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T. FANNING AND W. LIPSCOMB, EDITORS.

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NASHVILLE, JANUARY, 1856.

NO. 1.

FIRST PRINCIPLES.—NO. 7.

In the closing number of the first volume of *The Gospel Advocate*, we reached, in our examination of First Principles, "*The unity of the faith*;" but in as much as it is possible other readers may be interested in the second volume, we will endeavor to place the main points, in regard to faith, in a more concise and systematic form. Indeed, when men are correctly taught on this subject, there is little more to be done, but to influence the *will* in reference to duty. Correct information on this point removes many clouds and mists from other matters; but a failure to see clearly the whole truth touching this beginning corner, so thoroughly obstructs the pathway of religious investigation, that there can be but little hope of surmounting the gloom and darkness which so generally prevail.

We rejoice, however, in the conviction, that there is nothing needful on the subject of salvation which we may not understand in a very satisfactory manner, if we will earnestly seek the light. Honesty of purpose, and a patient perseverance in well-doing will remove mountains. It is a most happy reflection, that no "high learning, or even a knowledge of the ordinary school branches, is indispensable to the faith which saves the soul." "The way-faring man, though a fool, need not err therein;" but the confiding and redeemed shall walk there.

But there are lessons, on First Principles, which should be repeated, or expressed in various forms, to suit the capacities and peculiar circumstances of the human family. The parables of the New Testament, though differing so widely, illustrate but a single subject.

We shall repeat, in substance, what is elaborately expressed in our fifth number, but somewhat different in form. "*Faith is the confidence of things hoped for, the conviction of things not seen.*" Hence the neces-

sity of effort on our part to understand well the ground of faith. All demonstration and all opinions are excluded from faith and from religion. On this point we recently noticed a declaration of the Edinburgh Review, which expresses most forcibly the general ignorance of the learned world on the subject of believing God. Some eighty years since a merchant in Scotland made provision in his will, to pay every forty years some fifteen thousand dollars for the first and second best essays on the evidence of the existence of a God, first from nature, and secondly from the Bible. The reviewer, with many high-swelling words, regards this the great question of the age, and imagines that the man who will demonstrate the truth of the proposition, and put the subject beyond all future investigation, will be the greatest benefactor of mankind. But would not the effect of such a demonstration destroy all faith in God? Any thing defined by nature must be limited, and contrary to the very essence of Divinity. Put this subject beyond discussion, and the Bible, the Church, and morality, would have no more to accomplish. Faith must ever remain "the confidence" of what no eye can see, or human philosophy comprehend. By faith we must continue to walk, and not by sight. Indeed, sight upon all subjects precludes faith or belief. Christianity is not a subject for faithless experiments; but demands a steady walk in obedience to truth. Belief enters the mind through the truth; and when the heart can find no room for the "words of eternal life," of course faith must be weak, if it exist at all. The whole text system of mincing out the Word of God, in clauses and verses, without regard to sense or connection, is by no means favorable to a hearty and vigorous confidence in God, or the word of his grace.

Faith is to be judged by its effects. A confused faith, which is nothing more than an opinion in regard to spiritual subjects, amounts to no living principle in the heart. This is abundantly evinced by the very small amount of deep religious feeling generally manifested by the most orthodox churches. In many of them there is a kind of quasi worldly desire to be respectable, at least as much so as others; and there is a disposition to pay the preacher, the music makers, and for the usual externals of religion. But few in our prosperous times exhibit the earnest devotion of the Apostles, or even of Martin Luther or John Wesley. Why this wide-spread indifference to genuine religious interest? Faith is either weak or wanting entirely.

"The tree is known by its fruit," and the people in the full enjoyment

of the faith planted and nourished in the heart by the word of God, can but evince the most earnest feelings in regard to the triumphs of their Master's cause.

There are other important matters, in immediate connection with faith, which should not be neglected in this discussion.

According to newspaper report, there are many "*Christian nations*," and our "glorious republic" is pre-eminently denominated a Christian country. Possibly these are correct intimations; but evidently some qualification is necessary. Russia, France, and England are called Christian countries, although not one in ten, we presume, of the population of either country has read with understanding or believes the Christian Scriptures. In our own country not half the people are members of the respective churches, and but a small minority of the members have "believed and been baptized" according to the commission. Why then should we pronounce this a Christian country? If it is in consequence of tolerating the institutions of Jesus of Nazareth, we are truly Christian. But we place the subject in a different light. Can men believe in the God of the Bible and still live after the flesh? Believers, if we understand the subject, are saved, pardoned, and redeemed by the blood of Christ, but unbelievers bow not the knee to the Prince of Peace. If correct in these suggestions, there is no strictly Christian nation, and in our own "Christian country," we presume nine-tenths of the people need conversion to God. Neither are their hearts or their lives right before Heaven, and the great matter is to convince them that Christ has a right to reign over them. Such a conviction denies the right of the animal passions to govern. The Savior said: "Renounce yourselves and follow me." This is the fruit of faith. But there are still higher objects of faith in the Son of God.

In our judgment, it invariably leads its possessor to repent of his sins and submit to the authority of Jesus Christ. Mark, we say the believer follows Christ. We do not deny that men have believed, as King Agrippa, and made sudden shipwreck of the faith. Faith is either "a savor of life unto life, or of death unto death." God permits no man to live a disobedient believer. Every man who receives the truth yields, or the word of faith which the apostles preached, is taken out of the heart. The truth in some minds resembles the scattered grains of wheat taken up by the birds; some minds are comparable to the shallow soil, which possessed not sufficient depth to produce fruit; and others again permit the cares of the world, the deceitfulness of riches, and the lusts of other things to choke the tender plants, but the

good ground only, or "*honest and understanding heart,*" is capable of bringing forth the thirty, sixty, and hundred fold.

The Word of God either serves as "a fire and hammer" to warm and break up the "fallow ground" of the heart, or to "sear the conscience as with a hot iron." Men who tamper with the Bible, to say the least, are in imminent danger. "God is not mocked." In ninety-nine cases out of a hundred the safe plan is for the sincere, at the first intelligible hearing, to yield their hearts to the force of truth, and submit unreservedly to its Heavenly dictates. To youths, who may chance to see these things, we would respectfully suggest, that every hearing of the truth either hardens or improves the heart. Oh! how dangerous to trifle with the opportunities which the Father has placed in our power.

