical; that is to say, in the beginning God created—created enough to replenish and multiply—created the seed. This is the beginning; after this the seed produces, in harmony with the law implanted in it. In the beginning of

God's moral government he gave his word—the seed of his Kingdom, the seed produces children of the Kingdom; these by sowing the same seed, propagate other children of the Kingdom.

Again, that we may be able to cut loose from all the extremely miraculous conversions, I will state another proposition and try to prove it from our text:

Prop. When the living word is sown in an honest heart, this honest heart has force enough without any extraneous power, to unfold itself in the Kingdom of God's dear son—the man translated, converted.

Proof. For the earth bringeth forth fruit of herself. (Mark iv: 28).

If it is true that the earth has power within itself to produce fruit when a living seed is in it, and Jesus says it has; and if it be true that the honest heart is the soil, and Jesus says it is; and if it be true that the living seed is the word of God, and Jesus says it is; then is it also true that the heart has power of itself, with this living seed in it, to make a child of God.

The sum of the whole matter is this:

Jesus sowed the seed into honest hearts, these became children of the Kingdom and also sowers of the seed; these in their turn sowed the seed, and it produced a like effect; and there is a showing continually that the Kingdom of Grace is self-propagating like the Kingdom of nature. I conclude, therefore, there is just as much of mystery, of miracle connected with our physical

life as there is with our spiritual, and that it is as simple, and lies no farther out in the mysterious, to produce a converted man—a child of the Kingdom, than it does to produce a grain of wheat. We therefore, make this high resolve: We will preach the word—will sow this imperishable seed of our Father's enduring Kingdom in the most abiding confidence that we are engaged in our Master's work, and that from this sowing we shall reap the rich harvest of perennial joys.

To Our Patrons.

By reference to the prospectus printed on another page, it will be seen that this is the last number of the GOSPEL ECHO as a monthly. Henceforth it shall make weekly visits to your homes, but trust it shall be none the less welcome on account of the frequency of its coming. In the future it shall not only come to see you weekly, but will hail from Chicago, the great city of the West. Of course, coming from the city, it will have on a brand new dress, and we think you will like it. What is stranger still, it will come to you wearing a *new name*. We hope you will not treat it as a stranger on that account, but as an old friend who has changed his residence, his dress and his name, simply, but still desires to visit you and receive your approbation.

The unexpired subscription of the ECHO will be filled out by THE CHRISTIAN MISSIONARY. None of you, we think, will object to this.

Another thing, now,—and read it very carefully. Some of you are in our debt for the ECHO. This change makes it necessary to have a *square settlement*. We need what you owe us very badly, and appeal to you once more to withhold it

not. If you have not the money on hand, get it, and send it to us *immediately*, that we may do likewise to those whom we owe. Your label tells you to what time you have paid. You owe from that date to the end of this year, or to the end of the year for which you have subscribed. Do not lay this paper away and forget all about it, but give it your *immediate attention*. Address

REYNOLDS & GARRISON,
Macomb, Illinois.

Family Circle.

A SENSIBLE RESOLVE.

"Did you ever hear, sir, how, how it was that Edwards the shoemaker, gave up drinking?" said a workingman to my father, one day when he was talking to him about the evils of intemperance.

"No," said my father; "how was it?"

"Well, one day, Edwards was drinking in a public house, when the landlord's wife came to call her husband to his dinner."

"What's for dinner?" asked the landlord.

"Roast goose," replied his wife.

"Is there apple sauce?" he asked.

"No."

"Well, go and make some, I won't eat goose without apple sauce."

"When the woman had left the room to prepare this delicacy, Edwards was so impressed with the scene he had witnessed, that, for the first time in his life, he began to think what a fool he had been.

"Here's this man," said he to himself, "can't eat his dinner of roast goose without apple sauce, while my poor wife and children at home are glad to get a herring for their dinner, and very often they can't get that. Whose money, I should like to know, goes to provide this fellow with good things? Mine and other poor fools like me. Well, what's done can't be undone. It's no use crying over spilt milk, but that fellow shan't dine off roast goose again at my expense."

So he paid his reckoning and walked out of that public house, never to enter it again.

Haste and Health.

