

The First vs. Second Christian Church.

From the Gazette.

It is a fact, now well known, that, at present, there exists a difficulty between the Main street church and the congregation, worshipping at the Library. The immediate cause of the difficulty, is that, the members who compose the Second Church, could not agree with the authorities or overseers of the First Church government, and thereupon resolved to form the nucleus of a Second congregation at the Library, and worship God according to the dictates of their own conscience.

This they did. The Main street authorities convened an ecclesiastical council, and cited certain parties to appear before them to answer the charge of being "disorderly."

Disavowing and ignoring creeds and confessions of Faith, as the Christian Church has ever professed to do, it is now guilty of promulgating an unwritten article of faith, only equalled in its spirit of persecution and oppression by the dark ages themselves. Let me pause here to ask how the congregations were originally built up? They were organized just as the members of the Second Church propose to organize and build theirs.

Mr. Campbell and others preached, the gospel the people obeyed, and formed congregations, among themselves, as they saw fit. Without going up to "Rome" to ask permission and consent of the Council. As a friend to the cause of Christianity and bound by ties to good men and women of that church may I not ask, if they are not rapidly degenerating to the most beggarly elements of the vilest sectarianism?

Instead of teaching the first principles of a Christian faith, do they do not need to be taught the first principles of its practice? Why if those brethren differ with them, shall they not go and build up a church—a society—maintaining the faith, and be followed by the "God speed you," and prayers for success by all Christian men and women? Call to mind the godly people of the Bible, taking fraternal leave of such other one going to the right, the other to the left, and be admonished, that they held the same faith, so may you separate, and do likewise. The leaders of the church in days gone declared the faith to be the bond of Unity and not "opinions" of church government or organization. It had been naively said by some of the members of the First Church, by way of apology for wrong-doing, that they did not, or ought not to have asked for letters, before they began to work elsewhere. They knew too well the temper of the "overseers" to do that, if they deemed it a duty. For, afterward, when a female member of the First Church (whose christian character is a bright and shining example) asked for a letter, upon the eve of going on a long visit to a distant city, it was refused because it was suspected that she would join the Second Church when she returned.

Last Sunday the day of "trial" was set again, and postponed until next Sunday because of the absence of members.

Like culprits on trial for some dark deed of intamy in the presence of judge and jury, is it profane or irreverent to say it bore the semblance of the trial of felons for a capital crime in the presence of a gaping and staring crowd—and all this because a few men and women of the most irreproachable christian character, true to God, true to Christ, true to their fellow-citizens, made an effort to build up a church and defend the faith.

Shame on this burlesque of primitive and apostolic christianity.

Meet next Sunday and expel these brethren, and strike the name you profess to love a blow; 'tis, in the spirit of love, persuade your brethren back, if you believe it best, or bless them and let them alone until they find it out and come back of themselves to the embrace of *Christ-like affection*.

Has not the spirit of the world taken possession of churches? I see more of the true spirit of goodness in the honest greeting and good fellowship of the secular professions and more real love than is found among men who stand up in church and talk about the love of Christ. There is a growing spirit of intolerance and a sad want of christian charity, oblivious to the most casual *heresy*, on the part of many leading spirits of this church. The eye of the world is on it, and it readily discerns and detects the departure from the faith and practice taught by the founders of the church. The old landmarks are not faded out in the public mind. There is a proscriptive spirit running through the church newspapers, which is driving out religion and letting party in. The professors of Kentucky University are assailed as infidels and heretics by editorials in leading church papers.

Because these gentlemen, prominent as scholars, do not hold the same religious opinions the self constituted overseers of the church do.

Overseers are not allowed to oversee other than the master's business, and only that part of it about which he gives express orders. "Feed the flock," not whip and dog them out of the sheep fold. If one goes astray, better leave the ninety nine and go after him. Some Pharisee says we are commanded to withdraw ourselves from them that walk disorderly." Is not that only an exhortation not to walk disorderly yourselves? Which is just "disorderly" to neglect to apply for letters, or to refuse them when applied for?

There exists, and is being cultivated in this church, the narrow and bigoted views, which we evidently at war, with the true and tolerant spirit of Religion, and so they are doing their otherwise good influence, irreparable injury.

The Regent of Kentucky University, who has done more for God and humanity than any ten of the leading preachers of the church, in the building up, by his great energy and Christian philanthropy, a noble institution, splendidly endowed, because he too, did not accept the opinions of these Elders is set upon, and a bitter hostility is waged incessantly against him. "Ye are an epistle known and read of all men."

But, it is to be hoped, indeed it cannot be doubted that, his broader and more enlightened views will signally triumph over the narrow and petty spirit which opposes him. If these gentlemen and ladies, alike conspicuous for irreproachable Christian character and adherence to "The Faith once delivered to the Saints" are expelled, begin, then, a war between the bigoted defenders, conscientious though they be of an intolerant religion and proscriptive party spirit and the advocates of a true Faith, and a pure practiced, indulgent to diversity of opinion.

The one will turn the tide of Christian civilization backward by its influence; the other give it a new impulse forward. As to which will triumph, we have but to turn the eye backward upon the past, for a moment, to know. If this war extends its efforts to Kentucky University, it may be well to recollect that the people and the Kentucky Legislature, are still over it, and a religious party contributing less than one fourth of the money to build it up, will not be looked upon in silence, while the spirit of its charter is violated by the blind and bitter partisans who assail it.

legal claim.
You continue.
Curators think that "no one"
have any legal claim whatever to
the beneficial interests of its property,
have any other individual a right to say a
word in regard to its government except
those who are termed the "brotherhood."

For myself, I deny that I have ever said
or written that others have no *beneficial*
interests in the property. I have said, and
now say, that they have *no legal interests*.
Cannot the sons of all men receive tuition for
ten months for some seven or eight dollars,
and what will Dr. Peter call this? Is it
beneficiary or not, Doctor? Will any mem-
ber of the Baptist or Methodist Churches
claim the control of Danville College?
Scarcely so simple, Doctor. They have more
respect for law and personal rights or the
rights of corporations. We not only assert
our legal right, but will control our own Uni-
versity.

Has the Legislature of Kentucky com-
plained of any breach of trust by the Cura-
tors? I have heard of none? Have the donors
who gave liberally to buy the Agricultural
farm made out a case of misappropriation?
You know they have not. Who then is the
party or donor, Doctor? Who has been so
outraged by the Curators? Did you make any
special gift which has been misapplied? If so
what is it, and where is the record of your
special directions how to be applied? Did you
really give anything Doctor?

But you say that Regent Bowman made
promises to the donors which cannot be re-
spected should the control pass over to the
brotherhood. What were they? It is really
high time that either Regent Bowman or the
complainers should state the pledges. This
assertion we shall pronounce false until some
proof is given. Does Dr. P. not know that
neither Regent Bowman or any one else can
make pledges in violation of the charter? And
does he not know more, that the Curators are
wholly unbound by the Regent's pledges unless
they accept them? Wherefore all this eternal
agitation which you and your co-operants are
striving to keep alive? What is your object
Doctor? You prove your allegations by assert-
ing that the donors of Mercer county had
their subscriptions repaid. Strong proof truly.
Those who had made subscriptions from *lo-
cal considerations* had no right to claim a re-
turn of their money, but this is truly a
strong proof of your allegations against the
present ownership of the University now un-
der a new charter. You assert that "the
great bulk of the funds raised by Regent
Bowman by the authority of the Curators,
has been procured on conditions which would
be violated if the policy of these exclusive
gentlemen be carried out, viz: that of exclu-
ding from the government as well as from
the professional corps of the University, all
who do not belong to their special "christian
brotherhood "as they understand the phrase."
This sir you have written contemptuously.
There is no bigotry and sectarian spirit shown
by Dr. P. And he is one of the many who
detest sectarianism. But Doctor I flatly chal-
lenge the truth of your statement and call for
the proof. You have volunteered your as-
sertions long enough. You allege again that
in the "act to consolidate Kentucky Univer-
sity and Transylvania University" approved
February 28th, 1865, it is provided in sec. 2,
that the Curators shall be bound by the trusts
and conditions to which said trustees of
(Transylvania) were subject, and sec. 3 states
that the charter of Kentucky University
herein changed, shall be the charter of the
consolidated University." Who disputes
this Doctor? You know that the transfer of
Transylvania was bone fide, conveying every
species of her property in fee simple with-
out any promise. That should Kentucky
University cease to exist or be moved from
the county the property is to be returned to
the old trustees or their successors, and what
comfort does Dr. P. draw from this fact?
He thus mean to prove by it that the

KENTUCKY UNIVERSITY. A HISTORY OF ITS CONSTITUTION AND ITS CHURCH CONNECTION.

THE COLLEGE OF THE BIBLE THE ONLY EC-
CLESIASTICAL DEPARTMENT.

Regent, Bowman and the Lexington Church
Muddle.

We desire to place before the public the facts, so far as we have been able to gather them, respecting the relation of Kentucky University to the recent difficulties in the Main-street Church at Lexington, of which we have recently seen and heard so much. It is only in regard to the former, that the general public is specially interested. In order to a right understanding of the relation of Kentucky University to the State and to the Christian Church, a large and influential ecclesiastical body in this State, it will be necessary to advert to

THE ORIGIN OF THE INSTITUTION.
Many years ago Brown College, under the control of the Christian or Reform Church, was founded in an adjoining county. This, after being in existence for some years, collapsed through lack of means to sustain it. Mr. John B. Bowman, a citizen of Mercer county, determined to found, instead of this, a large and well endowed university in its fall and true sense on a "modern American and Christian basis." Entering heartily into the work, he soon secured an endowment fund of \$20,000, mostly in notes of from \$500 to \$1,000, given by the substantial farmers of Central Kentucky. As the payments fell due the proceeds were invested, and in 1877 the new institution, under the title of Kentucky University, began operations at Harrodsburg. A few years afterward the college building with library and apparatus was consumed by fire.

In the meantime the Congress of the United States passed an act granting to each State 30,000 acres of wild land for each Representative and Senator in Congress, in order to found an Agricultural and Mechanical College. About two or three years, if we mistake not, was allowed to each State to avail itself of the grant, at the expiration of which time, unless accepted in good faith, the donation should be void. The grant and its conditions had been before the public for two years and no movement had been made by the State, or by any of the denominational institutions in the State, to secure the grant, either by founding a State institution or organizing an Agricultural and Mechanical College upon some of the existing colleges of the State. At last the trustees of Transylvania University made application for the Agricultural College, offering their buildings, grounds, museum, and apparatus to the State for this purpose. While the application was under consideration, the buildings, apparatus, etc., of Kentucky University were consumed by fire at Harrodsburg, as above stated. The Board of Trustees of Kentucky University, by virtue of an enabling act passed by the Legislature, determined to remove their institution from Harrodsburg.

Being unable to select a location, a committee was appointed for the purpose, with Mr. Bowman as Chairman. Negotiations were opened simultaneously with the Board of Trustees of Transylvania and the Legislature of Kentucky; with the first for a consideration of the interests, revenues, and endowments of Transylvania and Kentucky Universities, under the corporate management of Kentucky University; and with the second to engraft upon this consolidated interest the Agricultural and Mechanical College as one of the colleges of the new university.

Mr. Bowman, the moving spirit of the whole enterprise, proposed to raise \$100,000 to purchase an experimental farm and a site for the buildings required for the several colleges of the university. The negotiation was concluded with the trustees of Transylvania on the implied condition that all the franchise and immunities belonging to it should be respected by the Trustees of Kentucky University. Buildings and grounds worth not less than \$100,000, and a cash endowment of \$50,000, were then equated from Transylvania. Meanwhile the Legislature of Kentucky passed an act organizing the Agricultural and Mechanical College upon Kentucky University as one of its constituent colleges, upon the following conditions: That the land scrip should be sold by an agent appointed by the State, and the accruing funds invested by the State in her own bonds, the interest on which should be paid to the Treasurer of the University, and annually, for the support of said college; that matriculation in said college should be entitled to tuition in student classes, college of arts, and tuition in any other department of the university, except law and medicine, without the payment of extra fees; that nothing sectarian or denominational should characterize the organization of the Faculty of this college, and, in order to provide against this, that a majority of its Faculty should, at no time belong to any single denomination of Christians; that in consideration of the land thus annually paid, each representative district in the State should be entitled to send three properly prepared students free of tuition; and that the State reserved the privilege of withdrawing at any time this annual appropriation if it became apparent that this contract was not complied with in good faith.

WHO DONATED THE MONEY.
Mr. Bowman immediately applied himself to raise the \$100,000 as a condition accepted by the Legislature for the purchase of an experimental farm. In the short space of three months the money was obtained by subscription, principally from the citizens of Lexington and vicinity. Ashland was purchased, and in addition the Woodland tract adjacent, numbering 650 acres of land, upon both of which all the payments have been made, principal and interest, amounting in the aggregate to \$100,000. Part of the funds belonging to the university, as now existing, it will be seen, was subscribed by the Christian or Reform Church, part existed in the amount transferred by Transylvania University; part in that accruing from the State; part the contribution of citizens in respect of religious denominations—Presbyterian, Methodist, Baptist, Episcopalian, and Reformed. It was manifest that the university, made up of these different funds, and representing so many interests, must, as a whole, give above any narrow partisan feeling. But, in order that good faith should be kept with the original donors, who gave primarily for the education of a student in their own church, a department or college was specialized, called

THE COLLEGE OF THE BIBLE.
The faculty of which is composed exclusively of men belonging to the Christian, or Reform Church. This was rendered the more necessary by the fact that out of the aggregate endowment and property now existing much less than a third was contributed for this specific purpose, and the university, as a whole, must become, in a large and liberal sense, unsectarian. In 1880, when this was done, J. B. Bowman, by whose sole exertions it had acquired its large proportions, brought in a

SCHEME OF ORGANIZATION
Which was adopted, viz:

A College of Literature, Science, and Arts, in which the ordinary collegiate curriculum is taught, comprising Latin, Greek, mathematics, and English, with a mixed faculty, some in the communion of the Christian Church and others not.

An Agricultural and Mechanical College, in which was to be taught Agriculture and Mechanic, besides an extended course of Geology, Mineralogy, Botany, Zoology, Practical Chemistry, Civil History, Metallurgy, Mathematics, English, French, and German. In the composition of this Faculty, no preference was given to any denomination. At its actual organization, Prof. Patterson, its president, and Prof. Harrow, principal of its Preparatory Department, are both Presbyterians; Dr. Peter, its Professor of Chemistry is not a member of any church, but of Episcopalian profession; Prof. Clark, the alien astronomer in the West, likewise a member of no church, but of Congregational profession; Major Howell, its Professor of French and German, member of no church, but of Lutheran profession; Prof. Shackleford, member of the Christian Church. An adjunct professor and a tutor are also members of the last. To its president is committed solely and exclusively the conduct of its religious exercises, and if there be any denomination alien chargeable thereto, it lies with him alone.

The Commercial College has not a single member of its Faculty in the communion of the Christian Church. The same may be said of the College of Law.

Mr. Bowman, elected Regent in 1865, is charged with a general supervision of the interests of the five existing colleges which compose the University. It has been his constant aim to lift the great institution, of which he is justly regarded the founder, to a higher level than a narrow denominationalism, and in this he has been nobly seconded by a majority of the Board of Trustees who control it. With large and catholic views and a unselfish devotion to the cherished object of his life, he is determined to resist all efforts, come from what quarter they may, to prostitute the funds given by the State, by Transylvania, and by private citizens to subserve the interests of any church or of any political party. It is this feeling of determination to keep faith with all and rightly administer the trust committed to him that has brought him into collision with some of his own liegionates of the Main-street church.

THE CHURCH CONNECTION.
Mr. Bowman alleges that the restraints of conscience to which he must be subjected if he remained, and the landowner and liberality with which he was brought into contact, was such as to make his further connection unpleasant and undesirable, and determined him, in common with others, to withdraw and establish themselves as a worshiping assembly owing no allegiance to the Main-street church. This he, in common with others similarly aggrieved, did, more than seven years ago. J. B. Bowman, Professor of English in the College of Arts, and known to many throughout the South as chaplain in the Confederate service during the entire war; O. W. Hanks, who also served in the Confederate army, and late editor of the Democratic *Observer and Reporter* of Lexington, Ky. The seceding members allege that their action was in entire conformity with the spirit and traditions and discipline of the church, which recognizes the entire and complete independence of each church. For this action they were cited to appear, and were excommunicated as schismatics.

It is acknowledged that an attempt will probably be made by the adherents of the Main-street church to displace Regent Bowman from this relation, which he now occupies to Kentucky

University. Mr. Bowman feels assured that he will be sustained by the majority of his co-colleagues in Kentucky and throughout the South and West, that his church is not an intolerant one, and that no man so bold of men self-constituted are the authorized exponents of the limits within which he may hold Christian fellowship with all who profess the name of Christ irrespective of church organization. He believes that a faction authority of schismatics, who mistake intolerance for piety, and disunity for unity of will, unfortunately, there are too many in all churches, have been for some time intruding, to obtain control of Kentucky University, and that this determined to resist to the last. He knows that a large majority of the Board of Trustees will sustain him, and challenges an appeal to the arbitrament of that body. He knows that they will not ignore the interests of Transylvania and of the citizens of Lexington, whose funds liberally contributed bought the magnificent estate on which the Agricultural and Mechanical College is located. He knows that they will respect the interests of the State, of which they are the delegated custodians. Should he be mistaken, one thing is certain, he will be the first to resign to the State a trust which he can no longer conscientiously administer.