But last of all, faith enables the weary pilgrim to hold on his way through all the trials of earth. No one, without this golden cord which binds him to the throne of the Eternal, could possibly withstand the temptations of the flesh. But our confidence in Heaven enables us to lift our feeble eyes above the paltry things of time and sense, to contemplate fairer climes, where the way-worn traveler finds eternal rest. "And this is the victory that overcomes the world, even our faith." We would do well to frequently look at the past for strengthening examples of faith. We should remember Abel, Enoch, Noah, Abraham, Isaac, and Jacob, with the twelve patriarchs, David, Gideon, Jephtha, Samuel, Moses, the prophets, apostles, and holy martyrs, for the truth of Jesus Christ. "What was written aforetime," says the Apostle, "was written for our learning and patience, that we through the comfort of the Scriptures might have hope."

This faith is a treasure above all human computation. It is the stay and deep solace of the soul bowed down under the excessive weight of cares, and indeed it constitutes the only reliable riches of mortals on this sin-polluted earth. May we "strive earnestly for the faith once delivered to the saints."

T. F.

THE CHURCH OF CHRIST.—NO. 3.

WHEN WAS THE CHURCH ESTABLISHED?

In sketching the history of the Patriarchal and Jewish ages, we endeavored to show, that all former dispensations adumbrated the Church of Christ. The Apostle says: "And not the very image of the things can never, with those sacrifices which they offered year by year continually, make the comers thereunto perfect." It is supposed to be a nice

question to determine the precise close of the Jewish age, and the opening of the Christian; but we presume a very small amount of care in examining the Scriptures will make all plain. The fact need not be concealed, that pedobaptist denominations maintain that God has had but one church on earth; or that the kingdom of Christ is identical with the commonwealth of Israel; but we think we entertain a much more exalted and spiritual view of the church of the saints. Our present objects forbid arguments in detail to show that the Church of Jesus Christ is better than that of Moses; but we feel it due to such of our readers as have not examined this matter in more labored productions, to submit a few passages of Scripture which seem to be to the point.

It is written in Daniel ii. 44: "And in the days of these kings, the God of heaven shall set up a kingdom which shall stand for ever." We regard the reference to the establishment of Christ's kingdom, which was to be "set up"—not improved or remodeled, as an old house is repaired—but to differ in some very important features from the former church.

When we open the New Testament, we hear the harbinger of Messiah proclaiming, along the Jordan, "Repent for the kingdom of heaven is at hand."

The blessed Savior said: "*Pray, thy kingdom come.*" This is clear evidence it had not come. Again, said the Lord: "On this rock I will build my church." (Mat. xvi. 18.) When he said, "I will build my church," according to all rules of language, he had not built it. But, say many of the Baptist denomination, "The church was established in the days of John the Baptist." We are happy to know that the best teachers in the Baptist ranks plead not thus. But excessive partisans seem to think it a very important matter to connect the origin of the church in some way with John the Baptist. We presume the object is to take the Baptist's name; but if the best scholars of the world were to agree that the name should be translated *John the immerser*, we should regard the motive not sound. There is a passage of scripture that is always brought forward to the support of this opinion, which it well becomes us to notice. It reads: "The law and the prophets were until John, since that time the kingdom of God is preached, and every man presseth into it." (Luke xvi. 16.) These statements are literally true. The law and the prophets were preached till John, and no longer by any one authorized of Heaven. Thus John began to preach: "The kingdom of heaven is at hand." But John the Apostle, making his record more than forty years afterwards, and long after the establish-

ment of the kingdom, said: "Every man presses into it." And there is no intimation that men pressed into the church from the time John began to preach. Such a supposition is contrary to the facts in the case; for John himself was not a member of the church, and the Savior said: "The least in the kingdom (church) shall be greater than John."

All correct thinkers admit, that the building of Solomon's temple, prefigured the rearing of the spiritual temple under Christ. It will be remembered the materials were all previously made ready according to exact rule, and in the erection of the temple there "was not the sound of a hammer, or an iron instrument." All went up in majestic order, to the astonishment of the builders and the world.

John "came to make ready a people prepared for the Lord," and he "gave the people the knowledge of salvation, by the remission of their sins." He preached, "The baptism of repentance for the remission of sins" in the faith of one coming so much more worthy than himself that he was not competent to untie his shoes. But after Christ "made and baptized more disciples than John," the honorable and modest immerger said: "He (Christ) must increase, but I must decrease." The disciples made by John, who received the Savior, were fit materials for Christ's temple without any further preparation. Hence it is said: "He came to his own, and to as many as received him, gave he the authority to become the sons of God; even to them that believed in his name."

It is said of Joseph of Arimathea, at the crucifixion, that he "*Wait-
ed for the kingdom of God.*" Thus, in language as plain as words can make it, the friends at the crucifixion were still looking for the kingdom, and of course it had not come.

But even after the resurrection, the disciples, in deep despondency in regard to the long promised kingdom, which they began to fear would never appear, said: "Lord, wilt thou at this time restore again the kingdom to Israel?" The disciples, it appears, were not then members of the kingdom.

We regard other proofs on this subject as superfluous; but every reader of the Bible will readily see, upon examination, that there is no mention of the existence of the Church of Christ from the opening of Matthew to the last verse of the 2d chapter of the Acts of the Apostles.

It might be appropriately mentioned, that from the departure of the children of Israel out of Egypt to the giving of the law at Mount Sinai, was just fifty days, and hence the feast of pentecost, or of the

fiftieth day. The Messiah was crucified at the feast of pentecost, and fifty days afterwards, or at the next pentecost, "the law went forth out of Zion, and the word of the Lord from Jerusalem." One more fact and we shall close our testimony on this point. When the moment arrived for God to acknowledge the house built by Solomon, "The glory of the Lord overshadowed and filled the temple," and when the hour came to recognise the existence of the spiritual temple, Jehovah sent down the good Spirit, and the house and hearts of the disciples were filled with light and glory. Thus was the existence of the church first acknowledged at Jerusalem on pentecost; and immediately afterwards it is written, "And the saved were added to the church." But before that day no one was ever "*added*," and hence the silence of the Scriptures on the subject. From that day to the present, all men have been at liberty to enter the fold on honorable conditions.