It is not at all wholesome to be in a hurry. Locomotives have been reported to have moved a mile in a minute for short distances. But locomotives have often come to grief by such great rapidity. Multitudes in their haste to get rich are ruined every year. The men who do things maturely, slowly, deliberately, are the men who oftenest succeed in life.— People who are habitually in a hurry generally have to do things twice over. The tortoise beat the hare at last. Slow men seldom knock their brains out against a post. Foot races are injurious to health, as are all forms of competitive exercises; steady labor in the field is the best gymnasium in the world. Either labor or exercise carried to exhaustion or prostration, or even to great tiredness, expressed by "fagged out," always does more harm than the previous exercise has done good. All running up stairs, running to catch up with a vehicle or ferry boat, are extremely injurious to every age, and sex, and condition of life. It ought to be the most pressing necessity which should induce a person over fifty to run twenty yards. Those live longest who are deliberate, whose actions are measured, who never embark in any enterprise without "sleeping over it," and who perform all the every-day acts of life with calmness. Quakers are proverbially calm, quiet people, and Quakers are a thrifty folk, the world over.—[Dr. Hall.

The Conductor.

DEAR CHILDREN:—

Not long ago I was riding in the cars which run between New York and Philadelphia. A small boy came into the car in which I was sitting, singing out "Apples, oranges, five cents apiece." A stout looking man arose, and took the boy's basket, without liberty or right, and tossed the contents about the car, some of the passengers greedily eating and

pocketing the same. Now do you think that boy sat and cried when he saw his fruit going, and he not receiving any pay? No. He said, "I'll go and tell the conductor." And he went. The conductor came and pleaded the boy's case successfully. Several of the passengers were ready to take the boy's part, if the good conductor had not.

This little incident struck me forcibly as a good illustration of what all "big" as well as "little" children should do when in trouble. If you are abused and treated unkindly, you can tell your friends: they may help you; you had better go directly to the conductor. He will plead your case successfully. You may say, "We are not always on a train of cars, and it will be no easy thing to find a good conductor." True, we are not on the lightning express, or any other railroad train; but we are on a faster train—the train of life, and Jesus Christ is the conductor. Go to him, in prayer, if you would have your troubles attended to. The great Conductor says: "Him that cometh to me, I will in no wise cast out." This same Conductor took little children in his arms and blessed them, more than eighteen hundred years ago, and said "of such is the kingdom of heaven." Children, go to the Conductor if you would make a safe passage and reach heaven.—[A. L. Adams, in *World's Crisis*.

What Ails the Earth.

The present year appears to be a good one for earthquakes. It was only the other day that New England was violently shaken up. Precise Portland and bombastic Boston were very much shocked, and the church bells were rung in Concord as they were rung an hundred years ago over a Boston masacre. A ves-

sel picked up the same earthquake out at sea a month earlier and was toppled about by it like a toy.

Not within the memory of the "oldest inhabitant"—even the one hundred year old gentleman who shuffled off his almost immortal coil out in Kansas City the other day—has there been such a year for convulsions of one sort or another. Far and wide the earth has been tottering; sulphurous cavities have broken out in peaceful mountain tops here and there, geysers have tipped their unfamiliar fountains under astonished skies, and simoons have swept away forests and desolated villages in every direction.

Hence the question very naturally arises: "What is the matter with the earth?" There is probably no danger of an immediate collapse of the planet; but it is evident that she is one of her most vicious and unamiable moods. It is an established scientific theory that the earth is a hollow sphere—so hollow, indeed, that the crust is only some fifty miles thick, bearing about the same relation to the whole that an egg shell bears to an egg. We stand on a thin platform of granite and vegetation which we call soil, and under it seethes and roars and roars and rages the vast internal molten ocean.

This crust has often been broken by its contraction under the constant cooling process to which it is subjected, throwing up islands, continents and mountains at the points of greatest resistance. It is now believed that an earthquake or a volcano at the surface is the signal of a storm on the rebellious sea of lava within; so that, as the planet cools and acquires greater solidity, these shocks will be less and less frequent, until at last they cease altogether. If the reader doubts the correctness of this theory he can make his own explanations.—[*Philadelphia Star*.

Drifting Away from God.

I was invited to be present at a wedding in a distant city. I was not able to reach the house of my friend till late in the evening of the day before the auspicious event. We sat in the pleasant parlor chatting for a time, when, though we all were weary, and the hands of the clock indicated that it was midnight, the bride elect said: "Papa, we must have evening prayers to-night, just the same as usual;" then turning to me she added in a low tone, "I am so afraid that in the bustle and preparation we may drift away from God." There is often danger that the current may sweep us along with it; but if anchored by prayer we need not fear.—[American Messenger.