THE CONSEQUENCE.
Transylvania would then withdraw her vested interest, and the donors to the real estate would resume their gift. What remains would be allowed to work out its own ideal in its own way. The State and Transylvania interests, reunited with the estate attached, supplemented by the library of Kentucky, would then constitute an independent, unconfessional enterprise, the grandest in the Southwest. The individualism of Regent Bowman, seconded by all who have freedom and tolerance, and an enlightened catholic inclination, would refound and reconstitute, on a liberal basis, a new Kentucky University, which would ere long make the old forgotten. We can assure Mr. Bowman that the people of Kentucky will sustain him.

TERMS OF THE REVIEW:
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" " " six months, - 1.00
(In all cases, cash in advance.)

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Where the amount is over two dollars, register the letters, or procure post-office orders or a bank draft, or send by express at our expense. These directions must be strictly followed, the money is at our own risk. Money for books must be at the risk of the person sending, and the books will be at our risk.

NOTICE TO CORRESPONDENTS.

In looking over a large file of letters, containing requests for us to hold meetings, to save labor, we have decided to state here that our time is all engaged to the end of this year. We, therefore, could write nothing in reply to all such letters, only that our time is all engaged and we can not go. We hope this will be received as a satisfactory reason for not answering this class of letters. We would answer all privately if we could, but we can not.

KENTUCKY UNIVERSITY.

We published recently the Annual Report of this great Institution. It has grown up to stupendous proportions. It has in it one hundred and twenty-five preachers taking a regular course in the Bible College, the more thoroughly qualifying themselves for their work as preachers of the gospel, besides a large number of teachers being educated free, two hundred and fifty, in all, receiving free tuition; and board at from \$1.50 to \$2 per week. More than one hundred are paid for their labor, largely defraying their expenses, and over five hundred paying less than \$10 each per annum tuition. It has nearly one million endowment and real estate. This gigantic enterprise has mainly risen up within the past fifteen years under the energetic and persevering labors of J. B. Bowman, now Regent of the Institution, out of the liberality of the single State of Kentucky. This work was performed on the part of Bro. Bowman, and the appeal made to the liberality of Christians, ostensibly in the interest of the cause of Christ, to educate young men for the ministry and, as far as possible, give to all a Christian education. The munificence that enabled the Regent to thus far accomplish his great work, was given in the name of the Lord. The only way now in which satisfaction can be given to the donors and patrons of the Institution, is most scrupulously to conserve it to the cause of God. It must not be secularized.

True, we grant, it is not to be sectarian, but it is to be Christian. It must be under the control of Christians. The Church of God is no sect, and the gospel of Christ is not sectarianism. Touching the Agricultural College, as it is simply placed under the charge of the University, we do not insist that it should be held strictly to the same rules as the other Colleges in the University. But the balance of the University has risen up from the munificence of Christians, given as to the Lord for the advancement of the cause of Christ, and the wishes of the donors, as well as the object they had in giving, must be regarded.

True, the Institution has the funds and can exist without regard to the will of the donors, or the chief men among us. But it can not get the patronage of Christians unless it is true to the cause in the interest of which it has been raised up. It may hold the endowment and real estate it has received, and the Board of Curators and the Regent may run it on any principle they may please to adopt—the Beecher, or any other broad gauge—but the donors will lose all they have given before they will submit to it. They will not submit to have their sons educated in a Christian University by infidel teachers, nor by sectarians. We are perfectly aware how pleasant it is to talk about liberal principles and an unsectarian Institution. But the religion of Christ is liberal, and those who submit to it are free, in the highest sense, and charitable too; but not, however, liberal, charitable and free enough to be unequally yoked together with unbelievers and sectarians.

No man has spoken more freely in commendation of Bro. Bowman than we, or appreciated more fully the magnitude of his work, or been delighted more than we to do so. We are as willing now as ever to speak in commendation of his noble work, and will take as much pleasure as ever in doing so, if he will continue to put it in our power to do so honestly. But we are pained now that we are so embarrassed in writing this notice. We must have some assurance that the Institution will be run with a

more strict regard to the wishes of the donors and the chief men in the State before our embarrassment will be removed. We desire to know that the University is not only nominally turned over to the brotherhood, but run in accordance with their desires.

EDUCATIONAL.

HOCKER FEMALE COLLEGE.

We have before us the Catalogue of this flourishing Institution, showing that the number of pupils for the session of 1870-71 was one hundred and forty-eight. Bro. Robert Graham is the President. This Institution deserves special attention at our hand. While it imparts instruction in all the branches taught in similar Institutions in the most approved manner and with equal facility with any other, and while it has all the advantages and is fully equal in all respects to any Institution of the kind in this country, it has the advantage of a sound and thorough gospel President. In the true sense, it is not sectarian; but the Bible is taught in it most faithfully and uncompromisingly. The President of Hocker College does not think it is sectarianism to teach the Scriptures, and he teaches them in the College. While he is teaching literature, the arts and sciences, he teaches the Bible. While he is training the intellect and expanding the mind, he attends to the moral and spiritual nature, and is thus training the entire being. He is not a mere philosopher, specially one of these modern philosophers whose philosophy contradicts and neutralizes the gospel of Christ. He is a Christian in the true sense, a Bible man, and is by no means ashamed to be identified with the Church; to be present and active in the worship and all the interests of the kingdom.

Those who desire to have their daughters have a sound and thorough education in the highest sense can do no better than to patronize this noble Institution. For particulars see advertisement in another column.

EUREKA COLLEGE.

We have before us the Catalogue of this well-known Institution. H. W. Everett, A. M., is President, Professor of Philosophy and Sacred Literature; A. S. Fisher, A. M., is Professor of Mathematics; A. M. Weston, A. M., Professor of the Greek and Modern Languages; B. J. Radford, A. M., Professor of Latin and Belles-Lettres; O. P. Hay, A. B., Professor of the Natural Sciences; E. H. Plowe, Professor of Vocal and Instrumental Music; B. J. Bradford, Librarian; J. P. Hay, Curator of the Music.

The Catalogue shows over two hundred students for 1870-71, with fourteen in the Department of the Bible. This Institution has the facilities for doing a great work. It is in one of the best countries in the world, and surrounded by good people. By standing squarely to the Bible and the kingdom of God, it will prove a great blessing to mankind. For terms and all other particulars see advertisement in another column.

The Schism in the Lexington Christian Church.

The Main Street Church Excommunicates the Library Church.

"LET THEM BE ANATHEMA."

For some time there has been dissension in the ranks of the Christian Church, growing out of the establishment of a second church with separate officers from the other organization, at the hall of the city library. It seems that the conduct of Regent Bowman in attempting to destroy the sectarian character of the University, gave great umbrage to the members of the Main street church. These differences culminated on Sunday in a decided split, when, by a vote of the members present, after a heated discussion, the second church was severed from the Main street body of Christians. Below is a synopsis of the discussion, in which it may be called:

M. E. Lard, *Chairman*: "We will now proceed to the business we have set for this morning. The report of the Elders is now before the House. Before acting upon the general report, there is a special report to be heard. It is now in order to read that special report, which charges J. B. Bowman with violating M. H. 18."

Jos. Woolfolk—"I request that the matter be postponed for one week."

G. W. Elley—"I ask Bro. Woolfolk to give his reasons."

Jas. Woolfolk—"I have a hope that the appointment, mutually, of a Conference Committee will be agreed to, and this matter finally settled peaceably. A dispatch was sent to Bro. Lard by eminent brethren of Cincinnati, Ohio, asking that the matter be delayed, so that a Committee may be appointed by both parties to advise in regard to this matter."

G. W. Elley—"I wish to make a statement. I take no action in this matter. I had a conference with Regent Bowman, in which I asked him if a Committee of Conference were appointed, would he pledge himself and his church to abide by its decision? He declined to thus bind himself, but stated he would yield in all matters that did not come in conflict with his conscience. He could see no cause for delay."

Prof. J. D. Pickett (Second church)—(Ordered to sit down by Mr. Lard): "I appeal to the congregation."

Mr. E. Lard—"Are you going to speak to the question?"

Prof. Pickett (Second church)—"I arise to a point of order. Has Brother Lard a right to ask me this question? If I get off the question he can then call me to order." Interrupted by

W. D. Standeford—"I was in favor of allowing these brethren a hearing previous to this time. I doubt their right to be heard now. If Prof. Pickett has a right to be heard at all, he has a right to be heard on this motion. I ask those brethren now present whether they are willing to abide by the decision of the committee—I mean brethren Pickett, Luxton and Smith."

W. T. Withers—I am in favor of letting Prof. Pickett, speak if he wishes to, whether in order or out of order."

Prof. Pickett (second church)—"I have always made it a rule to seek peace and pursue it. I most earnestly wish now to adjust this difficulty, and to harmonize all things in Christ. I have personal opinions in various matters, and so have the brethren before me. I allow them the perfect right to their opinions, and only ask them to concede me the same right. Bro. Bowman and I both have kindly feelings toward this church. I have—"

M. E. Lard (interrupting)—"Bro. Pickett, do you love the brethren, all of them?"

D. W. Standeford—"Has J. B. Bowman no evil feeling against any particular members?"

Prof. Pickett; (2d church)—"In what I said, I referred to the church at large. I cannot speak for Brother Bowman's heart in regard to every particular member. Brother Bowman and I are both in favor of submitting this matter to an advisory committee."

Dr. Jos. Smith—"Brother Woolfolk and I have been earnestly laboring to settle this matter peaceably. In a matter of conscience, we could not ask these brethren to submit to the decision of a committee, as the committee would thus come between their consciences and their God. As to what name you give the committee, practically, makes no difference. I do not think a committee would ask these brethren to yield in a matter of conscience. I see no injury to come to the church from delay."

Dr. J. G. Chinn—"If these persons would consent to abide by the decision of a committee, no matter what it was, I would be in favor of the committee. I am opposed to any delay. I think it would be child's play to have a committee and then leave each party free to accept its advice or not."

G. W. Elley—"There is no conscience in the matter. The question is, 'Have these brethren a right to go off and form a separate congregation?' I can see no reason to delay, from what Regent Bowman said to me."

Jos. Woolfolk—"God is powerful, Brother Elley, and might change him just as he did you." (Mr. Elley was a leader in the new congregation, but finally went back to the Main Street Church.—RER.)

E. D. Luxton (Second Church)—"I wish to speak, about three minutes, brethren, I have—"

M. E. Lard (interrupting)—"I want to know if you are going to speak to the question, first." (Mr. Luxton sits down.)

Professor Pickett (Second Church)—"I think Bro. Lard has a right to call Bro. Luxton to order if he gets off the question, but not to ask him what he intends to say."

D. W. Standeford—"That was all Bro. Lard did. I am sorry to see Bro. Luxton in such high indignation. I see no reason for postponing this matter. These persons will not bind themselves to abide by the decision of the committee. I ask if they will?"

Prof. Pickett—"We will abide by it if it does not conflict with our consciences."

D. W. Standeford—"Yes; they make a great noise about their consciences. I am willing to abide by the decision of the committee. I know that a paper has been circulated and signed by a good many members of this congregation, stating that we ought not to act in this matter. I want to know how their consciences have got so tender all of a sudden."

"One of these brethren, now in this house, said he would rather have his throat cut than come back—that he considered it an honor to be tured out. That was brother Smith."

E. E. Smith (Second church)—"I beg leave to say that I deny having made any such statement at any time."

Prof. Pickett, (Second Church)—"The question of conscience has been twice alluded to this morning. I know there is conscience in this matter. Let us, brethren, not judge one another's consciences."

Dr. Jos. Smith—I ask the Church to think seriously about this matter. Will it lose or gain anything by delay? Those they will consider the matter earnestly in the light of God's word. There can certainly be nothing lost by delay."

Dr. J. G. Chinn—"I call for the question."

E. D. Luxton, (Second Church)—"I wish to say—"

M. E. Lard, (interrupting)—"Are you going to speak to the motion? I must know that first."

E. D. Luxton, (Second Church)—"I will let Brother Lard decide as I go along. I am in favor of an advisory committee, (Is that to the question, Brother Lard?) (Voices, "to on.") I have labored to that end. I do hope the brethren will postpone this matter for at least one week more. The committee, I must say, though, cannot decide for me in a matter of conscience."

M. E. Lard—"If the committee decide that you have done wrong, will you so confess?"

Mr. Luxton—"I would not."

Col. Withers—"There is no proposition before the church. I see no reason to delay. If the committee would decide to suit these brethren, they would accept. Otherwise they would not care one particle for it. I am in favor of putting this matter through now."

M. E. Lard—"I am opposed to delay. I now put the question: Shall we postpone the action in this matter?" Vote decided in the negative: "I now call for the reading of the charges against Regent Bowman."

Colonel Withers—"I will read the charges." (The substance of the charges was that Regent Bowman had violated the xviii. of Matthew in a personal controversy with Elder Wilkes.)

E. D. Luxton (Second Church)—"I rise, to make an explanation." (The substance of the explanation was that the charges were erroneous.)

M. E. Lard—"You have not heard the charges against Mr. J. B. Bowman. This makes the charge against him: 1st. Disorder. 2d. Creating schism. 3d. Violating 18th Matt."

Prof. Pickett—"If allowed, I will now read an answer to these charges, both in regard to brother Bowman and the rest of the brethren who have united in forming the new church." Reads.

Mr. E. Lard (interrupting)—"I want the brethren to worry through this matter this morning. This is a terrible worry, but we must worry through it."

E. D. Luxton (Second church)—"I am exceedingly sorry the brethren are determined to carry out this matter. I am sorry the brethren are going to say to me that I cannot meet them on the street and shake their hands as brethren. I have done all I could to bring the matter to a peaceable conclusion."

M. E. Lard—"These persons have made unto themselves a calf, and are kneeling and worshipping it at their new organization. We will now take the vote."

Dr. Jos. Smith—"If allowed, I propose the following substitute." (The substance of this substitute was, that the church had no Scriptural authority or precedent in the matter, and therefore the wisest course would be to take no action whatever. It received no second.)

M. E. Lard—"You have now the motion before you. These persons have been guilty of disorder and schism in withdrawing and setting up a new organization without your consent. You must now withdraw yourselves from them. We will take the vote, and immediately proceed to the dismissal of the parties mentioned in the charges, as presented by your Elders. We will take the vote on J. B. Bowman's case first."

(The vote being taken, stood about 50 for to 10 against withdrawing from Regent Bowman. The size of the congregation is about 400.)

E. E. Smith—"Before announcing the decision—"I call for the yeas and nays."

M. E. Lard—"The yeas and nays are not necessary. I refuse to take them. I will now take the vote on the other parties mentioned, and then immediately proceed to their dismissal."

(The vote being taken, stood about 50 for to 15 against withdrawing fellowship.)

E. E. Smith—"I again call for the yeas and nays on the question."

M. E. Lard—"I use the demand for yeas and nays; I am attending to this matter."

The church then withdrew from the parties and the meeting adjourned.

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THE ANXIOUS SEAT.

The means of remission of sins preached by the sects, and the conditions of remission to aliens preached by us, are not only not identical, but they are dissimilar and conflict the one with the other; and no ingenuity or art of logomachy can make them harmonize. There are not the same, nor similar, "There is no disguising this want of harmony between them and us. One may comply with all the means of remission preached and practiced by the sects without having complied with the terms of remission preached by us. True, they reach something which they call repentance, and faith, and prayer in order to remission. By repentance they mean agony, anguish, remorse, bordering on the Romish notion of penance. It is a kind of mental and bodily suffering, so intense and protracted as in some sense to atone for sins committed, and to propitiate God and to excite his compassion. This *falling down* is preached in faith in Christ—in his person, his offices and his word; but an undefined and undecidable belief in Jesus Christ. A sinner with this repentance and this faith, they urge forward to the Anxious-seat, and exhort him to pray, and they pray for him, and teach him to believe that God will hear them and him, and bestow upon him the blessing of remission in answer to such prayers. Is not this a fair and full presentation of the theory of remission as preached by the sects? The evidence of remission on which they teach their converts to rely, is not the word of God, or an assurance of having complied with all the divine-required terms of remission, and having done this, to confide in God's word of promise—the "shall be" of Jesus Christ—that their sins are actually remitted, washed away by the blood of Christ. Their evidence of remission is not *objective*, but *subjective* faith—faith in themselves; a certain class of feelings. It consists of the feeling of love to God and men, of joy and peace. Their mourners are instructed to seek for and to woo these feelings, and are taught to believe, when they obtain them, that they are pardoned, and that the proof of their pardon are these feelings.

This, we presume, the sects themselves will admit to be a fair presentation of their views of remission.

The terms of remission of sins which we preach are the following:

1. Faith in Jesus of Nazareth as the Christ. Belief in his person and nature, as the Son of God; and in his office of Prophet, Priest and King. In order to their becoming Christians, persons must be convinced that Jesus is the Christ. The mind must assent to the truth of this proposition with all that it imports. This is the first step in the process of conversion.
2. The will must consent to be saved on the terms proposed in the word of God. This consent is preceded by regret for past sins, and followed by amendment of life. This change of mind is what we mean by *repentance*. This is the second step in the process of conversion.
3. The third step in the process of conversion, is trust—the trust of the

person, the whole person in the person, offices and word of Jesus Christ.