BY WHOM WAS THE KINGDOM OPENED TO THE WORLD?

A satisfactory answer to this question will throw much light upon the origin of the Church. The Messiah said to Peter, "I will give thee the keys of the kingdom, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven." Upon no other Apostle was such honor conferred. His right alone it was to open the door to Jews and Gentiles, to remit and retain sins, to bind and loose on earth, with the assurance all would be ratified in heaven. "God made choice that by his mouth" not only his own countrymen, but also "the Gentiles should hear the word of the Gospel and believe." In modern style, Whatever terms of remission he enjoined were made good above. The reason for all this is most plain. He spoke as "the Spirit gave him utterance, and as the Saviour had said, it was not he that spoke, "but the Spirit that spoke through him."

When the people were confounded by the descent of the Spirit on pentecost, Peter first convinced them of their exceeding wickedness in crucifying the Lord of glory, and secondly, he demonstrated to them that according to their own law there was no remission, for they had killed God's anointed—a crime of such enormity, the law made no provision for it. Therefore they asked the Apostles, "What shall we do?" Peter, with the keys in his possession, knew not the proper form of answer to be given, but the Spirit moved him to say, "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."

Never had such joyful words fallen upon the ears of sin stricken mortals. "About three thousand gladly received them and were baptized." Thus we see the door thrown open to the Jews. Years afterwards Peter was called to speak "words by which Cornelius and all his house might be saved," and in obedience to the heavenly appointment the door was opened to the Gentiles. Since that day the door has been open to all the world, and "no man can shut, and neither can any open," notwithstanding the impious pretensions of mortals to open and shut the kingdom of heaven. Christ now reigns and holds the keys of death and hell; and "to him shall every knee bow, and every tongue shall confess that he is Lord to the glory of God the Father."

In our next we wish to examine the materials of which the Church is composed. T. F.

"JUSTIFICATION BY FAITH ONLY."—(CONTINUED.)

"Our second argument is based upon those passages which represent what is manifestly synonymous with justification as being through faith."—*Ralston's Elements of Divinity*, p. 317."

If the view of justification by faith which we have endeavored to set forth be correct, this second argument needs no reply. The author ranks "remission of sins" among the *synonyms* of justification, and quotes Scripture to prove that man receives remission of sins through faith. We admit most readily the truth of the proposition; for man cannot be pardoned without faith. But does it follow, as a necessary consequence, that faith is the *only* condition of pardon? Through faith the husbandman obtains a plentiful harvest as the reward of his labors; for without faith in the concurrence of those natural causes which bring about seed-time and harvest, and cause the earth to bring forth her fruits in season, he would not take the steps necessary to secure the desired end. But does it follow as a consequence that faith *alone* will fill his barns with plenty? No one would for a moment maintain such a proposition. God, in his goodness and mercy sends the snows and frosts, the sunshine and fertilizing showers; but, however much faith man may exercise in the potency of these agents, without a compliance with other conditions, his lands will yield him no joyous crops.

The same God has delegated from Heaven and stamped with the seal of his authority certain agents for the redemption of a fallen race; yet, whatever may be our confidence in God and the means of his appointment, without obedience to the requirements of the Gospel, we

cannot obtain an interest in the reconciliation made by our Savior's sacrifice. Yet we give faith its proper importance in the salvation of sinners, when we say that everything depends upon it. No act of obedience can be acceptable in the sight of Heaven, without faith in Jesus. Hence the stress that is laid upon it by our Savior and his Apostles. Admitting, then, that the expressions "Righteousness," "Righteousness of God," "Remission of sins," &c., are synonymous with justification, still we call in question the justness of the author's conclusion. He has only proved, what is freely conceded, that "righteousness," "remission of sins," &c., are attained through faith; and therefore, granting the truth of his premises, the only fair deduction from them is that man is justified by faith, which we do not deny. The objections we urge is the modification of the Apostle's teachings by the word *only*.

But that these expressions are synonymous with justification, is by no means admitted. Indeed this assumption gives rise to great confusion of terms.

If justification means "righteousness of God," and "remission of sins," both, it follows that "righteousness of God," is synonymous with "remission of sins," since, according to a geometrical axiom, "things that are equal to the same thing, are equal to each other." Now, in passages quoted in reference to this point, instead of the word used, let some one of its *synonyms* be substituted. For example, let Rom. iii. 25, be read as follows: "Whom God hath set forth to be a propitiation, through faith in his blood, to declare remission of sins (his righteousness) for the remission of sins that are past," &c. So also we might read other quotations; as, "And he received the sign of circumcision, a seal of the *remission of sins* (righteousness) of the faith which he had, being yet uncircumcised, &c." "And be found in him, not having mine own *remission of sins* (righteousness) which is of the Law, but that which is through the faith of Christ, the *remission of sins* (righteousness) which is of God by faith." What mutilation of the Scriptures! and yet, instead of the original words, I have employed only *synonyms*! Again, "Abraham believed God and it was counted to him for righteousness." Now if there is any meaning in language, Abraham did not receive righteousness through faith as a condition of its attainment, but his *faith itself* was reckoned his righteousness. Hence, according to Dr. Ralston, *faith* must be regarded as another term synonymous with *remission of sins, justification, &c.*

But there are two other objections to this position, that might be mentioned in this connection :

1. It gives the word *righteousness* a meaning widely different from its general signification, and one which the usage of the original will not justify. The idea of pardon is not in the word, either in its scriptural or general classic usage.

2. It gives unnecessarily different meanings to the verb *to justify*, in its different connections. I say the verb *to justify*, for the substantive *justification*, so far as I am informed, is found but three times in the New Testament. Now that man's justification in the sight of God necessarily implies the forgiveness of his sins is freely admitted, but there is nothing in the word itself that gives the idea of pardon. Jesus was justified by the spirit (1 Tim. iii. 16), or *pronounced just*, (for that is the true meaning of the word), yet he knew no sin, and hence could not be pardoned.