Living Beyond their Means

Bulwer says poverty is only an plea, in nine cases out of ten. Some men, with \$100,000 a year suffer more for want of means than others with \$500. The reason is, the richer man has artificial wants. His income is \$10,000 a year, he suffers enough for being dunned for unpaid debts to kill a sensitive man. A man who earns a dollar a day and does not go in debt, is the happier of the two. Very few people who have never been rich will believe this; but it is true. There are thousands upon thousands with princely incomes, who never know a minutes peace, because they live beyond their means. There is really more happiness among the working men in the world than among those who are called rich.

Softness of address is a great help towards the good effect of an admonition. Roughness and rigor many times harden those hearts which meekness would have melted to repentance. Whether we sue, or reprove, little good is gotten by bitterness.

A Word to Parents.

To expect to dam a river with a feather, or stop an earthquake with a plaster, or drown a hurricane with a tin whistle, is about as reasonable as to expect by argument or advice to change the inclinations of young people when they are under the influence of the passion which they call love, and are determined to marry the object of their desire.

"Say what you will, and do what you will, *I will have him*," said one girl, and she did have him, with intemperance, poverty, beggary, insanity and death to close the scene.

"Would you marry him if you thought these stories were true?" said a Christian minister to a young relative who was committing her heart to the keeping of one against whom evil charges were brought by mutual friends who had opportunity to know the truth.

"No, I would not," said she; but no one could convince her of the truth of the statements. Twenty or thirty years of pain and sorrow, and broken heart and broken spirits have done the work for her at last.

"Would you marry him if you knew he drank liquor?" said a woman to a fair young girl.

"*Certainly I would*, marry him and reclaim him," was the answer, and ere she had passed a month with her husband, she was advised by her best friends to leave him; and after a year and a half of abuse and bitter sorrow, she returned to her father's house, a poor, wrecked shadow of her former self, fleeing from her brutal, drunken, and adulterous husband, to save what little life she had left.

Ten thousand girls stand on the verge of the same abyss to-day, and nothing you can say, or I can say, will affect them in the least, except to hurry them on to their terrible doom.

Why is it? Partly because they have never yielded their wills to parental control, and have always had their own way

and partly because their parents have never warned them of this danger until it came upon them like an overwhelming flood. Parents do not win or encourage the confidence of their children. Old people forget that they were ever young, and young people do not remember that they may yet be old. Mutual confidence is needful to mutual comfort or improvement.

If the mother would say to her daughter in early life, long before the dangerous period comes—“My child, there will come a time when new feelings, impulses, instincts and emotions will sway you and when the opposite sex will awaken in you passions which often prove stronger than judgment, reason and conscience, and coming under the influence of some young man, you will be liable to lose your self control, and be swayed by his will, and think his thoughts, and feel his feelings, and say ‘Yes,’ to his requests because it is his will and mind that makes you speak the words he desires to hear, and all this will come, and you will be liable to be swept to ruin by the force of his influence you do not understand and can neither control nor resist, and which may be strong in proportion as its source is vile and worthless; but your only security from it is to place your future in the hands of God, and watch your path of thoughts, and avoid even the smallest circles of this dangerous whirlpool, before investigating and judging first, and acting afterward; and only yielding your decisions when and where unbiased judgment will declare that it is right and safe to yield them.”

If such warnings and instructions as these were given from day to day in early life, how many a young girl would ponder the path of her feet, and walk carefully that she might escape the ruin that attends so many in their wayward course.

Mothers and fathers, begin in season with your children! Prepare them to rightly estimate the new instincts and emotions of maturing life; not by jok-

ing and hectoring them, but by a wise and loving course. Win their confidence and keep it. Preserve their privacies; shield the secrets of their hearts from the rude gaze and mocking laugh, and let them feel that it is the safest thing they can do to show their first love letter to their father, or whisper their first tender secrets into their mother's ear—assured that they will find for such communications a patient, courteous, reasonable and tender reception, and have the best of counsel, with no danger that their confidence will ever be betrayed.

Parents, train your children in time.—They have this sea to sail over—see to it that they study the chart and know the rocks before-hand. Tell them the things they need to know. Guard against the wreck and ruin that destroy so many of the young. “Train up a child in the way he should go, and when he is old he will not depart from it.”—*The Christian*.