The intelligence assents to the truths and facts concerning Christ; the will consents to his commandments, and the whole person trusts in his promises. This implies overt action, the act of faith. This act of faith is baptism. In this act faith reaches the efficacy of the blood of Christ. This is believing into Christ. This is the act of faith that introduces the soul into Christ. Hence he is baptized into, and puts on Christ. This in contradistinction to all others, is the specific act of faith that brings the polluted soul into contact with the blood of Christ, which cleanses from all sin. So we believe and so we preach.

We have thus presented a birdseye view of the gospel preached by the sects and that preached by us. If they are right, we be to us! for the apostle Paul says: "Though we, or an angel from heaven, preach to you any other gospel than that which we have preached, let him be accursed." Gal. i. 8, 9.

If, on the other hand, it should turn out that our brethren preach the true gospel of Jesus Christ, what a fearful doom awaits those who preach any other gospel, and offer remission to sinners on terms other than those propounded in the gospel of Jesus Christ.

"If the blind lead the blind, both shall fall into the ditch." It becomes all the more, and goes, to examine well the ground we occupy. We are equally responsible for what we believe and preach. For one to be himself deceived, is sad; but to deceive and mislead others, is fearful.

"Let us, then, brethren, examine, *now*, the position we occupy. In any event, the review will be profitable. If we should find ourselves to be wrong, let us get right. If, on the other hand, we find ourselves to be right, we shall be strengthened in our position. Would that the sects could be persuaded to do the same thing. Much good would be the result. CLEMENT.

IN MEMORIAM.

At a meeting of the Christian Sunday-school held at the corner of Floyd and Chestnut Streets, Louisville, Ky., on Sunday, March, 29, 1868; on motion of Elder T. P. Haley it was resolved that a committee of three be appointed to draft appropriate resolutions in memory of our much esteemed and well beloved sister Lucy C. Bagby. We, the appointed committee, respectfully submit the following resolutions:

1. Resolved, That in the death of Sister Lucy C. Bagby the Sunday-school has lost one of its most zealous members, one who (when her health permitted) was ever in her place, and as pupil and teacher was faithful in the performance of every duty.
2. Resolved, That in her death, her class has lost one of its brightest ornaments and the Church one of its most devoted members.
3. Resolved, That we hold in tender remembrance her many excellencies and Christian virtues.
4. Resolved, That we extend to her bereaved family our warmest sympathies, and commend them to the care and protection of that God who so signally blessed our departed sister in her last hours.
5. Resolved, That a copy of these resolutions be sent to the family of the deceased, and that they be published in the *Christian Friend* and *CHRISTIAN REVIEW*.

CELIA H. MC COMAS,
VIRGINIA HUGHES,
SAMUEL DEBARNARD,
Committee.
Louisville, Ky., April 4, 1868.

AN EXTENDED EXPERIENCE.—The *Chris. Index* & S. W. Baptist gives us an account of a "Wandering Pilgrim" who calls himself Rev. James Alonzo Webb, M. D., M. G., and claims that he was born in England, educated in Ireland, converted in Canada, baptized in Vermont, licensed in Virginia, ordained in Georgia, and naturalized in California, and has preached in twenty States!

BRO. HAYDEN ON EXPEDIENTY AND PROGRESS.

DEAR BRO. PENDERTON.—In the March *Harbinger* I have just read Bro. A. S. Hayden's article on Expediency and Progress, and I feel stirred up by it to the point of laying aside other pressing work for a moment, and expressing myself on the same subject. I desire, therefore, that neither he nor any one else shall construe anything in this article as in the least degree intended for a personal reflection on him.

With this statement premised, not by way of flattery or apology, but as the naked truth which I think ought to be stated, I must proceed to say that I find a most painful antagonism between my soul, and the purpose for which the article named was written. It is an antagonism which I feel to be intense, and inveterate; and when I ask myself whether I cannot suppress it, I feel that in doing so, I would be suppressing my conscience. This feeling may be founded in ignorance; if so, my little stock of Scripture knowledge, which I am daily trying to increase, still confirms me in it. Perhaps it is founded in prejudice; but if so, it is a prejudice which grows with my growth, and strengthens with my strength. In either case, and for whatever cause, the progress which Bro. Hayden's article is intended peculiarly to advance, finds in me an enemy. I speak thus candidly, that Bro. Hayden, and all brethren who stand with him in this matter, may know something of the difficulty of the task they assigned themselves; for I am assured that I am by no means alone in the feelings I have expressed.

But I must enter more into details. The article in question bears the marks of careful study. It shows that the mind of the writer has dwelt on it much, and that it is a favorite theme. The seriousness and earnestness of purpose pervading it, have particularly attracted my attention. I confess to a feeling akin to alarm when I see *good men* so intent upon a purpose which I consider most injurious to the cause of Christ. What, then, are the things to which I object? Of course, they are not the well-written words about the inflexibility of certain elements of the faith. These are agreed to by us all, and it is not the main purpose of his article to insist on these. Neither do I object to the thought of progress, and the necessity of yielding to the claims of the Christian religion, but up to it and into it. I do not allow any man to excel me in devotion to this grand purpose. Neither, in fine, do I object to some of the arguments, such as the elevation of our standard of preaching, the improvement of our religious literature, our church music, and our oversight of churches. These are things which have been advocated by one voice by us all; and it seems not to have been these which gave inspiration to the article before me. But it is to the peculiar kind of "flexibility" in our religion that the article directs its attack, that I find myself so intensely opposed.

In pursuit of this prime thought of the article, the author is most unfortunate in his very first appeal to the Scriptures. Let me quote this: "Many a reformer would have opposed on principle the great Apostle to the Gentiles in yielding to consent with four men who had on them the obligations of a Jewish vow, just as a show that he walked, orderly toward the national customs, and kept the law—'currying favor,' 'pleasing popularity,' and sundry such convenient phrases would now be lavished on a poor display of Christ who would in matters of equal indifference have the temerity to follow Paul as he followed Christ."

A most unfortunate reference, truly, to support the compliances of which it is the pretense for what was Paul here doing? He was doing in ignorance, and which would have been an enormous crime if he had known clearly what he was doing. He was taking part in the sacrifice of *sin-offerings* at a period when these had all been abolished, and set aside by the offering of the Lamb of God once for all. See Acts xxi. 23-26; comp. Num. vi. 13-14. If Paul had done this after writing his epistle to the Hebrews, in which, for the first time, the relation of Christ's priesthood and sacrifice to those of the law was clearly revealed, he would have been guilty of denying the blood of Christ. It is only on the ground of his ignorance at the time, that we can excuse him. He was like Peter and the eleven in reference to the Gentiles, the Hebrews, in which, for the first time, the vision of Joppa, and the scene in the house of Cornelius, and any man now follow Paul in this that Bro. Hayden styles "Pauline principle

of compliance and conformity," and who would not "on principle" oppose him? What convenient invective phrases! Would he so severe to lavish on him? Build your altar, brother Hayden; present your ram for burnt-offering; your lamb for sin-offering; your cakes of leavened bread for a food-offering; and cut off your hair while the victims are burning, and see what a figure you will cut—following Paul as he followed Christ. Much akin to this is the reality, are the compliances which your article advocates, and the "flexibility" on which you insist.

1. Your first specification has reference to instrumental music in the church. You adduce the case of certain people in Canada, who denied that it was scriptural to build meeting-houses; then that of the brother who objected to your singing the harmony of a fine melody, which others were realizing; and finally you add: "Once more, more recent, and more marvellous—A brother of reputation, educated, and bearing titles, has recently published a pamphlet in many parts to prove the use of instrumental music in churches to be a violation of the gospel." And why is this marvellous? Why so much more marvellous than the case of the meeting-houses? Can it be possible that our good brother here means what he says? More marvellous to oppose instrumental music in the church, than to oppose the use of houses of worship? When did this become so marvellous? Has this practice been so long established among us as to make it marvellous? Has this innovation of the Mother of Harlots been so long a welcome guest among Presbyterians, Methodists and Baptists, as to make it marvellous to oppose it? Certainly it puts on very lofty airs, and is beginning of its origin and its history.

And what, forsooth, is the offense of the author of a pamphlet on many pages? Why, the church of which he is a member once used an organ, hiring a Dutchman who was not a member of the church to perform duties of music for the entertainment of the people; and fearing that they were not to know the practice after suspending it, he wrote and wanted to oppose it. Surely, when such a thing is considered marvellous, we ought to open our eyes and try and see whether we are drifting.

This question of instrumental music is a serious one, and one which many who favor it, and who will listen to no argument against it. By the cry of progress and conformity, it is making its way over the heads and hearts of many of our best brethren and sisters. I am told that in the church in New York City, they have a church organ, which is played after the regular services, style, and the usual accompaniment of the organ, such as pew-renting, dancing, and theater-going have already followed it. If this statement is any respect incorrect, I will be glad to be corrected by the brother who knows the facts. It is due to the brethren there to be informed that the existence of these things among them is currently reported, in order that, if they are not satisfied by the testimony of reputation, some of our other city churches are following this example so far as to use the cabinet organ in their Sunday-schools and to wink at dancing and theater-going. Let me pause here to argue, to any thoughtful person, that if it is wrong to use the organ in the church, it is wrong to trail the children to use it in the Sunday-school. The churches referred to should either make thorough work by erecting full grown organs in their main audience rooms, or abandon the entire practice. I can once boast that there was not an organ or melodeon in single Christian church in Kentucky. The brethren in Covington and Louisville can answer whether I can make the same boast now.

There is a view of this question which I wish to present directly to Bro. Hayden, and all conscientious people who stand with him for the use of organs. It is this: You know that such are the convictions of a very large number of the best and most intelligent class of your brethren, that they will resist to the very last, and to the very end, the introduction of instrumental music in the worship, and that they will never, while they live, permit it to rest any where in peace. Such being the case, how can you, in the light of apostolic teaching, press the innovation in the manner you do? Do you say the opposition is unreasonable, and that you have a right to do as you please, and that you have no right to dictate? You cannot say this; for you know that neither you nor I have any right to do as we please touching matters which affect the peace and the fellowship of the church; and you know that you are under no more obligation to yield than they? You can-

not, because you are urging an *innovation*, one which you confess the Scriptures do not authorize, and which, therefore, you cannot feel bound in conscience to maintain. Your only ground of defense is the expediency of it, and the assumption that our religion is flexible enough to receive it. Why is it so expedient to conciliate the corrupt parties who invented and have hitherto exclusively used the organ, yet remain as stiff as a crowbar against your own brethren who oppose it? Why is it so expedient to conciliate a sectarianized and vitiated public taste, but so inexpedient to conciliate your own conscientious brethren, whose heart's desire and prayer to God is for the restoration of the simple worship instituted by the apostles? But I proceed no further in this direction. I hope to see an answer to these questions.

2. Your second specification, as I have numbered them, is scarcely less abhorrent to my feelings than the first. I present it in your own words, and in the language of the sentiment, and our hearing toward other Christian Societies, need a decided change. When we began our work, we were, in many places, treated as outlaws by the conservative and tacit agreement of other Christian communities. As we came to a second stage came. We so far prevailed that they proclaimed a truce; and now we stand much as the late Confederacy was regarded by some foreign Courts, as a belligerent power. About in that grade of standing are we represented in courts ecclesiastical. One more step is to be gained before we can compel a recognition of our true ground and position. Shall we prove ourselves by a further recognition? For it must be yielded that we are a Christian people before we can arrange the really true and grand argument of our plea, that we are holding the veritable apostolic ground, and that the union of all the followers of Christ is attainable only on this ground.

I confess that there is some part of this tract of which I am not able to see the point, but the last two sentences are clear enough. It is assumed that we have not proved ourselves worthy of further recognition as a Christian people, than that which has been already granted. That is, the opposing sects have extended to us all the recognition we have proved ourselves worthy of. We are to prove ourselves worthy of further recognition. Then, after this very humble bow to the courts ecclesiastical, we are informed that we can never manage our plea that we occupy veritable apostolic ground, till the aforesaid courts deign to yield the point that "we are a Christian people." Well done for *Erskine*! He certainly understands how to bend the knee, and his back is as flexible as any supple sawney. Now whipped spaniel ever bowed more piteously for a crumb of favor. I confess to a great stiffness in my own knee, and in my back too, when I think of trying to be so urbane. It may be the devil in me; but if so, it is the same devil which the great presented Paul from treating Peter as politely as he might have done. What a strait jacket he must have had on when he rebuked Peter before the whole church at Antioch, and changed him with hypocrisy, for the mere circumstance of choosing to eat with the Jewish brethren instead of the Gentiles. What a wretched want of true Christian urbanity; to denounce with such rudeness an offense which was so trifling. And why did Paul act thus? For the same reason that many brethren now stand like a wall of fire against the introduction of organs in the church; because "Peter walked not uprightly according to the truth of the gospel." He was trying to perpetuate distinctions of the old economy which are not recognized in the new, as our urbane and flexible brethren are now seeking to fast upon the church the obsolete worship of Judaism, or, still worse, the modern substitute invented and patronized by the Apostasy. It is not at all strange that those should seek the smile of sectarianism which are willing to cash the hopes of their own brethren by adopting the pet invention of the sectarian world.

3. The third and last specification of our want of "flexibility" has reference to "a union of all the principal denominations in the Sunday-school enterprise." The brethren of some unnamed States berated because in such a union existing there, there was "neither name nor representation." It may be that those unnamed brethren are to blame in this; but if the majority of the sectarians so offend, do you employ for building up and keeping up their Sunday-schools were employed there, I would say, God bless those

brethren for not allowing their names to be mixed up with it. How can men who wish to return to primitive practice engage in fairs and tableaux and other abominations so commonly employed for the support of Sunday-schools? They gain the children, because the children know no better. To gain them thus, is to vitiate their moral sentiments, and leave them farther from the gospel than when you began. It is asked, "With a system in our hands which man has not made, shall Societies with human systems outstrip us?" God grant they may, in the direction they are running. Our work is to check them and turn them back from their course; not to outstrip them in running after organs and compromises. The loudest call that comes from heaven to the men of this generation is for warfare, stern, relentless, merciless, exterminating against everything not expressly or by necessary implication authorized in the New Testament. Such is my unwavering conviction; and my only regret is, that I cannot fight this fight as it should be fought.

In conclusion, let me add, that if any brother who reads this sees fit to style me intolerant, dictatorial, or self-consequent, I say to him that I claim to be nothing more than one plain disciple of Christ, and to exercise a prerogative which belongs to us all. It is my duty to find fault with every body and everything that is wrong; and it is equally the duty of every other brother. In the full and free performance of this task, lies the only safety for the truth. Error alone can suffer in such a warfare, and she alone is afraid of it. If I have struck one blow amiss, let it be returned on me double, and it will be done. J. W. McGARVEY.

April, 1868.

AN "ADVISORY COUNCIL."—We used to hear of the Baptist associations that they were "mere advisory councils." The following special dispatch from Providence" which we find in a secular paper indicates something slightly beyond mere advice: "The Rhode Island and Baptist State Convention in session at Providence, has adopted a resolution to effect 'disfranchising' the Second Baptist Church in Newport. The Convention solemnly declares that in its judgment, a church inviting to the Lord's table those who had not been baptized in accordance with the Lord's commands, meaning by immersion, is not a Regular Baptist Church." Can any ecclesiastical body go beyond this without the use of the sword?

SOME "CAMPELLITES" FOUND.—"Campbellites" like the "milk-sick-ness," may be heard of but seldom met with. We think there must be some in Wolsburg, West Virginia. We read in the *Religious Telescope* of a "union communion service" in this place, participated in by "United Brethren, Methodists, Presbyterians, Episcopalians, Baptists and Campbellites." The *Telescope* says it was a "precious time," and sees in it "signs of the near approach of the Millennium. The nickname 'Campbellite' is sometimes applied to Christians. But we think from what is said of them here, that these were genuine Campbellites."

IMPORTANCE OF THE PITTSBURGH "CHRISTIAN ADVOCATE."—A correspondent of the *Pittsburgh Christian Advocate* declares that the pioneer itinerant Methodist ministers "became saddle-bag heroes, the greatest blessing people can have in a newly settled country." In reading, our mind ran ahead of the writer, and we thought of the proclamation of the word of life, the edification of the believers, etc. But we found on reading that this greatness consisted altogether in other matters: "Often, without them, the infant would grow up unbaptized, and the weary, dying emigrant, lie down in his far distant, silent grave, without Christian burial."

"ANCIENT GOSPEL."—A brother near Williamsport, Indiana, objects to the terms, "ancient gospel," and "Jernusalem gospel," on the ground that if those terms mean anything more than the simple term, "the gospel," they signify what is not in the book. The language of the New Testament is "the gospel," or "the gospel of Christ." "The ancient gospel," and "the Jerusalem gospel," savor of denominationalism, and should be rejected.

THE GOOD MAN.

A DISCOURSE BY T. W. FARMER.
 "For he was a good man, and a great multitude was added to the Lord."—Acts x. 24.