Again, in Luke vii. 29, we have the following language : "And all the people that heard him, and the Publicans, *justified* God, &c." The idea of pardon of course is not in the word *justify* in this instance, and if it ever has that idea it must be used in a different sense from what it has here.

So also we have the word applied to man in the sense specified, in Luke x. 29, xii. 37, xvi. 15 ; in the epistle of James ii. 21, 24, and in many other instances that might be adduced, both in the Old and New Testaments, where no one will maintain that the idea of pardon is included at all. Hence we conclude that the Apostle Paul, if he meant to express the act of remission of sins by the word *to justify*, used the term in a sense different from its general signification. But it can be clearly shown that Paul, as we have before stated, had no reference to the specific act of pardon of sins, and that this forced construction of the word is utterly unnecessary. In his discussion of this subject in Romans, he quotes from Genesis xv. 6,—"*Abraham believed in the Lord and he counted it to him for righteousness*"—as an illustration ; and from this he deduces the conclusion that Abraham was justified by faith. Now if we can ascertain what the Patriarch's justification was, we will know what the Apostle meant by the term. In Gen. xv. 5, 6, we read as follows : "*And he (God) brought him forth abroad and said : look now toward Heaven and tell the stars, if thou be able to number them ; and he said unto him : 'so shall thy seed be.'*" And he believed in the Lord and he counted it to him for righteousness." Now we ask, did Abraham receive remission of sins at the time here spoken

of? Did God make faith in his promise the condition of Abraham's pardon? The premises will warrant no such conclusion. Such an assumption is a plain and palpable begging of the question.

We therefore conclude that the Apostle used the word in its usual acceptation, without any special reference to the act of remission of sins. Every individual in this life sustains one of two relations to God. He is either in a state of condemnation or a state of justification. Without an interest in the meritorious sacrifice of the Son of God, he is condemned, but, through faith in Christ, he is enabled to pass from condemnation into a state of justification. Faith is the principle upon which this salvation is founded, and justification is the general result.

This view of the subject at once does away with all that confusion of terms consequent upon making words mean any thing, and as many things as any theorizer may think proper for the support of any favorite hypothesis. What wonder is it that religionists do not unite their efforts in building the Spiritual Temple of our God, when their language, like that of the builders of the Tower of Babel, is in such confusion?

We conclude upon this point by observing that the author derives the word *to justify* from the wrong verb in the original. The Greek is *dikaioo* instead of *dikazo*, as he has it, (see page 290.) He is simply mistaken, therefore, when he states that "*to justify*, in the Bible acceptation, is *to acquit by judicial sentence or decision*." However, it is presumable that he will find but little difficulty in making the two words *synonyms*!

We will briefly examine one more argument, which is the fourth and last. We quote it entire:

"Our fourth argument is based upon such passages as show that justification is by grace, and not by works.

"In the xi. 6, of Romans we have these words: 'And if by *grace* then it is no more of *works*; otherwise *grace* is no more grace. But if it be of works then it is no more grace, otherwise work is no more work.' From this Scripture it is evident that grace and works are opposed to each other. Whatever is of grace cannot be of works, and whatever is of works cannot be of grace. In Rom. iv. 16, we read: 'Therefore it is of *faith* that it might be by *grace*.' From this text it is evident that faith and grace are so connected that justification cannot be by grace unless it is of faith. Hence, if we can prove that justification is of grace and not of works, it will follow that it must be by *faith*' (only?) The author then proceeds to quote Rom. iii. 20, 27, 28; iv. 4, 5; iii. 24;

Gal. iii. 2, 11, 16; v. 4; in support of his proposition. The fallacy in this argument consists in a misapprehension of the meaning and office of faith—in degrading it from its true position, as a cardinal principle of the Christian Religion, by making it the mere condition of pardon. When the Apostle says: “Therefore it (justification) is by faith that it might be by grace,” we infer that all the blessings connected with the New Covenant, all of which of course are enjoyed by the grace of God, must be by faith. This gives faith its true meaning. It is the great first condition of the enjoyment of the blessing offered to the world, in the plan of human redemption.

The gift of his Son to redeem the world, on the part of God, our Father, was an act of pure benevolence; and in order that our salvation may be by the *grace* or *favor* of God, it is necessary that it be predicated not upon meritorious acts of our own, but upon the merits of Christ. He is the embodiment and presentation to the world of the grace of God. But our salvation cannot be predicated upon the merits of Christ, except by faith, for without faith we can obtain no interest in his death. “Therefore it is of faith that it might be by grace.”

Now the unbelieving Jews claimed remission of sins and its consequent blessings, through the acts of obedience enjoined by their law, regarding those acts as sufficiently meritorious in themselves to secure the blessings connected with them. Consequently they believed these blessings belonged only to themselves. Paul, therefore, taught that justification and salvation, under the new reign, was not based upon obedience to the Jewish law, but that it was founded upon God's mercy, through faith in Christ; *to the end that the promise might be secured to all the seed, that is, the whole world.*

But now the question arises, is the doctrine of salvation by grace through faith, as set forth by the Apostle, inconsistent with the idea of remission of sins being connected with acts of obedience, on the part of man as *conditions*? Dr. Ralston and his brethren maintain that it is. They maintain that acts of obedience, as conditions, would detract from the merits of Christ, and therefore they construe the language of the Scriptures so as to make it exclude *all* works. But if all works or acts of obedience are excluded, just because they are such, why not exclude faith also? Is not the act of believing man's act, and an act of obedience to a command? Why not conclude at once that God will unconditionally save the whole race of man? Again, I would ask, upon what ground is eternal salvation to be attained? Is it by the grace of God, or are we to merit it by our own acts? Dr. Ralston and his

church, I know, will admit that the praise of our deliverance must be ascribed to God and the Lamb. We can do nothing more to deserve Heaven, than we can to deserve remission of sins; for all of us are at best, are feeble, and when we have done all we can, we are but unprofitable servants." Now adopting the special pleading of the above argument, we necessarily arrive at the conclusion that man cannot attain to eternal life by the grace of God, except it be *by faith only*! We must therefore fold our arms and do nothing, lest, perchance, we should detract something from the merits of Christ in our salvation, by our own works!!