Make a discouraged mother fold her arms around a night, and feels as if she had after all, done nothing, although she has done all in the moment since she rose. Let nothing that your little helpless children have some one to come to when their childish griefs and joys! In sooth, your husband feels—when he is away to his business, to send your ear-fid hand directs everything in his behalf, when his business is over, that he has the blessed refuge of home, which you have that day done your best to brighten and refine?—Oh, woe and fashion mother, you little know your power when you say, “I have done nothing.” There is a book in which—fear no rival than this is written over against your name.

Rob thyself, and thou shalt be greater than the ruler of nations.

Making Pictures.

[The following is a report by the Secretary, of a part of an address to the children at the County Convention, by Mr. Alex. McLean, of Brooklyn, N. Y.:]

In Paris, before the recent war, there were two large and attractive buildings, in which were placed for exhibition many of the finest pictures in the world. These buildings were situated respectively on opposite sides of the river Seine. One of them was called the Luxembourg. In the galleries of this building were to be seen the pictures of living artists. The other building was called the Louvre; here the works of deceased artists were displayed. Travelers from all parts of the world visited these galleries to see the rare paintings. Frequently the visitors were experienced lovers of art, and some of them were themselves skillful painters. When such would visit the Luxembourg, and gather around a picture to examine it, sometimes the artist to whom the picture belonged would himself be in the gallery, and would join the group and listen to their remarks. If he heard a real improvement suggested, he could take down his painting and change it, making the improvement. In this way many a painter would profit by the suggestions of others. As long as he lived, the artist could alter and make more perfect his picture. But when death would take away the artist and his soul be carried by unseen spirits over the dark river to the eternal world beyond, then his painting would be removed from the Luxembourg, taken over the Seine, and put up in the Louvre. After this it could no more be changed. As it entered the Louvre such it must ever be.

Children, this is applicable to us, for we are artists, our lives—our characters are the pictures. We are working at these pictures of ours every day, and we can improve them very much if we are careful to listen to, and profit by the good counsel of those who teach us aright. As long as we are on earth, we change

our pictures and improve them. But there is a time coming when we and the pictures which we have made shall be called to go over the river. After that the pictures cannot be changed. As we are when we leave this world, and as our lives are then, so will we be forever. Let us remember this and see to it that we make good pictures.—[Macomb Journal.]

Rules to Promote Harmony among Church Members.

1. To remember that we are all subject to failings and infirmities of one kind or another. (Isaiah 64 : 6.)

2. To bear with and not magnify each other's infirmities.—(Gal. iv : 12.)

3. To pray for one another in our social meetings, and particularly in private.—(James v : 14.)

4. Always to turn a deaf ear to any slanderous report, and to lay no charge brought against any person till well founded.—(Prov. xxv : 8-11.)

5. If a member be in fault to tell him of it in private before it is mentioned to others.—(Matt. xviii : 15.)

6. To watch against a shyness of each other, and put the best construction on any action that has the appearance of opposition or resentment.—(1st Cor. xii : 4-5.)

7. To observe the just rule of Solomon; that is to leave off contention before it is meddled with.—(Prov. xvii : 14.)

8. If a member has offended to consider how glorious it is to forgive and how unchristian like it is to revenge.—(Eph. iv : 32; 1st Peter iii : 9.)

9. Remember that it is always a grand artifice of the devil to promote distance and animosity among members of churches, and we should therefore watch against everything that furthers this end.—(Jas. iii : 14-15.)

10. To consider how much more good we can do in the world at large, and in

the church in particular, when we are all united in love, than we should do when acting alone and indulging a contrary spirit.—(John xvii : xxi.)

11. To consider the express injunction of Scripture and the beautiful example of Christ as to these important things.

12. Above all, remember to love the Lord thy God with all thy heart and thy neighbor as thyself.—(Matt. xxii : 37-39.)

13. Remember that the grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world; LOOKING FOR THAT BLESSED HOPE, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.—(TIT. ii : 11-14.)

Minutes of the Ill. Preachers' Institute, Held at Washington, Tazewell Co.

Institute met Monday, August 14, at 4 P. M., in Christian church, for social worship.

8 P. M.—Address by Bro. J. H. Garrison.

TUESDAY, Aug. 15

8:30 A. M.—Social meeting.