Perhaps there is no word of our language more common; more in every one's mouth, from the infant child of a year old to the adult old man; none, the general import of which is more universally understood, and yet to define which, comprehensively and accurately by two or three others, is more difficult than the descriptive, qualifying adjective, *good*. We look in vain for such a definition of it in Webster's large dictionary, though instead thereof we there find some forty other definitions. The first three of which read: "1. Valid; legally firm; not weak or defective. 2. Valid; sound; not weak or fallacious. 3. Complete or sufficiently perfect in its kind; having the physical qualities best adapted to its design and use; opposed to bad, imperfect, corrupted, impure."

"Opposed to bad," a negative, is the nearest approach to it, that we have here. The next nearest is numbered the twentieth, and reads: "Kind; benevolent; affectionate." This will do. Such an understanding to have been the character of him, who in the text is declared to be "a good man." Such was Barnabas, the early friend and companion of Paul. He was kind, benevolent and affectionate; all this, and what more the word *good* imports. What it is, or in what more the goodness of Barnabas consisted, how he manifested it; and why he is introduced to us in this character in this place; or, what it is to us; and the improvement we should make of it, will more fully appear as we proceed. He is first introduced to us in the fourth chapter of the Acts of the Apostles, thus: "And Joseph who, by the Apostles, was surnamed Barnabas, (which is interpreted, son of consolation,) a Levite, born in Cyprus, having land, sold it and brought the money and laid it at the feet of the Apostles." (Verses 36, 37.)

It hence appears that he was a Christian; that he had forsaken all and given up all to follow Christ. He received the name Barnabas, no doubt, because of the natural amiability and sweetness of his temper—"son of consolation" brings the import of it.

We love, we can not help loving; and it is right that we should love the person of large conscientiousness, benevolence, adhesiveness and approbation, and every one who is so endowed. Such was Barnabas; and such, too, was the Apostle John. He is called "the disciple whom Jesus loved."

The name of Barnabas next occurs in the ninth chapter of Acts: "And Saul having come to Jerusalem, he tempted to join himself to the disciples, and all were afraid of him, not believing that he was a disciple. But Barnabas took him, and brought him to the Apostles, and related fully to them how he saw the Lord in the way, and that he spoke to him, and how he preached boldly at Damascus in the name of Jesus." (Verses 26, 27.)

It next occurs in the eleventh chapter of Acts, in connection with our text. "Now," says the sacred historian, Luke, "They who were scattered abroad by the persecution that arose on account of Stephen, went as far as Phenicia, and Cyprus, and Antioch, speaking the word to none but Jews. But some of them were men of Cyprus and Cyrene, who having come to Antioch, spoke to the Greeks, publishing the good news of the Lord Jesus. And the hand of the Lord was with them; and a great number believed, and turned to the Lord. But the report concerning them came to the ears of the church which was in Jerusalem; and they sent forth Barnabas to go as far as Antioch; who having come, and seen the grace of God, rejoiced, and exhorted all, that with purpose of heart they should cleave to the Lord. 'For,' now follows the text, 'For he was a good man, and full of the Holy Spirit and of faith. And a great multitude was added to the Lord.'

Barnabas was now sent forth by the Apostles from Jerusalem, because he was a good man; and not only so, but because he was of the country of Cyprus, where disciples had been made which now needed exhortation and confirmation. The sacred historian proceeds to say: "And Barnabas departed to Tarsus, to seek for Saul, and having found him, he brought him to Antioch. And it came to pass,

that a whole year they came together in the church, and taught a great multitude; and the disciples were first called Christians in Antioch."

In the thirteenth chapter of Acts, we have an account of the ordination, or setting apart of Barnabas and Saul to the work of the gospel ministry, by fasting, prayer, and the imposition of hands; of their first mission to the Gentiles; of the success of their labors, which is continued also in the fourteenth chapter; and the last mention we have made of him (I mean of Barnabas), in this book of Acts, is in the 30th verse of the fifteenth chapter. It reads: "And Barnabas took Mark, and sailed to Cyprus." But this is not all that is said of Barnabas in this connection, and it may be profitable for us here to consider it all. We begin back, therefore, with the 35th verse: Paul also and Barnabas continued in Antioch, teaching and publishing the glad tidings of the word of the Lord, with many others also. And some days after, Paul said to Barnabas: "Let us return, now, and visit the brethren in every city where we preached the word of the Lord, and see how they do." And Barnabas determined to take with them John who was surnamed Mark. But Paul thought it proper not to take with them him, who departed from them from Pamphylia, and went not with them to the work. And there arose a sharp contention, so that they parted one from the other; and Barnabas took Mark, and sailed to Cyprus."

That there should be contention, sharp contention; (a sharp bit of anger,) as it is rendered in the translation of Doddridge, or so sharp as to separate between Paul and Barnabas, at first view looks dark, very dark! Which was to blame?

Not Barnabas, says one: "For he was a good man, and full of the Holy Spirit and of faith." Not Paul, says another; for he assigns a good reason for not taking with them Mark at this time; because "he departed from them from Pamphylia, and went not with them to the work." And more than this, Luke adds: "And Paul having chosen Silas went forth, being commended by the brethren to the grace of God." But we say that Paul and Barnabas were both good men, and both to blame. They were to blame for making a matter of opinion—an act of expediency, a matter of dispute, and an occasion of ill-feeling and strife. But of the two, from all the data before us, we think that the best man was the most to blame. Barnabas we call the best man, the best in his natural organization, the best by nature. He was more mild in his temper, more affable and winning in his manners. He, no doubt, had a sweeter voice, and more noble and commanding person. For of Paul it is said, that "his bodily presence was weak," that is no way prepossessing, and that "his speech was contemptible." It is supposed by some, that he had what is called a squeaking voice (or perhaps, some impediment in his speech); and that this was his "clown in the flesh," inflicted to humble him lest he should be exalted above measure. But this only in passing. Whatever might have been that thorn, it is manifest that by nature Barnabas was a much better man than Paul; and from all the testimony we have in the New Testament of both, it is equally obvious that by grace Paul was not only as good as he; but as good as Peter, James and John, or any other man of his temper, in the affability of his manners; and his goodness by grace consisted in his being a Christian, in the superaddition of Christian principles, in the detronement of self and the enthronement of God and of Christ in his affections; and in his being moved by Christian motives, and acting from Christian feelings.

That Paul and Peter and other apostles and ministers of Christ—and indeed, that all others were not and are not as good by nature as was Barnabas, was and is their misfortune, and not their fault. For no one is to blame for his natural organization. But we can not love what is naturally unlovely. As we can not, therefore, expect complacency in our deficiencies, in our want of ease, affability and amiability of manner, may we not be speak pity and sympathy? Judge according to appearance, but judge righteous judgment. Under the influence of that charity which "rejoices not in iniquity, but rejoices in the truth," which "bears all things, believes all things, hopes all things, endures all things, and never fails;"

that was equal to all of the divine testimony that had been submitted to his understanding and his heart. He was good for, possessing the Spirit of Christ, and for the likeness of which he bore to God in becoming reconciled to him. The question, "How did Barnabas manifest his goodness?" we answer, by referring to the mention which is made of what he did and said in the Scriptures, we have quoted.

In the first we are informed, that having a possession he sold it, and laid down the price at the apostles' feet. If he had not been a good man, he would not have done this. I thought to become a disciple of Christ, he was required to give up all to him, and to account himself a steward of all; yet he might have retained the management of his possession in his own hand, as other Christians then did and since have done. This appears from the address of Peter to Ananias, in the beginning of the next chapter. (Acts ii.) "That a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being aware of it, and brought a certain part, and laid it at the feet of the apostles. But Peter said: 'Ananias, why didst thou fill your heart, that you should lie to the Holy Spirit, and keep back part of the price of the land? While it remained, was it not your own? And after it was sold, was it not in your own power? Why did you conceive this thing in your heart? You did not lie to men, but to God.'

But Barnabas gave up all. He consecrated all to the treasury of the Lord, to feed the poor disciples and to promote the common cause. In the next Scripture quoted the goodness of Barnabas appears in the good offices he performed for Paul. It had been some years now (three at least) since Paul was converted. He had been a wanderer in the deserts of Arabia; he had arrived at Jerusalem a stranger; he had attempted to join himself to the disciples and been repulsed; for they were afraid of him. Barnabas now steps forward and takes him by the hand. He brings him before the apostles and declares to them his conversion, and "how he had been commended by the brethren to the grace of the Lord Jesus." And in the next Scripture quoted, which embraces our text and context, the goodness of Barnabas is shown in that "having seen the grace of God, he was glad, and exhorted them that with purpose of heart they should cleave to the Lord." This is the immediate antecedent. He was glad, for he felt an interest in the promotion in the cause of Christ and in the happiness of his fellow men. And therefore did he exhort them all, that with purpose of heart they would adhere to the Lord. It is because he felt thus, and acted thus, under this feeling; and because this feeling was the gushing forth of a living, abiding principle of pure, disinterested Christian benevolence, that Barnabas was a good man and is called good in our text. "For he was a good man, and full of the Holy Spirit and of faith." Here let it be remarked, that being filled with the Holy Spirit and with faith, are additional manifestations of Barnabas' goodness. The Holy Spirit dwells not in an impure heart. The heart of every Christian is purified by faith; and then the Holy Spirit is given by Christ to them who obey him.

Yes, Barnabas was a good man, and his goodness by nature consisted in his happy organization, in the sweetness of his temper, in the affability of his manners; and his goodness by grace consisted in his being a Christian, in the superaddition of Christian principles, in the detronement of self and the enthronement of God and of Christ in his affections; and in his being moved by Christian motives, and acting from Christian feelings. That Paul and Peter and other apostles and ministers of Christ—and indeed, that all others were not and are not as good by nature as was Barnabas, was and is their misfortune, and not their fault. For no one is to blame for his natural organization. But we can not love what is naturally unlovely. As we can not, therefore, expect complacency in our deficiencies, in our want of ease, affability and amiability of manner, may we not be speak pity and sympathy? Judge according to appearance, but judge righteous judgment. Under the influence of that charity which "rejoices not in iniquity, but rejoices in the truth," which "bears all things, believes all things, hopes all things, endures all things, and never fails;"

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should every minister of Christ become all things to all men, that by all means he may save some. So did Paul; and so would we, to the extent of our knowledge and ability.—But we return to Barnabas.

The question, "What influence, consequent upon his goodness, did he exert?" is answered by the concluding sentence of the text: "And a great multitude was added to the Lord." It was not for the natural, unsanctified goodness of Barnabas that he was the effect; but because to this was superadded and co-operated with it the goodness of the grace of God. And the same influence also was consequent upon the goodness of the grace of God in Paul and others, who in nature's goodness were deficient. "But for this cause I obtained mercy," says Paul, "that in me first Christ Jesus might show forth all long suffering, for a pattern to those who should hereafter believe on Him to life everlasting." (1 Tim. i. 16.) Again: "For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles." (Gal. ii. 8.) "Not by might, nor by power, but by my Spirit," says the Lord of hosts? (Zech. iv. 6.)

Finally, why is Barnabas introduced to us as a good man in the text? Or, what is it to us, and what improvement should we make of it? Our text seems to be an incidental remark. It might be enclosed in a parenthesis, or it might have been omitted altogether, and the preceding and following sentences would have joined, and no injury would have been done to their sense; nor would there be a break in the thread of the narrative. Why, then, is this sentence thrown in? or, rather, in this place hung on? The answer: "Because it is an apple of gold! Because it is a jewel and a precious gem! It was hung on here to be looked at and admired by every reader of this sacred narrative. It was hung on here to test the piety of every Christian and minister of Christ. God alone is good absolutely and independently; but we all may be good derivatively, by grace." Yes, *good as was Barnabas*, or Paul, or Peter, or John. There is no bound, short of perfection in goodness, to which the humblest disciple of Christ—to which the man or woman of one talent, and the smallest of the ones—may not attain. As we can not add to our bodily stature, so neither can we add much to the stature of our mind. But we can, by our will, bring our body under and keep it in subjection to the will of Christ. We can fill and improve our minds with heavenly knowledge, and by his assisting favor we can enshrine God in our affections, and be governed by him in all things. The best man is not he who has by nature the best natural organization, nor he that has derivatively the greatest amount of goodness by grace; but he is the best who, to the extent of his knowledge and ability, best serves the Lord. A man with five talents may know more than I with two, or one; and yet I may be the best Christian, and am the best, if to the extent of my knowledge and ability I obey; and to the extent of his knowledge and ability he obeys not.

Do you remember what our Lord said as he once sat over against the treasury? He saw the rich cast in much; and he saw a poor widow cast in two mites. And he turned to his disciples and said: "Verily, I say to you, that this poor widow has cast in more than they all; for they have contributed from their abundance, but she from her poverty all her living." (She was then credited on the Books of Heaven more than they, because she did all she could! And what more did our Lord say in this connection? He said: "Wherever this gospel of the Kingdom shall be preached hereafter in all the earth, this, what the woman has done, shall be told of to her honor." For this purpose was it recorded, and in every copy of the New Testament since written and printed, it has been repeated, and repeated, and repeated—and, oh, how many ten thousand times repeated! And I repeat it now to encourage all who hear me to do something—to do the promotion of the cause of Christ in the world.

My poor brother, my poor sister, you can do as much as this poor widow did; and if you can do no more, do it; and so lay up treasure in heaven, where neither moth nor rust corrupt, and where thieves break not

through, nor steal. We can not all be great, or wise, or learned, or rich, or noble, or honorable in this world's esteem; but we can all be great and wise in the view of Heaven, and good in the view of all. For great as was John the Immerser—declared by the Savior to have been the greatest of all who had then lived—yet the least in the Kingdom, said he, is greater than he. By the improvement of one talent we may enter this Kingdom, and the fear of the Lord is the beginning of wisdom. Again: "If any one lack wisdom," says an apostle, "let him ask it of God, who gives to all liberally, and upbraids not, and it shall be given him." Let us improve the talent or talents that we have. Oh, let us emulate the character, that we may have the reputation of the *good* of the earth! Let us do well, that we may at last stand on the right hand of the Judge, and hear the welcome plaudit of "Well done, good and faithful servant, enter you into the joy of your Lord."

LETTERS TO YOUNG CHRISTIANS.

NO. XXIV.
 TEMPERANCE.

Away from the city, in their quiet country homes, but few of this class of persons have any adequate idea of the terrible features of this demon that is stalking so defiantly over the land and especially in large cities and villages. They cry peace when there is no peace. They hear no noise though there is. Yea, even in it up with hard fires and in a state of continual eruption.

Not long since a writer in one of the New York dailies gave the following vivid description of the monster intemperance.

"Last Saturday night in a walk from Nassau Street to South Ferry we had ample food for comment. Broadway was a perfect hell of drunkenness, a howling, staggering Pandemonium of brutalized men. The side walks were traversed by men in every stage of intoxication, reeling to and fro like ships in a storm. The air was loaded with snatches of drunken songs, fragments of filthy language, or incoherent shouts from those who were too drunk to articulate. Drunkenness in every dark lane and alley, only discovered by its disgusting ravings. Drunkenness in the wide lamp-lit streets, staggering along with swamping bells, paralyzed limbs, and unbecomingly imbecile sensuality. Drunkenness in the kennel stentoriously respiring its fetid breath. Drunkenness clinging to the lamp-posts. Drunkenness coiled upon the doorsteps waiting to be robbed or murdered. Drunkenness screaming on the tops of solitary omnibuses, or hanging half out of the windows of belated hackney cabs, and disturbing the night with incoherent melodies. Drunkenness walking along apparently steady but idiotically to itself, thickly rehearsing the drunken jokes and drunken songs, the indecencies that adorn the convivial meeting it has just left. Drunkenness waiting at the ferries, snoring on the benches, quarrelling with its drunken company, or falling off the edge of the pier into the water, and being fished out half sober." The despotism of drunkenness is remorseless. Like the "fiery spirit of the glass and syringe" it eats down its victims without mercy. There is but one way by which a drunkard can reform, or a sober man a day keep from becoming a drunken man to-morrow, and that is: "The practice of total abstinence from everything which can intoxicate whether it be a liquid, a solid, or a gas." I am well aware that "total abstinence" is not "temperance." A man can not be temperate in the use of that which he does not use.

Total abstinence is one extreme. "Intemperance" is the other. Temperance lies midway between the two. Intemperance is always to be dreaded. Total abstinence in the large majority of cases is the only safe way.

It is said of the father of Newman Hall, the great English preacher who lately visited this country, that at one time in his life he was very intemperate. He was a habitual drunkard. As an illustration of what indulgence in any degree will not do toward reforming a drunkard, and of what total abstinence will do in his reformation, I will relate the story as told by Dr. Newman Hall, himself:

"My father was a generous soul and everybody loved him. He was a capital singer, full of anecdote, brilliant in conversation and of course, was invited to drinking parties. Alas! what a sad

record there was of those early years. Then he was impressed with divine truth and there is no doubt, from reading his own pages, that he was truly converted. It was not a sham but a real conversion to God evinced by deep sorrow, confession, earnest prayer, and a burning desire to lead a holy life; and then perhaps a dreadful gap, the record of having been led away into fearful excess; that going on for weeks, then restoration, and then again family prayer, attendance at the prayer-meeting, and joy in the "class-meeting" for he was first laid hold of by the Wesleyans; then a terrible fall and a conflict which went on for several years. * * * Everything was done directly from him of a spiritual nature—ministerial advice—the sympathy of friends, and outward religious services, and yet, owing to his temperament and constitution which through long indulgence had become of such a nature as that occasionally there was a burning craving for the drink, and that drink being furnished in ordinary life, it was almost physically impossible not to plunge into excess. It was a disease with him. Teetotalism was not known in those days; almost everybody indulged to excess. At length some of his friends suggested that a physician might be applied to perhaps something might be recommended that would help him. Oh! how he rejoiced at the idea that possibly there might be some disease in his case which might be cured. He signed a statement to the effect that he was willing to be put into an asylum, and deprived of his liberty to be cured of his disease. The physician prescribed and although there was no help afforded he took the prescription three times a day—the record stating: "Every bottle taken with prayer."