But we find that our eternal salvation, although predicated upon the grace of God through faith in Christ, is still conditional, depending upon our obedience to certain requirements. Why then may not our present salvation, which rests upon precisely the same basis, be made dependent upon our obedience to some appointment of Heaven? The system of interpretation which excludes all works in the latter case, must, to be consistent with itself, exclude them in the former.

Admitting therefore, that whatever is of the grace of God is by *faith only*, no better argument could be desired to establish the doctrine of a universal salvation of the human race.

F. M. C.

THE remarks below, on "Affliction," were written by one who has spent several years in a dungeon, and whose trial is yet in the future. No man is more respectably connected, and no one could have been brought up more tenderly, or was more careless of spiritual restraints. Since his incarceration, he has yielded to an unpopular cause, and we trust he is sincere before Heaven.

"AFFLICTION.

"'When He hath tried me, I shall come forth as gold.' Job xxiii, 10.

In all our sufferings we should never lose sight of the hand of God. All afflictions are from the Lord, and are intended for our good and reformation. 'Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Lord.' The Chaldeans, the Sabeans, and the elements spoiled Job, but says he, 'The Lord hath taken away.' And when he had lost his children, friends, and health, and in respect to the world was without comfort, even the wife of his bosom forsook him, and told him to curse God and die, he turns to God and says: 'Thou, Lord, hast taken me by the neck and shaken me to

pieces.' 'Shall there be evil in the city and the Lord hath not done it.' 'I, the Lord, make peace and create evil.' 'Evil came down from the Lord unto the gate of Jerusalem.' God is not the author of the evil of sinning. But He is the author of the evil of suffering. And what calamity is there that the Scripture has not ascribed to God. Is it a storm at sea! 'He breaketh the ships of Tarshish with an east wind.' Is it barrenness of soil! 'He turneth a fruitful land into barrenness for the wickedness of them that dwell therein.' Is it the loss of connections! 'Lover and friend hast thou put far from me.' Let us never view our sufferings, public, private, personal, or relative, without reference to God. How ignorant is that man who does not connect with all the events of life the providence of that God, without whom a sparrow falleth not to the ground, and by whom the very hairs of our head are all numbered! How consolatory the blessed truth, that I am not in a fatherless world; I am not a child of neglect; I am not the sport of chance; I am not at the mercy of my foes, who hate me with a cruel hatred. 'Who would swallow me up.' They are chained and God holds the chain. The wrath of man shall praise him, and the remainder of wrath shall he restrain. 'When he hath tried me, I shall come forth.' Though I am in trouble *I shall* be delivered. God will have compassion. Though He cause grief, He does not willingly afflict, nor grieve the children of men. He will not be always wroth. He hath appointed the hour of deliverance, and his time is best. He is a God of knowledge, and it is good that a man should both hope and quietly wait for the salvation of God. Thou, O God, hast chastened us sorely, with the race of men hast thou afflicted us, hast thou not tried and proved us; have we not burnt in the hot furnace of affliction! Who hath sorrow like our sorrow! How long, O Lord, shall it be to the end! How long shall I take counsel in my soul, having sorrow in my heart *daily*! Consider and hear me, O Lord my God, lighten mine eyes lest I *sleep* the *sleep* of death. It is good for me that I have been afflicted. Our affliction is but for a moment, and worketh for us a far more exceeding and eternal weight of glory. For a season we are in heaviness. Our hearts are fastened to the world with strong and various ties, and every struggling trouble cuts a string and urges us upward to the skies. All the ways of God are mercy and truth, and his judgments are righteous. 'And we know all things work together for good to them who love God.' " R. S.

"Bloody and deceitful men live not out half their days."

CHRISTIAN CO-OPERATION IN RUTHERFORD COUNTY,
TENNESSEE, FOR THE YEAR 1856.

By agreement, messengers from several of the churches in Rutherford County, Tennessee, met in Murfreesboro' on Saturday, December 7, 1855, for the purpose of taking counsel together in regard to the labor for the year 1856.

Brother Dr. John W. Richardson was requested to preside in the deliberations, and Brother Craig, of Murfreesboro', was called to act as Scribe in the meeting.

Brother Richardson, in very few words, explained the objects of the meeting, and upon inquiry the following brethren reported themselves as messengers, viz :

Bros. Dr. John W. Richardson, and John Hill, from Rock Spring congregation.

Bros. Stokely White, and P. R. Runnels, Millersburg congregation.

Bro. Bingham, Crossroads congregation (in Bedford County.)

Bros. N. S. Hall, S. C. Mosely, Ross, and Craig, of the Murfreesboro' congregation were present in co-operation.

Bro. E. R. Osborne, who resides near Murfreesboro', but whose membership is in Giles County, was invited to aid in the deliberations.

Brother T. Fanning, from the church at Franklin College in Davidson County, was requested to take such part as he might see proper in the business.

The subject of co-operation was examined with some degree of care, by Brethren Runnels, Osborne, Hill, Fanning, and others, and particularly with reference to any body of men, called a co-operation, conference, association, or presbytery, *selecting, choosing, ordaining*, or in any way *authorizing* preachers to act independently of the churches, and also with regard to such bodies offering *salaries*, and actually hiring whom they might see proper to take charge of the churches, and perform their service. After considerable examination, all the brethren seemed to admit, that the respective churches were the only bodies authorized in the New Testament to educate, consecrate, and send forth into the field evangelists; and that such self-constituted preachers as are straggling through the country, without the least authority from any church, and for the purpose, as is apparent in many instances, of getting a living from the brethren, should not be countenanced as ministers of God.

On the subject of co-operation the examination of the Scriptures led the brethren to the following conclusions, viz :

1st. Co-operation first, consists in the mutual labor of the members in the individual congregations for the promotion of the cause of righteousness. All are to work together in one mind.

2d. Examples are found in the New Testament of congregations co-operating together for the purpose of sending special messengers, denominated, "the messengers of the churches;" and also of churches uniting in the accomplishment of any work not in the power of one.

Whereupon, the brethren in co-operation all agreed that there were at least two kinds of labor in which they might co-operate in the county of Rutherford, and embracing the congregation at Crossroads, viz:

First. There are things wanting in some, if not all the churches, which it is presumed may be set in order by mutually assisting each other.