9 A. M.—Address by Bro. S. K. Hallam; subject, "Pulpit and Pew." Discussed by the brethren.

10 A. M.—Address by Bro. J. H. Garrison; subject, "Primitive Preachers and Preaching." Discussed by the brethren.

11 A. M.—Discourse by Bro. G. W. Miner.

2 P. M. Address by Bro. Geo. Campbell, on "The use of Tobacco." Discussed.

3 P. M.—Lecture by President Butler on "The plan of Salvation."

3:45 P. M.—Discussion. "Woman's

work in the Church." Affirmative by Bro. Judge Derham.

7:30 P. M.—Met for social worship and at

8 P. M.—A discourse by Bro. Charles Rowe.

WEDNESDAY, Aug. 16.

Institute met at 8:30 for social worship.

9 A. M.—Address by Bro. A. P. Aten; discussed for half hour.

10 A. M.—Lecture by President Butler on "The plan of Salvation."

10:45 A. M.—Discussion—"Woman's work in the Church." Negative by Bro. B. J. Radford.

11:45 A. M.—Lecture by Bro. O. A. Burgess, on "Phases of infidelity."

2 P. M.—Address by Bro. A. M. Weston; subject, "The Christian law of Substitution." Discussed.

3 P. M.—Lecture by President Everest on "Christianity and Modern Science." Discussed by the brethren.

4:15 P. M.—Discussion, "Woman's work in the Church." Affirmative by Brother Judge Derham.

7:30 P. M.—Social meeting.

8 P. M.—Discourse by Bro. John Lindsay.

THURSDAY, Aug. 17.

Institute met at 8:30 A. M. for social worship.

9 A. M.—Address by Bro. P. D. Vermilion; subject, "Mystery of Conversion." Discussed for half an hour by the brethren.

10 A. M.—Lecture by Pres. Butler on "The plan of Salvation."

10:45 A. M.—Discussion—"Woman's work in the Church." Negative Bro. B. J. Radford.

11:15 A. M.—Lecture by Brother O. A. Burgess, on "Phases of Infidelity."

2 P. M.—Business, during which Chicago was unanimously chosen as the next place of holding the Institute, and the following brethren chosen as committee on arrangements:—O. A. Burgess, E. B. Stevens, H. W. Everest; and the follow-

ing resolution was unanimously adopted:

Resolved, That we return to our brethren, sisters and fellow-citizens of Washington, our most cordial thanks for their cordial hospitality since our sojourn with them.

2:30 P. M.—Lecture by Pres. Everest; subject, "The Mosiac Account of Creation."

3:15 P. M.—Discussion—"Woman's work in the Church." Affirmative by Brother Judge Derham.

3:45 P. M.—Lecture by Bro. O. A. Burgess, on "Phases of Infidelity."

Social meeting as usual before discourse, and at

8 P. M.—Discourse by Bro. O. A. Burgess.

The following preaching brethren were present:

S. K. Hallam,	Farmer City,	Illinois.
A. G. Ewing,	Eureka,	"
J. H. Garrison,	Macomb,	"
Chas. Rowe,	Minonk,	"
J. T. Smith,	Snachwine,	"
E. T. C. Bennett,	De Witt,	Iowa.
P. D. Vermillion,	Clayton,	Ill.
Geo. Sharp,	Minonk,	"
A. M. Weston,	Eureka,	"
Carroll Ghent,	Bel Plain,	"
W. H. Crow,	Eureka,	"
J. E. Prophetor,	Diamond Creek,	"
H. W. Everest,	Eureka,	"
W. E. Lawless,	Atlanta,	"
S. B. Rose,	Maquon,	"
W. M. Irvin,	Belle Plais,	"
D. M. Haggard,	W. Caw-Claire,	"
J. W. Butler,	Abingdon,	Ill.
L. A. Engle,	Decatur,	"
D. I. Hughes,	Greenview,	"
L. Ames,	Decatur,	"
A. N. Page,	Mackinaw,	"
I. Beckeshlymer,	Good Hope,	"
J. G. Waggoner,	Eureka,	"
H. D. Legerwood,	Weston,	"
Abe Markle,	Fairbury,	"
J. W. Moore,	Lexington,	"
B. J. Radford,	Eureka,	"
J. L. Thornberry,	El Paso,	"
A. P. Aten,	Abingdon,	"
Geo. Campbell,	Eureka,	"