But in spite of the medicine, after a little while, in which he was rejoicing in being fully delivered, he was overtaken again. The physician said: "It is evident you are not able to stand the brandy and you must give it up." He resolved at once, however fond he was of a glass of brandy and water straight at a 4 o'clock or 4 1/2 o'clock moment, the date was then put down and ever afterward that day was kept as an anniversary to God, to recall the time when brandy was given up.

By and by, after weeks of rejoicing the entry in his record is: "Fallen through intemperance in taking wine." The physician said: "Well my dear friend you must give up wine and confine yourself to porter." Whereupon, the entry was made, "from this time resolved to take no wine," and that day was another anniversary in my father's life. On the recurrence of it you will always see that day kept up in thanksgiving to God. The diary then burns with piety and we come across another dreadful confession: "fallen through excess in porter." The physician said: "You must give up porter and confine yourself to small table beer." The date in the record is given with this entry: "Resolved, anything to be delivered from this evil" and "from this time no more porter." And that day was kept up to the end of his life. Finally the physician said: "It is very evident you must touch nothing of the sort at all." He resolved even that and then came the crowning triumph. He was saved—saved from a dishonored grave; saved for immortal honors.

Is totally abstaining from all intoxicating drinks then a always safety. No drunkard's grave will ever be filled by him who touches, tastes, or handles not.

F. M. GREEN.

DOCTORS DIFFER.—Dr. Adam Clark in his preface to the Acts, alluding to the change of the old institution for the new, says: "The change is not a change of merely one religious sentiment or mode of worship for another, but a change of tempers, passions, prospects, and moral conduct. All before was earthly, or animal, or devilish, or all these together. But now all is holy, spiritual, or divine." The author of "Evil Exposed" says: "Where this idea came from, about a new religion and a new Church for Christianity I know not, but this I know, that there is not in the New Testament a hint of any of these things." Perhaps this writer thinks that the Scripture, "On this rock I will build my church," is in the Old Testament and was written before Abraham! I presume he thinks the "one new man" (Eph. ii. 15) was made in the garden of Eden!

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MADISONVILLE DEBATE.

SECOND DAY.

Bro. Lucas opened by exposing Dr. Ditzler's summary way of disposing of authorities. When I quote authorities the reverend gentleman never heard of, oh! says he, I never heard of them! Well, as he has traveled in Europe, corresponded with philosophers, critics, and the most learned ones of the world, of course whom he does not know, is no authority. And of those who do give pop or pump, or draw water, or some such far-fetched tropical meaning, he with equal presumption, in his inimitable *ex cathedra* style, denounces them as "no scholars, not worth three snags of his finger, a disgrace to any man's library, mere secondary," etc., etc. So he speaks of Scapula, Noah Webster, Stokes, Groves, etc. Such presumption, for a man thus to speak of Webster and A. Campbell, from the former of whom he has learned nearly all he knows of the English language, as he has been raised in Kentucky, where Webster is almost the exclusive authority, as everybody knows; and to Mr. Campbell he is almost as exclusively indebted for all the new developments in sacred hermeneutics that have been made in the last forty years, as is patent to every one who is conversant with the writings of A. C. He quotes from Conant on Baptism, garbles Conant, and then charges him with dishonesty, as he has already done A. C. Bro. L. in reply exposes his garbling, and he said he did it on purpose; he was setting a trap to catch Bro. Lucas. The trouble was in discovering the whereabouts of the trap, and the superior moral excellence of garbling, when a trap was to be set by a divine who piqued himself upon his exceeding moral perpendicularity, and who pronounced so flippantly upon the war of moral honesty in A. Carson, A. Campbell, Conant, and all the leading Immersionists. I suppose the idea is from the grandmother of his church—the end justifies the means." Bro. L. caught him in a second just such display of moral excellence. He had occasion to read one of his letters of correspondence with Bro. L., and read it very badly. Bro. L. adverted to it. "Oh," says he, "another trap!" I wrote and punctuated badly on purpose, so that you would not know what manner of man you would have to meet till we came together. (What a Samson he was, we all suppose.) "But," replied Bro. L., "that don't explain writing the copy so badly that you kept it home and never sent me, never intended for me, and which you now read from!" Thus evaporated his moral excellence through this second trap. It is perfectly plain this excuse could not be reconciled with his letter kept at home.

Bro. L. then went on to describe a papyrus, and to show that they were now just what they were in the days of Hippocrates, notwithstanding Mr. D's assertion that a modern papyrus differed from the ancient Egyptian papyrus. Bro. L. then placed his copy of Hippocrates on Mr. D's table, and challenged him to find any blister-plaster in it, or any difference in the papyrus from that of the present day. Dr. D. would not touch Hippocrates! Bro. Lucas then showed from Blackstone, Bishop Taylor, and others, that the primary and correct meaning of a word must always be taken in laws and ordinances, unless the context or circumstances clearly forbid. And then re-affirmed what he has already shown that dip, immerse, etc., were the meaning primary of *baptizo*, from B. C. 300 to A. D. 300.

Mr. Ditzler, again noticing the Quaker authority, said that every argument they used they got from somebody else. They were ignorant anyhow. Some of their wise ones had said and proposed to prove that the sun was only about 23 miles high. Bro. L. retorted by reminding him of the foolish superstition of John Wesley (the founder of his church) in believing that the devil made his horse tumble and throw him down. Mr. D. then commented on the Greek terms, *polta udata*. Said it meant many rivulets—might mean many drops! If Bro. L. noticed that, I omitted to note it. He then said that Paul never wrote classic Greek, and Luke only three or four verses. (I suppose Luke found it difficult and gave it up—Mr. D. did not assign a reason.) He said that Wesley, Doddridge, Campbell, McKnight, and all the commentators of that school, did not enjoy the advantage

of the men of the present time, and gave their views according to the lights they then had; but modern discoveries in Biblical interpretation had entirely changed the aspect of things. Well, this is a pretty candid admission, that immersion had the evidence on its side in the days of Wesley, etc.; and if the honest inquirer will only bear in mind the unscrupulousness of modern trap-setters to foist in new meanings (see late editions of Groves), they will have no difficulty in determining where the non-preponderance, but the unanimous testimony still is.

Not a single lexicon down to the beginning of the eighteenth century gives either *sprinkle* or *pour* as a meaning—even as a secondary or tropical meaning of *baptizo*! If so, why do not Pedobaptists produce it?

Dr. Ditzler quoted Alford, Elmhurst, Rosenmuller, Fairbairn, Bengel, Olshausen, Lightfoot, etc., as giving *sprinkle*, and then makes a great flourish as though he had proved his favorite practice of *sprinkle* or *pour*, as though every candid mind could not see that if any difference, there is a greater gap between these two words and *sprinkle*, than between them and *immerse*.

They could sooner immerse a man by sprinkling water on him than they could wash him, by that process. Now, when we recollect how the ancients understood *sprinkle*, we see how little consolation Pedos can draw from this. The Prophet told Naaman to "go wash in Jordan," and he went and dipped himself! We see then that in that day they were sometimes used as equivalents. And God so recognized it, for Naaman was healed. So much *sprinkle* is there in wash!

Bro. Lucas next presented seven questions to Dr. D., to which an answer can not be given reconcilable with the Pedobaptist theory, viz.:

1. Are *baptizo* and *raio* synonymous?
2. Is *baptizo* the only word for *sprinkle*?
3. If not, what other word?
4. Does *raio* mean *sprinkle*?
- 5 and 6. Do *raio* and *cheo* ever mean immerse?

7. Does any classic ever use *baptizo* in the sense of *sprinkle*, or *pour*? Does any ancient lexicographer so define it? Does any great commentator even contend for it only by inference? and then only Pedobaptists?

Bro. Lucas then gave Dr. D. these sentences to translate into Greek:

I immerse you into the name of Father, Son, etc.
I sprinkle you into the name of Father, Son, etc.
I pour you into the name of Father, Son, etc.

None of these would the redoubtable Champion of Methodism, and defamer of Alexander Campbell, try to translate! Bro. L. then made an argument from John. Unless a man be born of water, etc. Quoted Ditzler upon himself, as admitting that this illusion was to water-baptism. That it was a birth and there could be no birth without being in that of which we are to be born. Could not be *sprinkle* or *pour*. Condemned by Corinthians, where our "bodies" are said to be "washed," "we are washed," "washing of water by the word." Quoted Wesley, Clark, Doddridge and McKnight to prove it refers to baptism. Also, Rom. vi. 4. "Buried by baptism." Col. ii. 12. "Buried with Christ." Clark, Groves, Wesley, McKnight, Whittly all say water-baptism referred to. Mr. Ditzler quotes Grimshard, Snidas, Esaias, Gases, as giving definitions implying *sprinkle*! The definitions were wet, wash, moisten, pump, drawwater, drench. Now *sprinkle* is not implied in any one of those meanings, and is possible, in only two, viz., wet and moisten; and even in them a *tenfold more copious sprinkling* is required than the *Pedo-rantism*. Mr. D. next pitches into the authorities again! Vitringa is "too ancient!" And yet Mr. D. gave a philosophical argument to prove that the *primary* meaning of *baptizo* was to stain! Then this ancient lexicographer was the very one to have so testified! But he does not! McKnight is too loose! "Entirely too loose to be reliable!" Calvin was a scholar, and will do (i. e., it will not do for me to run him down here, for his party are with me in this fight), but his mind was taken up with other matters—he expressed opinions without having thoroughly examined—hence conceded too much! Wesley was young when he made his concessions! Dr. Lucas showed from Discipline and other Methodist documents

that he was 55 years old when he made these concessions! very young! He then flew for relief to the baptism of tears and the baptism (*epi tes pagas*) at the fountain. Forgetting that the former was not a pouring nor a sprinkling upon but a flowing over (the face), and in any event clearly metaphorical, and the latter was done in the night, for which there can be no solution upon his hypothesis. Why wait till night to sprinkle? Why did he wait till night because she dipped, and in those days it was the custom to undress.

He argued from *epi*, that she did whatever the act was, at the fountain and not in it. But his reasoning is at variance with common usage. At, with regard to the place where, often means in. For instance a man votes, preaches, teaches lectures, at Madisonville, merchandises, deals in tobacco, etc.; in all these it is understood he does these things in that town. But suppose *epi* did mean only at, it then would remain for him to show that the sprinkled, as the lectionists all say, means to immerse, dip, and the sacred Historian says she *baptized* herself.

Mr. D. next came to Elijah's altar, and said it was baptized with twelve pitchers full of water! I tell you how he made it in my next.

METHODISM—CHRISTIANITY.

NO. I.

It is well that our laws allow every man to worship God as he pleases, or not at all, if he chooses. Different religious sentiments are left free to plead their acceptance with the people on their real or supposed merits. All the religious parties in this country, with perhaps one or two exceptions, claim their sentiments are taught in the Bible. If the doctrines of two or three parties differ, it is certain that there is error somewhere, either in the doctrines, or in the Bible whence they are claimed to be derived. All admit that the Bible is correct, but each claims for his party the authority of that book. Each thinks his party nearest right, though he may admit that others who differ from him may be saved, because he believes the "fundamental, essential doctrines of the gospel."

In a twelve-year old book, written by Rev. Daniel Wise, and published in Boston, which claims to be "Objections to Methodism answered," is this statement, page 97. "I wish you to note first, that the fundamental doctrines of Methodism are in strict harmony with the Evangelical Church of all ages and in all countries. Methodists hold, in common with Calvinists, the doctrines of human depravity, the Deity of Christ, the atonement, justification by faith only, regeneration by the Holy Spirit, the future punishment of unbelievers, the inspiration of the Scriptures, and their sufficiency for salvation." From this language one would almost conclude that the writer regards Calvinism about as good as Methodism. Yet such is not the case. "On the contrary, if you embrace Calvinism, you will be involved in a labyrinth of perplexities. Ultra Calvinism with its horrible decrees of unconditional election of some to life, and its fore-ordination of others to death, with its infant damnation and passive regeneration, will disgust your reason, wound your sense of justice, pain your sensibilities, and embarrass your experience. Moderate Calvinism, with its fallacious distinction between gracious and natural ability will equally perplex you, if you are honest and inquiring; because you will always feel conscious that you are obliged to dogmatically reject its logical consequences, or be compelled to accept the most repulsive features of ultra Calvinism. Added to this mental embarrassment, will be the fact that the Calvinistic theology will chill your experience."

Now, all this about Calvinism may be true, and if so, how are Calvinists evangelical and orthodox? If it is not true, is Mr. Wise orthodox and evangelical in opposing Calvinism? In the passage before you, he tells us what Methodists and Calvinists hold in common. Then it is concerning these very "doctrines which they hold in common," that he raises his objections to a young convert joining a "Calvinistic branch of the Church!"

According to this author, Methodism furnishes means of grace superior to any other "Christian denomination," and that cannot, he says, be found outside the pale of Methodism.

1. "You will find in Methodism such a degree of direct and habitual culture of the great elements of the Christian life, as is found in no other denomination." This is assuming high ground for a system of religion one hundred years old only.

2. "The peculiar doctrines of Methodism have also a direct tendency to stimulate the Christian life, and thereby to promote its growth."

What are these peculiar doctrines of Methodism?

"The doctrines of Methodism are as old as the gospel—Jesus taught them. So did his Apostles and their successors, through the purest periods of the history of the Church. I do not wish it to be understood that Methodism has introduced any novelties into her theology."

No indeed! If the young convert to Methodism should understand that there are novelties in the doctrines of Methodism, he might not unite with the Methodist branch of the Church. This must be prevented. Jesus and the Apostles taught the "peculiar doctrines of Methodism." Where have they taught that man is justified by faith only? Where have they taught that Christ died to reconcile his Father to us? Where have they taught that in his death Christ made atonement for all sins, both actual and original? Where have they taught that baptism is a door into the Church? Where have they taught that baptism came in the place of circumcision?

Where have they taught that baptism is a seal of our engraving into Christ? On the contrary, Christ and the Apostles taught that men are justified by works and not by faith only. That Christ is the door of the sheepfold. That circumcision is of the heart in the spirit whose praise is not of men but of God. That believers are sealed with the Holy Spirit. That Christ died for all men and that he is gone into heaven clothed with his own precious blood to make atonement there.

3. "The peculiar institutions of Methodism are also eminently fitted to develop the elements of the Christian life."

It would seem to be a sufficient answer to this assumption to refer to the enormous loss to the membership of the Church of those who "join." 700,000 additions reported in ten years, with only an actual increase of 100,000. Where in this is seen the fitness of the peculiar institutions of Methodism to develop the elements of the Christian life? Such loss as this is sustained by no other branch of the Church in Christendom. And yet with these facts plain before the world, this writer speaks of the "peculiar institutions of Methodism as eminently fitted to develop the elements of the Christian life."

Of very few persons who join the Methodist Church, there is but one left in ten years. Evidently fitted to develop the Christian life! How much Christian life has the man to be developed, who can not allow another to call in question the soundness of his sentiments without being offended?

4. "In its provision for the cultivation of the highest forms of Christian fellowship, Methodism stands peerless among the churches."

This statement is made on the assumption that Methodism is Christianity. If this be true, then, every other church is wrong. This introduces to the question is Methodism Christianity? Whatever Bible truth Methodism embraces was there centuries before Methodism was thought of in the world. Men can be Christians without being Methodists. They may then be Methodists without being Christians. But a man cannot be a Christian and not a Christian at the same time. A man may be a Christian and an Odd Fellow. He can be either without the other. A man may be a Christian and a Methodist. He can be either without the other.

I have used the word, Methodist often in this article. It is more frequently used in this book than any I have ever read. Indeed a secondary title appropriate to its character would be, "Methodism Glorified."

J. M. HENRY.

THE GOSPEL IN THE EAST.

Our cause is marching on finely in these parts. Several new congregations have been gathered during the past year, and many old ones revived and encouraged. The brethren of Worcester, Massachusetts, have put forth a great effort to establish the gospel permanently in Swampscott, Massachusetts, and have been very successful so far. Bro. W. F. Hayden, a very gifted and thoroughly devoted

laborer has been there, and done some good work. The brethren of Worcester were after Bro. A. B. Chamberlain, of Pittsboro, to take up his abode at Swampscott, but the Pittsboro folks would not part with him just yet.