Secondly. The condition of the respective churches seems to suggest the propriety of uniting what means they can appropriate for that purpose, to supply the wants of such as labor in word and teaching, and particularly to enable them to preach the truth to the world.

By inquiring, the messengers reported the amounts the respective congregations agreed to appropriate for the support of men who might give themselves to the work of evangelizing, especially to setting in order the things wanting in the churches, and preaching the Gospel to those without, and more, as the Lord might prosper them, viz:

The church at Rock Spring,	-	-	-	-	-	\$300 00
Murfreesborough,	-	-	-	-	-	200 00
Millersburg,	-	-	-	-	-	200 00
Crossroads,	-	-	-	-	-	125 00

No report from the church at Cripple Creek, or at Bradly's Creek.

The next point was to ascertain if any church had a member who had proved himself competent for the work of an evangelist, when the messengers of the congregation at Rock Spring church reported that Brother Joshua K. Speer had proved himself entirely worthy by his labors during the year 1855, and that the church had set him apart to the work, and recommended him to the churches in the co-operation. The commendation not only pleased all the brethren present, but each congregation, by her messenger, agreed to encourage Brother Speer so far as his labors might prove useful, and promised most cheerfully to bestow of their wealth to his support in proportion to their ability, the labor performed, and his wants, of which the congregations were to judge, as time and circumstances might suggest.

It was also stated by the members of the congregation at Millers-

burg, that possibly Brother G. W. Cone, a member with them, intended to labor in some department of the Lord's vineyard, but they could not state positively whether Brother Cone would labor as the servant of the congregation at Millersburg or make his own arrangements as to his plans of operation. Whereupon the messengers of the congregations preferred taking no action on the subject, at least till the church of Millersburg should give information in regard to the direction of Bro. Cone's labors.

Next the brethren spoke very plainly in reference to the character of evangelists, such as the churches would be justified in sustaining. As reporter, we give a few conclusions at which all seemed to arrive.

1st. That no man could be encouraged, according to the Scriptures, who was not a minister of some congregation, sent by it, and responsible to it in particular, and to all others in general in which he might labor.

2d. Whilst all most heartily disapproved of a compromising and negative class of preachers, they manifested equal aversion to a class of *badly tempered and insulting preachers* who have traveled much in Middle Tennessee.

In all the deliberations the best of feelings prevailed, and the brethren manifested an ardent desire that the Scriptures should constitute the sole religious authority in all the churches of the saints.

Brother Craig was directed to preserve the records in the Murfreesborough congregation, and furnish a copy for publication in "The Gospel Advocate."

JOHN. W. RICHARDSON, Ch'n.

— CRAIG, Secretary.

REMARKS EDITORIAL.—The report of the proceedings of the co-operation movements in Rutherford seems to us wholly unlike any thing that has been published, and we, therefore, call especial attention to it. The system offered presumes so much upon the intelligence of the congregations, and goodness of the preachers and people, that we apprehend some difficulty in carrying out the measures; but we will wait patiently to witness the results. Should this prove to be the Scriptural plan, much of our learned labor will be dispensed with in our future deliberations. Possibly we may learn that there is something in the Bible upon the subject of co-operation. From the many constitutions, articles, amendments, resolves, and magnificent plans that have been published by the brethren—to say nothing of the more speculative party bodies—one not acquainted with history, might conclude that the

Heavenly Father had either left the world in extreme darkness, or that if he had given instructions for the government of his people, they were not believed.

T. F.

MEETING AT ALEXANDRIA.

ALEXANDRIA, Tenn., December 4th, 1855.

BRETH. FANNING AND LIPSCOMB:—We have good news to communicate through your periodical to the brethren. We have had a most interesting meeting in the Christian Church, in this village. It commenced on the 23d ult., and closed this day. The preachers were the two brothers, J. L. and C. W. Sewell. They presented the truth in a clear, forcible and uncompromising manner. Whilst they were free from dissimulation or sycophancy, they were courteous and conciliatory toward all others. After the close of the meeting, Bro. C. W. Sewell left for Bethany College.

The result of our meeting is 19 additions to the cause of Primitive Christianity, 4 of whom were from the Baptists, and 15 were immersed, during the meeting. Besides the above, we had one to unite with us by letter, and one valiant young lady to come forward, whose father pertinaciously refused to let her be immersed.

The result of our meeting is highly encouraging, when all of the antecedent circumstances are taken into consideration. It is known to every one conversant with the ecclesiastical affairs of this village, that the Christian Church here was rent asunder by internal feuds, several years ago, which completely neutralized all the efforts of the preaching brethren, in our behalf, and left the brethren of the church in a disorganized and desponding condition.

The late meeting, however, has produced a very different state of affairs amongst us. The effects of old difficulties, I think, are almost, if not entirely obliterated. The brethren seem renovated, full of zeal, and buoyant of hope for the future. And as an earnest of their intentions, they have made arrangements with Bro. J. L. Sewell, for a portion of his labors next year, in order that they may be enabled again, to have regular preaching in this section of country.*

*If the time the Evangelists gives to the church in Alexandria should have the effect to prevent the disciples from attending their regular meetings, and keeping the ordinances of God, the results will be as fatal to piety as the former internal feuds. We need many more preachers, but the class should be somewhat improved. The great work for Evangelists now, is to set in order things lacking in the churches.

We rejoice much with the brethren at Alexandria, and should we be spared to visit them, we hope to find them living in the liberty of the Gospel. We are afraid of monthly sermons, but we have much confidence in the wisdom and goodness of the brethren Sewell.

T. F.

By the way, an invitation is hereby given to all our Evangelists to give us a call whenever any of them may chance to pass this way—they can now labor with a hope that it may be productive of some good. Our meeting is but an additional illustration of the advantages of efficient Evangelists to the churches; therefore as many of them as can be pecuniarily sustained should be kept constantly in the field. But few, if any of the churches can do at all, without their (at least) occasional visits—those visits should be more regular and often than they are—monthly, if practicable.