H. G. Vandervort,	Padua,	Illinois.
R. B. Chaplin,	Minier,	"
T. F. Odenweller,	Macomb,	"
John Lindsley,	Eureka,	"
E. J. Hart,	"	"
Upton Cooms,	Gridley,	"
J. Jewitt,	"	"
R. M. Horock,	Macon,	"
G. W. Nance,	Coleta,	"
D. R. Howe,	Quincy,	"
Isaac Stout,	Mackinaw,	"
O. A. Burgess,	Chicago,	"
G. L. Wharton,	Carbondale,	"
J. T. Jones,	Eureka,	"
G. W. Minier,	Minier,	"
Judge Derham,	Abingdon,	"
B. F. Maupin,	Eureka,	"
Eli Fisher,	Bushnell,	"
Wm. Poynter,	Eureka,	"
J. B. McCorkle,	"	"

G. W. MINIER, Ch'n.

JUDGE DERHAM, Sec'y.

On What day was Jesus Buried?

Brother Garrison:

The mutual correspondence which we have had upon the above subject, is to my mind, of more than an ordinary degree of interest to every student of the Bible. The real issue between us hangs upon the question, When was Jesus buried?—From the premises I have laid down in my previous articles, I have concluded that Thursday evening was the time. I have affirmed this, you have denied it. You have not only felt a satisfaction in denying this position, but you have also affirmed that "if Jesus rose from the dead on the third day from his burial, and on the first day of the week, then he must necessarily have been

buried on Friday," hence the real issue between us. That which you have affirmed, although, almost, as you say, "the universal tradition of the Church," is that which I think no man can harmonize with the sacred writings (I place very little importance to traditions). Now, we have the difference, as I think fairly stated, and perhaps it would be as well, just here, to mention a few of the leading items on which we are compelled to agree:

1st. We must agree that, "Jesus was three days and three nights in the heart of the earth."

2. That he rose from the dead on the "first day of the week," which was the "third day" of his burial.

3. That whatever day it may have been it was in the "evening."

I have asked you to reconcile the first item with your positions. To my mind you have failed on this point. You say that the "Hebrews having no word to express a natural day of twenty-four hours, meant the same thing by three days and three nights as they did by "three days." Upon this remark you seem willing to suspend the "whole apparent discrepancy" between your position and Matt. xii, 40. But if they had no word to express a day of twenty-four hours, how did they express it? They did so by several words together. Hence they could express just what they designed to express. "Three days" did not always mean "three days and three nights," or three days of twenty-four hours each. Three days is equivocal. It must have something to define its meaning. If it has not, then no

one can tell whether it refers to the period from dawn to dark—from sunrise to sunset, or whether it means three days, including but the two intervening nights, or three days and three nights. I therefore deny that the Jews always meant the "same thing by three days and three nights, as they did by three days."

Your attempt here is to tell us what the "three days and three nights" mean. You have done so by saying it means the same as "three days." But you have defined that which is perfectly clear and unambiguous by an ambiguous expression. Hence you have, instead of making it more plain, obscured it. This will not do. Jesus says, "After three days" I will "rise again." Mark viii, 31. Three days in this passage is equivocal. How shall we know what it means? We can define equivocal terms by terms that are unequivocal that bear upon the same point. The Savior says, "The Son of Man shall be three days and three nights in the heart of the earth." We know from the latter expression what the former means. Without it we would not know the length of the days. Now if you could make out that the Hebrews always meant the same thing by three days and three nights, that they did by three days, and then show that three days meant the time between Friday and the first day of the week you would have a pretty clear case. But this you will never do. Please give us a more careful explanation, showing us how three days and three nights could be

pressed into so short a space of time.