Bro. Belding has opened fire in Amsterdam, a thriving town about thirty miles west of Albany, on the line of the N. Y. Central. Here Bro. Utter first, and then Bro. Olin, who, for the past year, was preaching at Poestenkill, commenced laboring to turn sinners to God. Some thirty-five have confessed the Lord, and been enrolled among the chosen ones of the earth. The State Missionary Society has assumed the expenses of Bro. Olin's labors for the coming year. Bro. Belding is ever on the alert to seize an opening for doing good, and ere long you may hear from him in another large city on the beautiful banks of the Hudson. He is the friend of the cause who never doubts its success.

At West Rupert, Bro. Gordinier is holding forth the word of life. At West Pawlet, Vermont, Bro. W. W. Hayden has labored for the past year, but may not continue there next year. Whither he is going I cannot now tell, but he will be faithful to him whom he owns as his Redeemer.

Batonville, Washington county, N. Y., has a noble little band of Disciples, who are striving to serve God faithfully.

Pittsboro has about 100 noble and devoted ones who yearly greet all the Disciples who choose to visit them. The June meeting at Pittsboro is now an institution revered and desired by all the saints in these regions.

At Poestenkill we have a goodly number of those who delight in the law of the Lord, and desire to honor him in all their doings on earth. Our Sunday-school is a useful auxiliary, and we hope to see it continue thriving as heretofore. I have taken up my abode in this pleasant village for the ensuing year, and pray that the Lord will guide and bless us in our labors to bring men to Christ, the Savior of the world.

Yours for the gospel,
J. S. BELL,
Poestenkill, N. Y., April 30, '68.

A NEW PREACHER.

I want to find employment for a young man who is already a good preacher, with a church where he can partly sustain himself by teaching a common school.

Address
A. D. FILLMORE,
Cincinnati, O.

DISCUSSION.

Brothers Franklin & Rice:

There is to be a discussion of the issues between the Methodist Episcopal Church and the Church of Christ on the following propositions. Conducted by Joseph McVay Barnes, of the Methodist Episcopal Church, and A. Burns, of the Christian Church. Discussion to take place at Blacksville, Wayne county, O., commencing on the 16th day of June, 1868, to continue one day on each proposition:

Proposition I. Do the Scriptures teach Immersion, as being Apostolic Baptism? Burns affirms. Barnes denies.

Proposition II. Do the Scriptures teach that sprinkling or pouring is Apostolic Baptism? Burns affirms. Barnes denies.

Proposition III. Do the Scriptures teach that penitent believers are commanded to be baptized for the remission of sins? (That is from the day of Pentecost until the final amen of the revelation of Jesus Christ. No person was said to be converted or turned to God until he was buried in and raised up out of the water.) Burns affirms. Barnes denies.

Proposition IV. Do the Scriptures teach that man is justified by faith alone or only? Barnes affirms. Burns denies.

Proposition V. Do the Scriptures recognize the eligibility of infants to Baptism under the gospel? Barnes affirms. Burns denies.

Proposition VI. Do the Scriptures teach that the evidence of pardon is rendered conclusive to man by the emotions or feelings produced? (That is: He is assured of pardon by the emotions or feelings produced in his own mind or heart.) Barnes affirms. Burns denies.

Proposition VII. Do the Scriptures teach that unbaptized persons are in the gospel dispensation commanded to

pray to God for pardon. Barnes affirms. Burns denies.

Proposition VIII. Do the Scriptures teach that the Holy Spirit operates otherwise than through the Holy Scriptures? Barnes affirms. Burns denies.

DISCIPLES.

May 2, 1868.

THE SILVER SPRAY.

A new and choice collection of popular Sabbath-school music, consisting of duets, quartettes, chants, choruses, etc., adapted for anniversary meetings, Sabbath-schools and temperance celebrations, home and social circle, etc. By W. Howard Doane, Cincinnati. Published by John Church, Jr., 66 West Fourth Street, 1868. 149 pp. 12mo.

There is no book which requires more frequent renewing than our Sabbath-school music-book. The church hymn-book will last for a generation, or more; the choir music-book will do for a series of years; but the children are impressionable, and demand new stimulants in the way of song. Hence the old tunes wear out, and new melodies are demanded. This is furthermore required because the character of melodies demanded by the tastes of children is of a light rapid sparkling sort; qualities that do not wear, although they please and attract.

Mr. Doane has given us in this, a first-rate book, full of pleasing gems of song, which must become very popular with the children. The hymns too, are of a character well adapted to Sunday-school uses. The book is mostly made up of new and original melodies; though a number of standard Sunday-school pieces have been retained—such as: "Beautiful River," "Never be Afraid," "The Lion of Judah," "Battling for the Lord," "O, We are Volunteers," "Marching On," "Angels in the Air," etc., etc.

Mr. Doane has a happy genius for this class of composition, and a large part of the book is of his own composition. In addition we have some of the choicest pieces of Bradbury, Root, Phillips, Rev. Robert Lowry (than whom no one writes better Sunday-school music), and others. We hope our Sunday-school men will send for a copy of the book, and give it an examination. Its merits will secure it an extensive introduction.

SEMI-ANNUAL CONVENTION.

The Indiana C. M. Society will convene at Columbus, June 3, at two o'clock P. M. Arrangements are being made for a joyful reunion of both old and young. Brethren at Columbus say: "Let them come. Churches, Sunday-schools, preachers, delegates, individually and in mass, let them come." Many of our best talents will be there. Railroad benefits will be obtained as far as possible. We hope to have a good time.

N. A. WALKER.

CORRESPONDENCE.

HARRISON, O., May 1, 1868.
Brothers Franklin & Rice:

After one month's absence from the church at Lebanon, Ohio, I revisited them, and contrary to the many prophecies made by those who desired their downfall, found them in good condition.

Their social meetings had been well attended, the only complaint made was, want of room, so many turned out to enjoy them. Bro. Garvin had visited them once and gave them great encouragement, as you know he can do. Bro. Martin, of Dayton also gave them a visit and baptized two young men, students at the Holbrook's Normal School. There were seven more added to their number during my stay, which was short, making in all 290. The Lord's day school numbers 200 and fine prospects ahead. We began raising subscriptions to build a house, had fine success, and no doubt they will have a house before long. At present they occupy Washington Hall which is filled almost every meeting.

May the Lord bless them and all his people abundantly, is the prayer of your fellow servant,
K. SHAW.

Clipped from *Luckville Daily Journal* May 3, 1868.

The Rev. Mr. Rooney, of Meriden, Ct., preached a sermon in the Roman Catholic Church of that city last week, in which, after explaining and defending the doctrine of transubstantiation, he called upon God to send down fire and consume him, and then "bury his ashes in the depths of hell" if he did not believe the doctrine he had just preached. He challenged the advocates of any other creed to say the same and undergo as stern a test.

American Christian Review.

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In sending money for the Review or our Treats, if the amount is under five dollars, enclose it carefully in a letter and colored envelope, well sealed, addressed to "The American Christian Review, Cincinnati, Ohio." If the amount is over five dollars, send it by draft, or order by express, at our expense. No money should be sent by draft or order, or by express, at our expense. Money for books must be at the risk of the person sending, and the books will be at our risk.

"BRO. HAYDEN ON EXPEDIENCY AND PROGRESS."

In another column the reader will see an article from the pen of John W. McGarvey, under the above heading, which we have copied from the April number of the *Harbinger*, commencing on page 213. No article has appeared in the past half dozen years, for which we were and are more thankful. We lay the article entire before our readers with mingled emotions of grief on the one hand and joy on the other. We are grieved that there should be a necessity for such a document, but rejoice that when there was a necessity for it, such a noble document made its appearance so promptly, and that too, on the pages of the glorious old *Millennial Harbinger*. We do not ask the *Harbinger* to shut its columns against the error, but hold them open to the truth; to shut out the poison, but to admit the antidote. This it has done, and the way is now open for the settlement of a species of sophistry, a source of annoyance and grief, and remove a disturbing and corroding element that has been giving trouble to the body more or less for the past dozen years. It has made its appearance in different forms, and through various agents, but has been noticed and recognized as the same disturbing element all the time.

We regret that Bro. Hayden is in any way identified with the matter, as he is much loved and esteemed and all feel a most tender regard for him. But since he has seen fit to lead the way and openly identify himself with the movement, it will work and good, viz., all will know that the opposition is from principle and not from antagonistic feeling toward the man. Where most good men look on a man as one of the most kind, pleasant and affable of his species; a man of unblemished character, in the hearts of many of the best of mankind, they feel a reluctance to show the least opposition to him. make any issue with him, or give him any unkindness. We know of no man whom we are more sorry to differ from than Bro. A. S. Hayden; not because we fear that he will strike back with great force, or resent what we may say, with fierceness, wit or sarcasm; but because we love the man and would much rather add to his happiness than to say anything that we know will make him unhappy. But the cause is dearer to us than any man. Jesus is dearer to us than all beside. The gospel that saved our soul from sin and folly is dearer than all the world. We can not see sacred principle trodden down, no matter by whom.

If the article of Bro. Hayden were simply a freak of his *own*, thrown out as a feeler, we should not trouble our readers much about it, nor would he give us much trouble over it. But this is not the case. It may be that there was no concern about it; that no one knew that he was preparing such a document; that he simply did it without consulting any one. No matter if this were all so; it alters not the case. It contains sentiments well known among intelligent brethren. True, the number entertaining the sentiments of his article, is not large; but it is large enough to be a source of much grief to all truly determined to stand on apostolic ground. It is large enough to be vigilant, continually on the alert and watching for an opportunity to make an impression. No matter whether any one knew that he proposed writing the article, or that he did write it, till it was done; it nevertheless carefully embodies the central idea of a few among us, and that idea has been seen cropping out every now and then for a dozen years past.

We would that every man entertaining that idea would plant himself squarely on it and let there be no longer any lurking in ambush, but boldly defend and maintain it.

Reader, do you inquire what that idea is? It is that we must be recognized by the denominations around us as Orthodox, or as Christian, before we can succeed. The wording may be different, in stating the central idea, as looked at from different points of observation, but, in substance, it amounts to the same. Whether we are right or wrong, good or bad, we are willing to plant our foot squarely and let all know where we stand. We stop not to count noses, to ascertain how many are going this way or that; but we are as averse to the entire idea of bowing and scraping before sectarian courts, of fawning, cringing and whining to be recognized by them, as we would be to bowing to the Pope of Rome and kissing his great toe. When we bowed the knee to the Lord Jesus the anointed and turned our back on the world, we, at the same time, turned our back on all sectarian courts, creeds and parties, and now recognize none of them and want no recognition from them. We know what urbanity means, courtesy or common politeness, but that has nothing to do with principle. The sectarian parties around us will not recognize the Savior of the world in any Scriptural way, nor will they ever recognize us till we depart from Him and become "another sect," "another denomination." This we do not intend to do, but to deny the Lord that brought us, to trample the blood of the covenant under our feet, or to dispute against the Spirit of grace. We are not going that way.

The older we get, the more we see of the sectarianism of our own time and read of its history in the past, the stronger and more determined is our opposition to it. If we were a sectarian and determined to be one, and any man occupying the ground we do, were to come, hat in hand, bowing and cringing, trying to get recognition, we would tell him, to go back and denounce your Campbells, Scotts,亨格, Smiths, Rogers, etc., etc.; your Christian Baptist, Christian system, *Millennial Harbinger*, *Heretic Detector*, etc., etc.; recent all you have said against sects and sectarianism, come to the mourners-bench, ask forgiveness for all your sins against sects and sectarianism and we will receive you on six months' probation. Then, if you will renounce all you talk about "one body," "one Spirit," "one hope," "one Lord," "one faith," "one immersion" and "one God and Father of all," tell an "experience" and that you never knew what religion was before, we will take you, in, but hold you in doubt, No; if there is any good in sectarianism, recognition by sectarians, or their courts, we do not deserve it, and ought to be ashamed to talk or think of such a thing. While the children of God on the "one faith," on the "one foundation," in the midst of all this, to ask these parties, as such, to recognize us, is certainly bold affrontory. We shall never ask it. We desire to be recognized by the King who sits on the throne in the heavens.

The matter in hand is no mere matter of urbanity, or courtesy. We desire to treat all men, Jews, Romanists, Pagans, Infidels, courteously, but this has nothing to do with ecclesiastical recognition. The religion of Christ is not that flexible, elastic and changeable thing, that can be extended, contracted, turned this way and then that. It is *stereotyped*. Nothing can be added to it or taken from it. Others may, if they cannot dissuade them from it, by reason and argument, by the authority of Scripture, nor in any lawful way, bring their foreign wares from the Jews or Roman-

ists, in the shape of dumb instruments, into the worship, or anything else of this kind; they may thus degrade, carnalize and corrupt the worship, but by the help of the Lord, they shall never hold us responsible. If innovations must come, they shall not only come without any aid or comfort from us, but in spite of the best efforts we can make to keep them out. The instrumental music question, in worship, is but an item in the programme. Admit Dr. *Expediency*, his right-hand man, Dr. *Progression*, his *Misses Custom, Fashion*, etc., into the church and let them rule; and it will soon be all right to dance, attend the theater; have all the fairs, festivals, and other clap-traps of the age in the church.

We regret, indeed, that we cannot count on any permanent peace in the church—that some disturbing element must be at work all the time to destroy our happiness and success in the work; nay more, not only to destroy our peace and happiness, but to defeat the great work of the Lord committed to our hands. In our great undertaking, we have gathered more into the one body in the past fifty years, than the whole number of Presbyterians of all sorts in the United States put together, and more than three times the number of the Episcopalians. What do we want with any recognition from any of these jarring and divisive parties? In a century or two they will have divided, subdivided and frittered away to nothing, or become transformed into something else. But it makes no difference to us whether our number is great or small, whether we shall ever succeed largely or not; the *ground is right*, and we desire to stand on it, and have the satisfaction to die on it. It is recognized by all the hierarchies of the world.

EDITORIAL DISHONESTY.

The following item is clipped from the *Pittsburgh Christian Advocate*: "Some Campbellites don't believe in family prayer. A correspondent of one of the papers, asks for any Scripture text enjoining such a duty; and the editor astutely replies: 'We never read of family prayer in the Bible. How error creeps upon the heels of error among the disciples of the prophet of Bethany!'"

We have not seen a more shameful manifestation of editorial dishonesty than is found in this. There is no such thing as this disgraceful thing. The very article to which this slippery editor refers advocates and defends prayer in the family, but shows the sophistry of calling it "family prayer," and then inquiring where the Scripture is found for it. We admitted that we do not read of "family prayer" in the Bible, but showed that the thing called "family prayer," is mentioned in the Bible. "The prophet of Bethany," as this religious demagogue calls the departed A. CAMPBELL, had prayed regularly in his family. We would not give much for the prayers of such a man as the one who made the above item, in the family or out of it. If the editor of the *Advocate* intended fairness, he would copy the piece alluded to and make a manly concession. But this we do not expect. Men who try to deceive the people, and lead them to believe falsehood, no matter whether by some sharp clerical trick or direct and straight out lies, need not trouble themselves about their neighbors praying in their families, for such men unless they repent, will not be saved whether they pray in their families or not. It is no difference either what creed such men have. In the eye of the Lord they are out of the question, having neither part nor lot in it.

FAIRFIELD, Ill., March 17, 1868.

Brother Franklin & Rice:
In No. 10 of the REVIEW, in the article on Church Independence, there is a remark to the effect that evangelists have power to create elders at pleasure.

1. Do elders have but local authority over a congregation, while evangelists have general authority over both Elders and congregation?

2. Are elders amenable to evangelists for misconduct?

Comments on the above is respectfully solicited.

T. J. TURNER.

EDITORIAL COMMENT.

1. Evangelists have no power to create elders or overseers only in conjunction with the church, after the church selects the men, and invites them to participate with them in the work. Even then their advice and assistance belong more specially to new congregations of their own planting, by way of setting them in

order and starting them in their great work.

2. The jurisdiction of elders, or overseers, is limited to the congregations in which they live. In the first churches there were no overseers; over many churches, but a plurality of overseers in every church. The authority of an overseer is local—confined to one congregation.

3. Overseers are not amenable to evangelists for misconduct, but to the congregations where they belong. When an evangelist visits a church he is amenable to the overseers, and should labor with them for the advancement of the cause. He teaches all from the Holy Scriptures, exhorts, administers and advises, but has no authority over the bishops and overseers.

PRINCETON COLLEGE.

Were it not that we know Bro. Dearborn and know that he would not intentionally say anything, we would grumble at one sentence in his late article under the heading, "Princeton College." That sentence is: "I trust the REVIEW will review its position on the above subject, arrive at a different conclusion, and be enabled, conscientiously, to pursue a more liberal course toward our struggling colleges generally, than simply to insert their advertisements and pocket the pay therefor." Were it not that this opens the way for several explanations that we trust will do good, we should pronounce it "the most unkindest of all." But we are not to be induced to think hard of Bro. Dearborn, to scold at him, nor grumble. We know how the matter looks to him, from his angle, but still think he will not judge us so harshly, when he considers a few things.