Evangelists are essential for both the numerical strength and spiritual growth of churches. This reformation will never fully or permanently triumph, until the congregations generally, are better organized, and we have a general co-operation, sending out a sufficient number of Evangelists, properly invested, to preach to all the churches, and to the world.

Yours fraternally,

O. D. WILLIAMS.

JOHN iii. 8.

BROTHER M., of West Tennessee, calls our attention in a very special manner to his views on John iii. 8, as expressed in the Christian Age, of November 8, 1855. We have carefully read the article of Brother M., and if we understand him, he wishes us to give particular attention to the clause, "*Cannot tell whence the Spirit comes and whither it goes.*" Brother M. favors the present translation. We state unqualifiedly, that the passage does not intimate that men know not whence the Spirit comes and whither it goes; for all believe it comes from the Father, and "falls upon" and enters the hearts of such as may be selected for the purpose. But we think there can be no doubt the translation should give the idea, that we "cannot see, or tell by seeing, whence the Spirit comes and whither it goes." But we know, according to the Scriptures, the Spirit comes from God, and we also know we are made new in heart and life by the Spirit. These are not questions of doubtful import; and if there is any mystery still hanging over the subject, it must be in regard to the *modus operandi* of the Spirit in renewing man. We take the ground, without the least hesitation, that the Spirit acts alone through the appointments of the Father, the Word and the Church. Bad spirits may operate otherwise, but the good Spirit is enjoyed alone through the things revealed in the New Testament.

T. F.

DISCERNING THE LORD'S BODY.

TRION FACTORY, Georgia.

BRO. LIPSCOMB:—I want you to give as clear view as you can of the 29th verse of the 11th chapter of 1. Cor., especially in regard to discerning the Lord's body.

Yours in Hope,
JAMES HALL.

The Lord's Supper, of which the Apostle was speaking, was intended to commemorate to all ages, and among all Christians, the death of the Savior. Our blessed Savior just before his betrayal, when instituting this most solemn and beautiful ordinance, says to his disciples: "This do in remembrance of me." This bread, says he, is "my body." Of the cup he says, "this is my blood of the New Testament which is shed for many." The simplicity of this appointment the Corinthians had changed, and instead of attending to it as a simple commemorative rite, they had made a great feast, like to the Bacchanalian feasts of revelry and drunkenness, entirely losing sight of the purpose for which our Savior had appointed. The Apostle there reprimands them severely, and shows them that their service was an abomination and disgrace to their profession.

We may, however, even without making a feast, fail to discern the Lord's body. When we through carelessness permit this living ordinance to become a lifeless ceremony—a mere matter of form with us, without any thought of the momentous and solemn event which it lays before our minds, we are far from discerning the Lord's body, and eat and drink damnation to ourselves. But when upon every return of the blessed opportunity to show the Lord's death, our hearts are alive with gratitude and love, and we feel the impress of the solemnity which our actions record, truly do we discern the Lord's body. No christian under the influence of the true spirit of the Gospel, can attend to institutions of so great moment with any other feeling than that of the deepest devotion, and the sincerest desire to be improved and elevated by such communion with the body and blood of our Savior, which are so fitly brought before our minds by the simple emblems appointed by our blessed Lord. With most fervent and thankful hearts should it be our delight to fix our thoughts upon the great event which has redeemed us from the powers of sin and death, and meditate upon the wonders of that boundless love manifested for the salvation of man.

W. L.

EDUCATION.—NO. 1.

We are persuaded that a few essays upon the subject of Education, will be in keeping with the objects of the Gospel Advocate. Our purpose is to employ whatever ability we may possess, in the improvement—physical, intellectual, and spiritual—of our frail kindred of earth; and whilst we may fail in the highest achievements, should we, in declining years, be enabled to point to a few profited by our labor, we shall be more than happy. We are aware that there are difficulties of a most serious character, attending the subject of training both young and old. Like other professions, education is a subject of speculation in more senses than one. In the first place, many write eloquently and speak with much power in regard to education, who are really uneducated, have had no experience in directing others, and although public opinion is frequently manufactured by such, the community is injured by their opinions. Secondly, too many write and speak in reference to schools, as well as teach, merely with the object of getting money. Such will not likely cultivate a broad and deep philanthropy, or exert a permanently good influence.

But there is no subject, which is not more or less attended with errors, and almost insurmountable difficulties. Perhaps there is no one beset with so many false theories, wicked practices, and evil spirits as the Christian institution. Yet it lives in spite of error, sin and Satan, and it will live on till its triumphs shall be felt and acknowledged. So with education, though much abused, it is, of all other subjects, of the greatest moment to the youth of the land, and regarded in a moral point of view, it should engross all the energies of manhood and declining age. Life, indeed, is a school, into which we enter at birth, and leave, either with honor or disgrace, at death. Thus regarded, education comprehends all improvement, physical, intellectual and spiritual. There are many forms in which the subject may be profitably examined. The first point is to ascertain what *humanity* is, and in illustration of the subject, we beg leave to quote from a modern French author of no mean ability. He treats man as a trinity of principles:

1st. "The motive power," embracing what are termed by metaphysicians, *the instincts*, or passions, but which are better named *the flesh*, or animal powers.

2d. "The executive powers, or faculties" of the mind, by which, we are to understand, our thinking powers.

3d. "The governing power, or the will," that is to say, the power of directing the faculties.

The author also speaks of a crowning principle under the name of reason, which he defines as the power of comprehension. We doubt the propriety of defining reason as comprehension, for strictly speaking, the mind comprehends little or nothing, in this vast universe of the Almighty.