I stated in my previous article that the Jews distinguished their days into the natural, civil and artificial. These different notations of time, were all founded upon divine authority. They began and ended upon different times. Their places of beginning were by divine enactment. God did not only mark them by their natural divisions, but also by his word. One division was from dawn to dark. "God called the light day." The three days of (Matt. xii: 40.) were each of them just as long as the above defined "day," and with this law before us the passage becomes perfectly clear. But if we bend every passage in which the term day is used to this definition, we will be in a wonderful difficulty, for God has given us other divisions. God said, "The evening and the morning were the first day." You will notice that the evening is now first in the order. What is the evening? It begins at noon and extends to midnight. What is the morning? It begins at midnight and extends to noon. Hence a day according to the last definition begins at noon and extends over one night to the next noon. The Jews therefore had days that began at noon, and the Arabians, to this day, begin their days at noon. But you ask, "Would the Doctor make the impression that the regular Jewish day began at noon?" My answer is, they had different notations of time, and, consequently, one method may be just as regular as another, so far

as I know. You say they commenced to count their days length in the morning. But will you contend that this was invariably the place of commencement? I think you will not. We commence our days in the morning. To-day is the 25th day of August. It was the 25th this morning and is the 25th this afternoon. But with all this, the dial upon our clock begins to count one at noon.

With the above facts before us, I concluded that we could with all propriety begin at Thursday noon to count the days that Christ laid in the grave; and by so doing we would discover that he rose from the dead the third day, and at the same time he would be in the grave three days and three nights, according to the Scriptures, and common use of all language.

You arrayed Paul's language against the position that Christ was buried on Thursday. You maintain that if he was buried on Thursday and rose the first day of the week, then the first day of the week would be the fourth day of his burial which would clash with Paul in "that he rose again the third day." Your argument here would be quite forcible had we not the different notations of time, and if you claim that we have not the right to use these different notations of time, then your position will involve you in greater difficulties than this.

We must take into account these different methods of counting days, if we ever hope to reconcile important passages of Holy Writ.

Bishop Horne says, "It is well

known that in the perusal of ancient authors, we are liable to fall into many serious mistakes, if we consider their modes of computing time to be precisely as ours, and hence it becomes necessary that we observe *their different notations of time and carefully adjust them to our own.*"

In the above 'escape,' from conflict with Paul you have accused me of "constructing a new day," but I think you will, ere this, have discovered that I could not have constructed it, when this day was made at creation's early dawn. Hence that which you choose to call new is about as old as Genesis itself. Your remark that it would be better to come nearer the event, would perhaps be more applicable than to say that I have "constructed a new day." You say "according to the Doctor's theory, he was crucified about sundown." If you had said buried, instead of crucified, I would have thought you would have understood this part of my position; but as it is I cannot tell where you gathered such an idea. But it seems you have misunderstood me on another. You say "the idea that the Evangelists, in their account of the resurrection would ignore the natural divisions of time into days and nights, and use an arbitrary day, fixed by special enactment for religious purposes, is far-fetched." I did not set up the claim that the civil or ecclesiastical day, marked out by the language "from even unto even shall ye celebrate your Sabbath," was the division of time used in the account of the resurrection. It has no purpose to serve here. I think it stands perfectly plain as I used it, and needs no further comment. It

seems that you gathered a wrong impression from a hasty perusal—Please examine it again. Hoping that you will make your "escape" more "apparent," I remain,

Your brother in Christ,

DR. YOUNKIN.

COMMENT.

Our readers may now rest easy. This controversy is closed. The Doctor has gracefully surrendered. He not only admits, in the above, that in the account of the resurrection the notation of time which commences the day at noon, is not used, but even denies that he ever so argued. He says: "I did not set up the claim that the civil or ecclesiastical day marked out by the language, 'from even unto even shall ye celebrate your Sabbath,' was the division of time used in the account of the resurrection!" The above passage is certainly what he relies on to prove that the Jews had a day that commenced at noon. And now he admits that the day "marked out" by that language, was not used in the account of the resurrection. It follows, therefore, conclusively, that the day employed in the history of the resurrection, did *not* commence at noon, but in the morning. Then away goes the Doctor's pretty explanation about the day commencing at noon, and "passing over to the next noon," etc. In order to show that the Savior could be buried on Thursday, and yet rise "the third day,"—Sunday being the resurrection day, he commenced his day at noon. But *now* he says he never "set up" any such "claim." Verily the Doctor's memory is at fault.—(See page 368, August issue.)

The inevitable conclusion from all the premises and from the Doctor's admission, is, that the Savior was buried on Friday and "rose again the third day, according to the scriptures." J. H. G.

PROSPECTUS

—OF—

The Christian Missionary.