1. In the first place, he will notice, that we have not placed all colleges on the same footing, nor even all young colleges. There is a vast difference in the necessities for colleges coming into existence, in different cases. There is a vast difference between a college coming into existence under the shadow of another college, and one hundred miles from another. We are somewhat posted in the extent of the country and the necessities for colleges in remote districts, and have attention to these freely and are ready to do so more and more. Princeton College is hundreds of miles from any of our other colleges, in a rich country and abounding with brethren, abundantly able to sustain it, and while it may have been a benevolent enterprise and a good work to project and sustain it, it is not a benevolent enterprise nor a good work to project and undertake to sustain a college, under the shadow of another, which is struggling for existence, as is the case, in some instances, in the bounds of our acquaintance. In a small district of country, where the brotherhood are comparatively weak, and where leading men acknowledge that two colleges can not be sustained, the projecting and bringing into existence of a second one is not a benevolent enterprise, nor a good work, but injurious to the cause of education in general.

II. Bro. Dearborn has no reason to conclude that, if four propositions are true—that "we have two many colleges" Princeton College is one of those not needed. We are satisfied perfectly that we have too many colleges, and stand ready to be called on for the proof, but we do not propose to prove that Princeton College is one of those not needed. It may be wise and prudent for Princeton College to go ahead, and yet our proposition be entirely true, or it may be that Princeton College is actually needed, and that we still have too many colleges. But any man who knows the country, can see that we cannot have a good college in Bethany, Va., another in Hiram, another in Alliance and another in Wilmington, O. This is certainly too many by one-half. The utmost extent that can be expected, of the comparatively small number of brethren in the section of country embracing these institutions, and the means they can command for educational purposes, is that they should properly endow two of these institutions. The others, in the nature of the case, can attain to nothing more than good high schools, of local interest and value. There are several reasons against so many: 1. The money can not be had. 2. The men for presidents and professors, who are scholars, can not be had. 3. The students can not be had. 4. They are filling the country with graduates, who

are not scholars, thus making graduates and a diploma void of significance.

III. If Bro. Dearborn desired us to notice Princeton College, he should have written us a statement, furnishing information about buildings, students, endowment, general prospects, etc., etc., as others have done, and the notices would have been forthcoming. But if he will acquaint himself with the business of our office, he will find that we have no time to hunt up catalogues and gather information of that kind. The thing is impossible. We have inserted every thing he has sent us, so far as now recollected.

IV. We are not responsible for the argument put into the mouths of men that "we have too many colleges." It is true, that we have too many colleges, and we had no hand in making it true. We are sorry it is true, but are in no way responsible for it. We did not desire the creation of so many, but could not avoid it. It is a truth, that having so many colleges is in the way of raising means, and we have no doubt that it will do good to mention it, and thus prevent more springing into existence, where they are not needed. But it is no argument against sustaining Princeton College, away in Southern Kentucky, hundreds of miles from any other college in the control of Christians, where vast wealth abounds and the numerical strength is great. The brethren in that vast district of country ought to feel an interest in building up one first-class college in that section of country. They have the men and the material and ought to go ahead. Their college is a rival of no other. They have a clear and open field, without encroaching on the rights of any body. We wish them every possible success.

The way we "pocket the money" received for advertising, is to turn it over to the *cheapest paper ever published by the brethren, without sinking its pretensions*. It requires the most careful economy to run our publication so as to pay expenses and give us a reasonable compensation for our continual hard toil. We aim "to live and let live," and, at the same time, publish the most liberal sheet ever published. Our columns are open for Bro. Dearborn, or any other brethren engaged in educational enterprises, to set out their work frequently and fully, free of charge. For the advertising we charge the regular rates, and "pocket the money" as above explained.

ACKNOWLEDGMENT.—Bro. Wm. B. Carman, of Hartsville, Tenn., acknowledges the receipt of the following, in response to the appeal for means to assist in building a meeting-house: Sister Humphrey, Lacon, Ill., \$1. Bro. G. M. Patrick, Anderson, Texas, 85.

QUERY.

MR. YERSON, Feb. 24, 1868.

Brother Franklin & Rice:
Paul says in 1 Cor. xii. 12: "If any brother hath a wife, as the church, and she be pleased to dwell with him, let him not put her away."

13th verse: "And the woman which hath an husband, as the church, and he be pleased to dwell with her, let her not leave him."

14th verse: "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy."

Query: Are the children of believing parents more holy than those of unbelieving parents? If so, in what respect? It is contended that they are, and urged in favor of infant baptism by some. Please answer through the REVIEW, and oblige.

H. N. ROGGE.

EDITORIAL COMMENT.

The "clean" and "unclean" here, "holy" and "unholy," "sanctified" and "unsanctified," as uttered and implied, had a special application. These phrases are used in the sense in which a Jew looked on a Gentile, as unclean or unholy—that is, unfit for a Jew to associate with. In this sense, and in no higher sense, is the "unbelieving wife sanctified by the believing husband"—that he may live with her without sin, associate with her—and not abstain from all contact with her as a Jew did from a Gentile. In the same sense were their children sanctified, or made holy—simply that they could care for them; have all the necessary contact with them, and not consider them unclean in the same sense as a Jew did a Gentile, and have no contact with them. They were "sanctified," or "holy," in no other sense, but simply so that they could live and associate in the domestic circle without sin.

There is nothing in this about infant membership, in the Church of Christ, nor in any other Scripture. Why do not our Pedobaptists take the ground that the believing wife sanctifies the unbelieving husband, in such a sense fit for baptism? He is sanctified in the same sense as the child, so that a Christian wife may live with him, but to fit him for baptism.

PARKERSBURG, Ill.,
Feb. 24, 1868.

Brother Franklin & Rice:

The United Brethren have a big meeting going on in this place. On last night there were some "mourners," as they call them, at the "altar of prayer," as they phrase it, and I went forward and requested the preacher to let me read, or quote, from the Bible a few passages for the benefit of the mourners. He said he would not, for it would pull down what he was building up, and that I knew it. Mr. Ross was the man that forbade my reading the Bible to the mourners. Please insert this in your good paper.

Yours in the old hope,
J. W. SCHMIDT.

EDITORIAL COMMENT.

This case puts us in mind of our Methodist friends shutting us out of their meeting-house, in El Paso, Ill., some year and a half ago. Brethren complained to Bro. Howe about being shut out. He said we had no right to complain a word—that if he were in their place, believed their doctrine and intended to maintain it, he would shut us out too. So we say in reference to the above case, if we had been in the place of Mr. Ross, and intended going on with a regular mourners-bench revival, we would not have permitted any man to read from the Bible to the mourners. If he had been permitted to read from the Bible, he would have read the apostolic answer to inquiring persons, or, as like as not, the commission: "He who believes and is immersed shall be saved." How would this have sounded to a circle of mourners at the altar of prayer? It would have been out of place as much as snow in August. Or suppose he had read the answer of Peter to the three thousand on Pentecost, as he probably would have done: "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit;" how would it have effected such a meeting? Any man of intelligence can see what inevitable discord would have resulted. No, my brother, you were entirely out of your place in proposing to read the Bible in such a meeting. The Bible was not intended to be used in conducting such meetings. They have no more use for a Bible in such meetings than a last year's almanac. The idea of going to the Bible for rules for conducting such a meeting, or reading the Bible to mourners at the bench, is as ridiculous as going to the Bible for infant baptism, extreme unction, or Romish penance. The Bible knows nothing of any such procedure, except as one of the most manifest departures from the right way of the Lord. To attempt to read the Bible at such a meeting would not only "pull down" what Mr. Ross was "building up," but be a clear attempt to give divine instruction instead of human, the Lord's teaching for the teaching of uninspired men, the commandments of men. This would be sufficient to convict a man of *Campbellism*! What a bold and daring attempt! What affrontory! To propose to let mourners at the "altar of prayer" hear the apostles and evangelists of the New Testament tell inquiring penitents what to do to be saved, instead of listening to the conductor of a modern mourners-bench revival! This is too much!

The New Testament read in such a meeting would be as much out of place as solemn worship at a Shaker dance. We are amazed at our brother attempting to induce people at such a meeting to hear the Lord. Their ear is not set in that way, nor are their instructors turning their attention in that direction. We would not, if we were a United Brother, intending to live and die a United Brother, right or wrong, and conducting a mourners-bench revival, permit any man to come to and read the Bible to the mourners! Such an one might read the words of Ananias to the inquiring Saul, Acts xxii. 16: "Why tardest thou? arise, and be baptized and wash away thy sins, calling on the name of

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the Lord." This would make most perplexing discord, to come in the next minute after I had been exhorting them to pray on! Do you suppose, gentle reader, I would permit a man to read "Why tarriest thou?" the moment after I had exhorted them to pray on? No, sir, I would allow no man to sit aside my procedure in such style. I would tell him that the Bible was a very old book—that such language was uttered long ago; and to other people—and that things have changed somewhat—that I belonged to another denomination—that I was of another faith and order—that we cannot all see alike—that if he thinks that right, it is right to him—that we all have a right to our own views, and that all I want is to be let alone. Men will drink down such inspired stuff—such sophistry—for it requires no storming to stand up to it. But to take a square and manly stand on the truth, and maintain it, requires real power and nerve.

CHARLESTON FOUR CORNERS, N. T.,
March 18, 1868.

Brethren Franklin & Rice:

A man said to me, if you preach that faith precedes repentance, you would have a man justified before he repented; and then he quoted Acts xiii. 39. "And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." I would like to have you comment on this verse and his position.

J. J. M.

EDITORIAL COMMENT.

The passage that says, "By him all that believe are justified from all things, from which you could not be justified by the law of Moses," is not the least in fact of faith preceding repentance, nor is there the least proof in it that pardon is before repentance. It contains the proposition simply, that "all that believe are justified," but does not say whether before or after repentance. The commission puts both belief and baptism before justification, or salvation. "He that believeth and is baptized shall be saved." On Pentecost Peter puts baptism and repentance before remission, or justification. "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." Ananias puts baptism and calling on the name of the Lord before remission, or justification, which is the same, washing away sins. "Why tarriest thou? arise and be baptized and wash away thy sins calling on the name of the Lord." See Acts xiii. 16. The words "all that believe are justified," prove nothing about repentance in any way. If we had no other Scripture than this, we could not show that there was any repentance. We have to learn from other passages what repentance is and where it belongs.

The idea of repentance before faith, without faith, or, which is the same, in unbelief, is one of the most palpable absurdities ever uttered. There is not in the whole range of religious investigation a more unintelligible, unreasonable and, indeed, inconceivable thing than repentance before faith, or an *unbelieving penitent*. The statement that "all that believe are justified," does not assert any thing in reference to the time of the justification, or the order in which the conditions of justification occur. That faith and baptism are conditions of justification or salvation, as set forth in the commission, Mark xvi. 16, is so clear that no one whose mind is not greatly perverted, can fail to see it. That repentance and baptism are conditions of justification, as set forth, Acts ii. 38, is equally clear. That conditions in order to any object must be complied with before reaching the object, is clear to any man of ordinary intelligence. That the preaching is first in order, then the hearing, then the believing, then the repentance and immersion the consummating act, in the divine process of turning to God, is as clearly undeniable as any thing ever uttered, we never expect to entertain a single doubt.

RESPONSIBILITIES OF THE RICH.

In these days of money making, we have many brethren who are becoming quite wealthy, and who therefore have it in their power to accomplish an immense amount of good. Let these rich brethren not forget to read the word of God, that they may know how much the Lord demands of them. Let them remember that no one lives to himself, nor dies to himself; that whether we live or die, we, as well as all our posterity, belong to the Lord.

Let them remember, too, that a man is accepted of the Lord according to what a man has, whether he doubts, or trembles or quivers his talents; that if we are faithful in that which is least, we will also be faithful in much. The Lord will judge us all according to the law of progressive development. Whether a man produces thirty, or sixty, or an hundred fold, he is responsible to God in the ratio of his increase. In the quotations made above, both from the Savior and the Apostles, this rule of action and law of accountability are strictly enforced.

On this subject the Scriptures are full of warning to the rich, thousands of whom, through the curses of this world and the deceitfulness of riches, though professing members of the Church of Christ, are going straight to perdition. Here is what the Almighty said to the Israelites by the mouth of Moses (Deut. chap. viii.): "When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee. Beware that thou forget not the Lord thy God. . . . lest when thou hast eaten and art full, and hast built goodly houses. . . . then thine heart be lifted up, and thou forget the Lord thy God. . . . and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth." How many of the rich, whom the Lord has raised up, like Jehoshaphat, grow fat and thick, and kick, and then forsake the Lord. (Deut. xxxiii. 15.) The covetousness and sordidness of Achan (Joshua viii.) stirred up and put into a broil the whole camp of the Israelites in ancient times. The Achanes are not all dead! The crime of Achan, that of purloining, "a goodly Babylonian garment, and two hundred shekels of silver, and a wedge of gold," and hiding them in the ground under all his devices, yet God gives him the power to eat of it.

Hear, O you rich men, what the prophet Haggar says about those who live only for themselves and not for God: "Is it time for you, O ye, to dwell in your celled houses, and this house (the temple of God) lie waste. Consider your ways. We have sown much, but ye have not enough. . . . I did blow upon my vine, and it brought forth boughs. . . . Because of my house that is waste, and you run every man to his own house."

Let our wealthy brethren read the word of God more, and consider most seriously the terrible weight of their Christian obligations, for with great difficulty will the rich enter into the kingdom of heaven.

KENTUCKY UNIVERSITY.

Perhaps one of the most prosperous and promising colleges in the Border States is the one now known as Kentucky University, at Lexington. Its history is certainly a singular one, and in connection with the angry medical imbroglio now involving Michigan University, is very instructive. Kentucky University is the successor of the old Transylvania University, founded in 1784, adorned by some of the leading names in the natural and medical sciences, such as Rafinesque, Torrey, Tardif, Holley, and Peters. It enjoyed for many years a European reputation. But from this light of prosperity it fell, about forty years ago. Like many a man, the university met its death at the hands of the doctors, who succeeded in quarrelling with each other and with the university, and in carrying all hands to ruin. In 1855, however, John B. Bowman, a Kentucky farmer, resolved "to build up a people's institution, a great free university eventually open to the poorest boy in the land," and by his personal exertions he has succeeded in raising an endowment of \$700,000, and of establishing the revived university at "Ashland," the estate of Henry Clay, with 650 students, representing together nearly every State in the Union. The university is divided into six colleges, one of which is called "The College of the Bible." The theology taught is that of Alexander Campbell.

The above is an item clipped from the New York Independent, and is all right except the last sentence, against which we protest. We are glad the Independent has Christian independence enough to admit that instruction to the manumitted thing it is, but when he asserts that the theology taught there is the theology of ALEXANDER CAMPBELL, he is talking at random; and if there is such a *monstrum horrendum* as Campbellism, which we challenge him to produce, he takes that cheap way of disposing of a difficulty, which boorish procedure of stigmatizing a thing, in the absence of argument, is not the work of a high-minded

Christian gentleman, but an unmistakable manifestation of a bigot who complacently sets himself on his impregnable orthodoxy. The man who prepared the above item of news, knows very well, if he knows anything about the common amenities of life, that the said University, in the "College of the Bible," teaches nothing but the theology of the Bible—its history, facts, testimonies, commands, precepts, promises. We presume that the Independent calls the theology of Campbell, consists in the fact of our denying most emphatically that baptism is baptism, and that a special influence of the Holy Spirit is necessary to make the word effectual in the conversion of sinners. All right, gentlemen, but why don't you, without assuming your doctrines to be true, come forward and prove them.

Our religious contemporaries, if they live long enough, will discover that there is a power in this land they never anticipated; and that though ALEXANDER CAMPBELL, as a man, sleeps his last sleep, the mighty, irresistible principles of the "Bible of which he was a humble advocate, and yet destined to overthrow all the schemes and machinations of men. More effectually than Luther himself, Campbell has placed the Bible in the hands of the people, by giving to the commonest the key of interpretation. And this spread of Bible knowledge is the very thing ecclesiastical partisans fear.

MY MISSION.

On Saturday before the second Lord's day in January, I went to Kokomo, Ind., to assist the congregation in an effort to extend the knowledge of Jesus our Lord in that city. Kokomo was once far in advance of all the sectarian organizations in the city, and still holds the leading influence. But the Master's work was in a languishing condition there far some time after Bro. A. J. Hobbs left. About nine months since, if I recollect rightly, Bro. B. M. Blount went to Kokomo, and began to labor in the word and doctrine in the congregation and from house to house. At the time of my visit, he had gathered up many of the stragglers, and the prospects had greatly brightened. I continued with them about twelve days. The audiences were large and attentive, and increased to the close. There were no additions to the numbers of the saved. I am not able to say whether Kokomo congregation is a "wealthy church" or not. But I have a distinct recollection of the improved state of my finances after that meeting, and do not hesitate to say it is a "liberal church." They will, I trust, pay Bro. Blount very liberal "wages" for his missionary work; and he will no doubt earn what he gets, for he is a faithful, able, and zealous missionary, as well as teacher in the congregation of the Disples.

From Kokomo, I went to HILLSBORO, HENRY CO., IND. The *ecclesia* here has been known for thirty-five years as "The church of Christ," meeting on Little Blue River. For several years they have been "without any public talent" among their own members, and have been taught by monthly visits from teachers in other congregations. The last one employed by them was a man of ability, and competent to exert a powerful influence. The congregation grew well under his instructions for two or three years. But, alas! he forgot the saying: "Ye cannot serve God and mammon;" bought a very large farm, going in debt for most of it; and, in trying to keep up, fell into the wild and trading ever practiced. The consequence was, he broke up in a year or two, leaving a string of debts that will haunt him to his grave; and his voice is now heard no more in any congregation.

I am persuaded that the speculative trading of this country is a snare. The temptations here such that Christians cannot engage in it, and at the same time pray: "Lead us not into temptation," without the grossest inconsistency. The manufacture and sale of manufactured goods, the raising and sale of produce and stock, is unquestionably right. But buying and holding for a rise in the market is of questionable propriety as a business transaction; and when, as is frequently the case, all a man has is involved with his means, it is a viola-

tion of the precept: "Owe no man any thing." Perhaps there must be a medium between the producer and the consumer, a warehouseman to buy and ship grain, hog and cattle buyers and shippers, etc. But this is not "speculation." And, if professed Christians would so determine it need not involve the credit system. Buying and holding for a rise in the market is called "speculation," by the men who do it. Scarcely such a trader of ten years' experience can be found but that has been broken up one or more times. The brethren who indulge in it defend it on the ground that "there is no harm in it." Yet they think the younger Disciples are very silly to plead that *dancing* is right, "because there is no harm in it." Can a man who follows such a business expect that they "will be ashamed, who falsely accuse his good behavior in Christ?" No, indeed! Without hesitation the people accuse every speculator of dishonorable dealing.

The fall of Bro. B. left the Church of Christ on Little Blue River in a helpless and apparently hopeless condition. They had not met for months. At the call of one of the members I had been there once before and learned the condition of the cause. At this time I determined, if possible, to rally them. There was no promise of pay for the first trip. I got the pay, nevertheless. A brother promised that for this second trip I should have \$20. On that I determined to remain over two Sundays, and did so. My health had begun to improve and I had become hopeful of a complete restoration. But on the third day of the meeting I was sent to bed with a chill. The chill lasted two hours and was followed by four hours' fever. At night, rather than give up the meeting, I went in a sleigh, two miles to the meeting-house, and spoke to the people. One man made the confession. The next day the ice, which was full twenty inches thick, was cut away, and I immersed him. I went into the water the two following days, and have not had the *ague* since! Very few physicians would give the immersing any credit, and I do not immerse it as an "ague-cure." But I have stated the fact, and after the further statement, that I took some medicine that tasted like it might have been, a compound of sulphate of quinia, wormwood, dogwood, and all the other bitter "yarbs." I leave the reader to his own inference. For myself, I shall believe that the shock of going into the water the coldest days of the winter, followed by rubbing dry with a coarse towel, had not a little to do with rousing my system to a more healthy action.

If I remember rightly, there were six additions to the congregation, four of whom were immersed. I engaged to visit the congregation once in a while. As I stand between "Dan and Beersheba" on the question of finance, as related to the missionary work, I will add that, for each of these visits, I receive \$25. At the next visit in February, by God's blessing on the effort, a difficulty of seven years' standing was settled. This success is looked upon as of more importance than the meeting above reported, as the difficulty at one time threatened to rend the church.

CADIZ, HENRY COUNTY. The second and third Sundays in February I spent in Cadiz. Of the meeting there is but little to be said. Six were immersed, and there was quite an awakening among the members, some of whom had become indifferent to the cause. The congregation comes as near being "self-sustaining" as any that I know of. There is very little of the "wood, hay and stubble," in the material of which it is composed. The overseers, Brethren McLucas and Hess, are steady and reliable men, and preach well by the example they set in the community. Their forbearance in one particular, is a little extreme. They do not call forward the younger members so effectually as might be done. Still they are in advance of most overseers, even in this respect. Altogether, the congregation bids fair to absorb the religious interest of the community ere long.

J. F. "SHOE-BREAD."—A Sunday-school teacher undertook to tell her class about the "shew bread" of the Jews, but pronounced the word as if spelled shoe-bread. A little fellow went home wondering "if the Jews made their shoe-bread out of old shoes."

MERE MENTIONS.

Elder Benj. Franklin is holding a meeting in Danville, Ky. Elder W. T. Moore starts for Europe on the 21st of June. A. D. Fillmore's new edition of "The Violet" is now ready. How long did Cain hate his brother? As long as he was able.

The semi-annual meeting of the A. O. S. was commenced in Baltimore on the 19th inst. Cleave expressed a beautiful thought when he said: "I go from life as from an inn, not as from home."

Iowa has three lady editors named respectively, Money, Read and Hartshorn—wealthy, literary and pungent. There is nothing sweeter than charity, warmer than love, brighter than virtue, and more steadfast than faith.

The amount of lands granted by Congress in aid of railroads in the United States is 150,000,000 acres. The bridges over the Thames in London are to be thrown open for public use free from toll.

According to the last census, there were over four million horses in this country. Elders Wiles and Myles have recently held a meeting at Mount Sterling, Ky.

George Peabody, who has been spending some time in Rome, left five million francs to the Pontifical treasury.

True wisdom thinks first and then talks. He who does not spend a goodly portion of time in meditation is sure to talk about nothing.

The man who has nothing to boast of but his illustrious ancestry, is like a potato—the only good belonging to him is under ground.

A Paris lady barely escaped imprisonment for sneering in a pocket handkerchief bearing the figure of Napoleon I.

The Christian life is not a contract between master and servant. It is the union of two hearts—the Savior and the saved.

W. T. Moore tendered his resignation as pastor of the Christian Church, corner Eighth and Walnut Sts., Cincinnati. The congregation declined to accept it.

If your actions, words and deeds, shine in all your walks through life, as the light-house that is seen far over the waters to guide the mariner, then you are truly Christian.

A Boston correspondent suggests the endowment of an institution to teach the art of housekeeping. It is too late—housekeeping belongs to the lost art.

The monument to Luther at Worms is nearly completed. The ceremony of the uncovering and consecration of the monument will take place on the 24th and 25th of June, 1868.

Telegraph wires were laid down at the back of the high altar in Notre Dame, Paris, to receive the Pope's blessing for the Prince Imperial, on the occasion of his taking communion.

Dr. Lincoln Goodale, of Columbus, died recently at the age of eighty-seven years. He was a resident of Ohio eighty-one years, which is thought a longer residence in the State than any one now living can claim.

At a musical festival in Boston a chorus from "Mozart's Twelfth Mass" was sung. A country cousin on her way home discussing the music, exclaimed: "The piece I liked best was that chorus from the Twelfth Massachusetts!"

Since the union movement in the Presbyterian churches began, Presbyterians (O. S.) in different places have been holding formal union communions with the Methodists. This is done where the like never was heard of before.

It is now ascertained, beyond all doubt, that Dr. Livingstone, the African explorer, is alive. A letter from him states that he has been successful in his explorations, and intends embarking for England at the earliest opportunity.

Omaha, though but a village of yesterday, is a city of 16,000 inhabitants, by whom 1,500 dwellings and stores were erected within a year. It has three large hotels. The sales of one grocer last year amounted to a million and a half.

We have received a copy of "The Cretan," and may regard it as a messenger to remind us that we have it in our power to aid the fifty thousand men, women and children, who are standing upon the sea-shore, homeless and half naked, crying to the Christian world for help.

PENCILIA.

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MISCELLANEOUS ITEMS.

REASON.—Is it strange that such books as *Ecco Homo* should come to light and make great sensations when "orthodox divines" should make such statements as the following from Dr. Barnes? "Apart from any revelation, and back of any revelation, we form our conceptions of God, and we cannot think of him otherwise than we do" or the following from Rev. A. A. Hodge? "The ultimate intuitions of right are themselves a direct revelation from God, and when legitimately interpreted and applied, they are of as high authority as any dogma of theology."

"THE POINT."—"Senex," in the *Western Episcopalian* declares of the Tyng trial, that "the point aimed at in the whole proceedings is, to make the Protestant Episcopal Church in the United States say and declare by this canon, (the violated by Mr. T.), that wherever one of her parochial churches exists, there is no other church." He thinks that is audacious presumption and that this is why "all our loyal people" (Episcopalians) are so tremendously aroused by the proceedings.

"BORN OF WATER."—If the efforts made by preachers to purify the force of this "text," could be accepted as determining the matter, we should be convinced by them that the popular interpretation of the phrase, "the wind bloweth where it listeth," is correct. The last effort we have heard of, was by a minister of the "Christian denomination." He finds the meaning of it in the context: "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." "Born of water and of the Spirit" is the same as "born of the flesh and of the Spirit." The religious world will be edified, no doubt, to learn that nobody can enter into the kingdom of heaven without being "born of the flesh."

TEXTUARY.—We recently picked up a copy of a secular paper, in which a Unitarian preacher of St. Louis, has published a notice of the discourses he intended to preach on the "coming Sabbath." In the morning the text would be: "He stood at the parting of the ways;" Subject: "The Crises of Human Destiny." In the evening his subject would be: "Character the great test," from the text, "Some said, 'He was a good man, but others said, nay.' Had the Devil succeeded in putting the Bible out of the world, he could not better have prevented the people from being instructed by it, than by the style of preaching indicated in this announcement."

WHO DID IT.—That erudite journal, the *Church Union* says: "The egg of the truth of our race was laid in the admission into Eden, where he had no business, the serpent. The effects of that error are all over this sin-cursed earth. What error? The 'admission of Satan?' Then whose error was it? Who admitted him? We suspect that journal of Rationalism on such outlandish utterances. We can see no meaning in the language quoted only on the supposition that Eden symbolizes a pure state of mind and heart, and the serpent the evil propensities of the flesh."

ASSURPTION.—The *World's Crisis* is a journal in its twenty-sixth year.—Yet it is not too old just to assume that to affirm the conscious state of the dead, is to affirm the "immortality of the soul." In fact, the last number makes the *eternity* of the soul to be but another expression for the same thing. Nothing is clearer to those who do not take it for granted that to die is to cease to be, than that the "soul" or "inner man," might be conscious after death and yet be neither "immortal" nor "eternal."

"HOLY OVERCOATS."—The contest about protecting the bodies of administrators and candidates for immersion with water proof garments still continues. The advocates of sprinkling use the courteous (2) terms "Holy Overcoats" as a heading. There is nothing in it that bears on the question as to what is the act called baptism. A person may be "baptized in white as in black, as well in the haircloth as in the calico or jeans. Indeed, we cannot see how it would be any less a "baptism" if the candidate were dressed out in a "full suit of water-proof garments." But we have no doubt that the advocates of sprinkling would be glad to pass over the definition of baptism, and raise a little scandal and excite a little prejudice about how candidates should be dressed.

NEW ADVERTISEMENTS.

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For Promoting the Growth of, and Beautifying the Hair, and rendering it Dark and Glossy.

THE COCAINE holds in a liquid form, a large proportion of absolute COCAINE OIL, prepared expressly for this purpose. No other compound possesses the peculiar properties which so exactly suit the various conditions of the human hair.

LOSS OF HAIR.

MESSRS. J. B. BURNETT & CO. I cannot resist the salutary effect in my own case of your excellent Hair Oil, COCAINE.

For many months my hair had been falling out, until I was fearful of losing it entirely. The skin upon my head became gradually more and more inflamed, so that I could not touch it without pain. By the advice of my physician, to whom you sent your process of purifying the oil, I commenced its use last week in June. Its first application allayed the itching and irritation. In three or four days the hair began to grow again, and appeared; the hair ceased to fall; and I have now a growth of hair as thick as I wish.

Yours, very truly, SUSAN R. POPE.

A REMARKABLE CASE.

LAST MIDDLETOWN, MASS., JUNE 9, 1864. MESSRS. BURNETT & CO. I have the honor to acknowledge the receipt of your excellent Hair Oil, COCAINE.

When my hair came off it had been afflicted with a disease which had been treated by various means, during that time, many powerful applications of the oil had been used, but without result. I turned my hair so badly that, in October, I was obliged to wear a wig for two years after, but now it is as smooth as my face.

Through the recommendation of a friend, he was induced to try your COCAINE, and the result was astonishing. He had used half the bottle, and a bottle before his hair was covered with a growth of hair as thick as I wish.

JOSEPH BURNETT & CO., Boston, Manufacturers and Proprietors.

For sale by DRUGGISTS everywhere. n63-m

THE SPRING OF THE YEAR

SWAIN'S CELEBRATED PANACEA

STANDS RECOMMENDED FOR THE CURE OF SCROFULA, GONORRHOEA, AND ALL THE VENEREAL DISEASES OF THE LIVER AND SKIN, AND ALL THE AFFECTIONS OF THE BLOOD AND THE EFFECTS OF MERCURY.

SWAIN'S PANACEA has been nearly a half-century celebrated in this country and in Europe for its extraordinary cures of all the diseases of the blood.

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THE WANTED-AGENTS-For this fine

BIBLE, with 100 engravings, reflecting

the various of human character, with

GLASS, and a page specimen book, with

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Duhme & Co., Cincinnati, purchase Diamonds, and other precious stones.

the security of English and French subjects in that country in the future.

A large unknown American vessel was wrecked on the East coast of England last Saturday. The sea was very rough, and the vessel was driven ashore at the time that no boat could approach the ship from the shore. The fate of the crew is unknown.

Spain continues to send reinforcements to Cuba.

Domestic.

THE PRESIDENTIAL CAMPAIGN. Mr. B. Roosevelt, Commissioner of Fisheries in this State, has written to the Central Park authorities proposing to add to the attractions of the park and fish-landscaping. He says: "The Central Park contains within its limits two large lakes, several small ponds, a number of springs and streams, together with an almost unlimited supply of water from the Croton Aqueduct and other sources. Suburban ponds and lakes have been valuable for the instruction and benefit of the citizens, except by the beauty they lend to the landscape and their use as shooting grounds during the few cold days of winter when they are frozen over. The purpose of the Fish Commission is to utilize these waters, make them productive if possible, and to interest the public in them, not only in their practical and valuable value, but also in their enjoyment, and perhaps even of some actual profit."

LOSERS BY THE FIRE NEAR OTTAWA. Fire, at this distance, has any adequate idea of the magnitude of the disaster that has fallen upon the people in the burnt district adjacent to Ottawa. So sweeping a fire was never before known in a young farming country, such as that which devastated this instance. For miles there is not a house left standing, and not a tree, except bare trunks, remains of all their branches. In such a case it is natural to expect that the insurance companies would be large losers, and it is fortunate for the farmers that they are, though rather unpleasant for the companies themselves.—Toronto Telegram.

A suspicious affair has recently happened at sea, according to a dispatch from Halifax. Capt. Bates of the German bark Hertha, arrived there on the 7th inst. in a schooner, and reported that he had been suffered to much in a gale that he had abandoned her; she sunk some distance from the coast.

The next day an American schooner, brought the Hertha's fate to light, and several hours later in her bottom. Capt. Bates was taken to the woods and hanged himself on hearing of the circumstances. He had taken poison. The crew of the Hertha have been arrested. She had a cargo of coal for the Republics of this State have nominated Geo. Stewart L. Woodford for Governor, and Sigismund Kaufman, of Kings county, for Lieutenant-Governor. The Convention held on the 7th inst. at Saratoga, was presided over by Geo. William Curtis. Resolutions were passed upholding Geo. Stewart's administration, and endorsing the United States of Germany in their efforts, and bidding with joy the new Republic of France.

The little cable called the "Queen of the Clouds," which sailed from New York on the 30th inst., having safely crossed the Atlantic, has only three days to go before it will reach its destination. It is the first cable to have crossed the Atlantic, and it is the first to have crossed the Atlantic in a single day.

A Cincinnati lady thoughtfully left a coal-oil can in the store when she built the fire. After a little time she endeavored to remove it, but gas had generated by the heated stove, and she was suffocated, so burning her that she has since died.

Onyon City, Grant county, Oregon, was destroyed by fire recently, only four houses remaining. About 120 people were homeless. The loss is estimated at \$250,000, of which \$40,000 was insured.

The election in the State of New York, resulted in the choice of the Republican candidates by about 30,000 majority. The three Congressmen are Republicans, and all members of the present House.

Vice-President Colfax has expressed his intention to retire from public life at the close of his term of office and enter into private business. He has had 18 years of continuous service at Washington.

Last Thursday the tug boat Red Jacket exploded her boiler while opposite Fort Amoy, tearing the boat to pieces and killing three men. Three other men are missing, and were probably killed.

The eleven horse-railroad companies in this city carried 118,000,000 passengers last year. The Third avenue cars transported 25,000,000; the Eighth avenue, 14,000,000; the Broadway line, 11,000,000.

Wendell Phillips, not long ago nominated for Governor of Massachusetts by the Temperance party, has received the same nomination from the Labor Reform party of the State.

The English yacht Cambria has lately competed for prizes in several races at Newport and elsewhere, and has generally been beaten by American yachts. At the Congressional election in Wyoming Territory, on the 7th inst., the women voted generally throughout the district.

Hon. John L. Taylor, an ex-member of Congress from Ohio, died suddenly in Washington, on the 6th inst.

A bill has passed the Georgia House of Representatives prohibiting whipping as a punishment for crime.

A number of persons have died on Long Island, this summer, from the effects of being bored by bells.

Financial & Commercial.

New York, Tuesday, Sept. 13, 1870.

At this season of the year branches of trade are very active, and the demand for money is very large. The business of the country is such as to make the money market very tight. The money market has been an exception to the general rule this year.

The New York market has been very active, and speculators are cautious and the credit purchases have been made by the regular trade. The market has been very active, and the credit purchases have been made by the regular trade.

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