For a long time the Christian Brotherhood of Illinois have demanded a weekly religious paper in this State. They have felt that Illinois was second to no State in the Union in its facilities for carrying on a large, first-class weekly paper. They have often besought the publishers of the *Echo* to make it a weekly, and many declined to support it because it was a monthly. In the mean time we have appreciated this want and have been devising a plan to meet it. We were unwilling to publish an inferior paper, and feared to start such a one as the cause demanded lest we should not be able to carry it on. We are now happy to announce to the Brotherhood that arrangements have been consummated to carry into execution our long cherished purpose. Three things are essential to the success of a paper:

- 1st. A field in which to operate.
- 2nd. Financial ability.
- 3d. Editorial ability.

As to the first, the field of the *Echo*, indefinitely extended, is our field—than which there is none better. The great North-Western country of which Chicago is the commercial center affords a grand field for a large religious weekly, in the interests of a pure Bible Christianity.

In reference to the second essential, it affords us great pleasure to say that men of moral integrity, financial ability and Chicagoan energy, stand behind the enterprise, determined to see it prosper.

On the third point, the former editors of the *Echo* alone speak. To secure a variety of talent in order to meet the varied wants of our readers, we have associated with us as equally responsible editors, brethren from our two colleges in this State, who are men of high attainments in learning, and profound in Biblical research, whose literary and Christian culture will enrich every issue of our paper, and insure a high moral and literary tone.

We have, then, the elements of success, and, with God's blessings, we *will* succeed.

In accordance with the above, the undersigned have agreed and arranged to commence the publication of a large weekly religious paper in Chicago, during the month of October, entitled

The Christian Missionary.

In common with all our papers THE CHRISTIAN MISSIONARY will plead for the restoration of Primitive Christianity, and the consequent union of all God's children. Believing that one of the great wants of the age is more missionary *spirit*, and more missionary *work*, our paper will, as its name indicates, give special attention to that subject.

The paper will contain several departments, each of which shall be presided over by one of the editors, or some other responsible person.

While the paper will be a *religious* paper, it will contain, each week, such a digest of general or secular news as will keep its readers posted in reference to the important events transpiring in the world.

THE CHRISTIAN MISSIONARY will be a large, eight-paged weekly, a little larger

than any of our weeklies—and will be mailed to subscribers for \$2.00 per year, in *advance*.

Will the brethren who receive copies of this prospectus please exert themselves to send us handsome clubs from their various communities.

When you have taken all the names you can get, send to J. H. Garrison, the office editor, at Macomb, Illinois, until first issue of paper: after that at Chicago, Illinois, as per directions in paper.

Brethren, we have yielded to your importunities for a weekly, now rally to its support.

J. C. REYNOLDS,	A. M. WESTON,
J. H. GARRISON,	A. P. ATEN,
H. W. EVEREST,	B. J. RADFORD,
J. W. BUTLER,	O. P. HAY,

To the Sunday School Workers of Illinois.

At the Bloomington Convention, held August 21st and 22d, it was resolved to prosecute, vigorously, the Sunday School work in the State during the ensuing year. A board of efficient Sunday School workers was elected who have selected the undersigned for their general agent. Now, inasmuch as considerable money will be required in order to prosecute this work vigorously, we appeal to the already organized Sunday Schools for aid. We ask every Christian Sunday School in the State to adopt the following financial plan:

Lift quarterly collections that will average at least *five* cents from every member of the Sunday School, teacher or officer. In order that our treasury may be replenished at once, we urge that on the third Lord's day in September, the first of these quarterly collections be taken and forwarded immediately to our treasurer, M. N. Lord, 96 Washington St., Chicago.

Now, brethren, come up to this work, and let us do something worthy the name that we bear.

Yours in one hope.

L. H. DOWLING.

Great Sunday School Convention.

The Fourth Sunday School District of Illinois will hold its first convention, in the city of Abingdon, commencing Wednesday evening, October 25th, and continue two days.

Every Sunday School in the district is earnestly requested to resolve itself into a committee of the whole to attend the convention. Arrangements will be made to entertain all who may attend.

The General Agent will attend as many of the schools as possible in the meantime. A complete programme will be published in due time.

W. T. MAUPIN,

Pres. State S. S. Board.

L. H. DOWLING, Gen. Agt.

LOVE.—Before Socrates it was said: Let us do good to those who love us, and evil to those who hate." Socrates changed the precept and said: "Let us do good to our friends, and let us do no evil to our enemies." Only Jesus Christ says: "Bless them that curse you." It belongs to the Savior of men alone to train them to supernatural virtues.