But if there is any plausible ground for Jouffroy's division of principles, we should first of all, contemplate mankind, with reference to motive power, the passions, feelings, instincts or animal nature. This subject might be profitably treated under the head of *physical education*. On this subject, we have listened to many learned lectures, and read not a few essays; and most of them embrace not the whole subject, in all its length, depth, breadth and fulness. Most generally, the health and physical development are alone regarded, when the animal passions are sadly neglected. The infant first exhibits animal wants, or passions, and if they are not disciplined and brought under control at an early age, there is but little hope of ever directing them wisely. Indeed, the great purpose of education and religion, is to enable us to govern ourselves. Modern spiritualism, under the respectable terms of reason, philosophy and feeling, says substantially, give a loose rein to passion, to animal powers,—*"be true to nature,"* and of course disregard all restraints. We apprehend that philosophy is on the decline. On the famous temple of Apollo was written, *"Know thyself,"* which has been understood for thousands of years to be an admonition, to look within, and ascertain what man is capable of achieving. But all modern systems say, "fear not, but as your animal appetites direct, so act; for you hearken to the voice of God, when you incline to the passions." We repeat, the whole object of the negative side of education and religion, and we add, the entire purpose of life, is to restrain passion, feeling, impulses, and the fleshly desires. Happy are they who get the mastery over themselves. The conquest is greater than that of storming a castle, or taking a city.

If we are correct in our reflections, education begins with the first breath we draw, and terminates alone with death. This subject, of all others, imposes the most important obligations, and promises the highest rewards. May we examine it with candor. T. F.

WE cannot be too cautious in our words. God always hears, and he looks not upon sin with the least allowance.

FRANKLIN COLLEGE.

We have published six numbers of our paper without the slightest reference to the institution which has engrossed our almost undivided attention for twelve years, in the very prime of our life, and yet; we call attention to it with considerable diffidence, if not reluctance. So much has been written and said of the mere "whisky shops," of the country, under the name of colleges, and such unscrupulous means have been adopted to get patronage, and perpetuate a miserable existence, that for several years, we have not felt inclined to mention the name of Franklin College. We can name schools, which have boasted of having had no case of discipline for years, as evidence of high merit, divers students of which have been known to spend months in the foulest debauchery, without the least notice of the Faculty, and yet by high sounding words of self-gratulation, could gain patronage. Such things have had the effect to almost close our lips, on the subject of schools. But possibly, we are too radical, and if our readers will bear with us, we will state a few plain facts and truths regarding Franklin College, which may perchance, be of value to some of the ambitious and worthy youths of our fair land.

Franklin College was chartered by the Legislature of Tennessee in 1844, and in 1845 it went into operation with a full Faculty, and has maintained her position to the present, without traveling or visiting agents, endowment, or any but internal influence. Neither the brethren or friends have been annoyed in regard to money to erect buildings, pay teachers, buy apparatus, books or lands, and yet few institutions of the West have been able to exhibit a larger list of students, or graduate more promising classes. We are also happy to know that most of the young men educated with us, promise much usefulness in the country. Our number has varied from 80 to 140 students, and our matriculations have been about 100, and if left to our choice with our present means of accommodation, we would prefer this number.

Regarding the course of instruction, we know of none more thorough, as proof of which, our finished juniors have not failed in taking the seniors place in schools which they have attended. No student thinks of passing a month, week or day, without the attention of the Faculty, and we sincerely rejoice to know that our students are not given to dissipation. We promptly dismiss all those we cannot control, and by this course, we have little or no trouble in the management of the institution. The students daily *read* and *study* the Scriptures with the

Faculty, and the system works admirably. No course of instruction in our judgment, is comparable to it.

These things we have said in justice to ourselves, our students, our *alumni*, and the friends of the College. We wish all schools well, and if our boasting is vain, we claim the indulgence of our readers, for we write to gratify no good or bad feeling of our heart, but for the sole purpose of speaking the truth, in the love of it. We may say more.

T. F.

PREACHING.

In the good providence of God, it has pleased Him to employ men to preach the word, but why, we ask, are the perishing of earth, who hear sermons, eloquent and learned, every week, so slow to believe the word of life? Is the fault in the message sent, or is it in those who profess to believe and teach the Divine Oracles? Christians are directed to show themselves *lights* in darkness, and the very salt of the earth. We ask, if it is not possible for us who profess to teach others, to perform our work in so slight, irreverent, and unsatisfactory a manner, as to offend the good taste of society, and produce deep prejudice against the word preached, the church, and all that is dear on earth?

We are candid in the impression, that there are at least two kinds of preaching which never fail to do harm. In the first place, many indulge in so bitter a spirit against all who differ from them, that their strength is never put forth but in the language and spirit of hatred. They fail not to disgust, and if the churches refuse to silence such men, the cause must continue to suffer.

Secondly, all efforts at fine sermons are vain, deceitful, and pernicious; but such efforts are pleasing to the flesh, and worldly men will freely pay their money for them. There is a strong disposition with persons of unrestrained habits and doubtful morals to flatter themselves into opinions favorable to the worst of conduct. Indeed, the flesh always seeks flattery, and if men who follow their impulses can have sermons which are capable of reconciling them to their own ways, they will be quite content.

But there is a style of preaching which never fails to find its way to the heart. It consists in speaking the "truth in the love of it." In the days of the apostles Christ was the theme of every discourse; hence one no less than Paul could exclaim, "But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." Man must be addressed in

the awful words of responsibility to benefit him; and whoever preaches without God, heaven, death, and eternity in view, will likely lull to sleep, but can have no permanently good effect. Beloved brethren, who preach the word to a sinful and perishing race, are we in earnest? Are we, in our discourses, directing our weapons against sin, and its direful consequences? Are we appealing directly to men on the borders of an eternal world, with all the love and affectionate warnings in the word of God? May we, Father in heaven, study to "show ourselves approved unto God, workmen that need not be ashamed."

T. F.

PROGRESS OF REVISION.

It affords us much satisfaction to report favorably in regard to the revision of the Holy Scriptures. In the United States the work is progressing exclusively through the labors of the American Bible Union, and auxiliary societies; and we rejoice to learn that the subject of revising King James' version is likely to interest the British Parliament. A liberal member of that body has given notice of a motion for a committee to inquire into the expediency of a revision by authority.

As our readers, doubtless, are more concerned in relation to the prospect of seeing a revised version of the Bible in this country, we submit a synopsis of the Treasurer's Report, and a few items setting forth the amount of labor performed.

The amount collected from October 1, 1854, to October 1, 1855, with five thousand one hundred and fifty-nine dollars and thirty-nine cents in the treasury, was fifty thousand nine hundred and seventy-eight dollars and three cents. The amount expended was forty-five thousand six hundred and seventy-four dollars and thirty-cents; and the balance on hand for the year ending September 30, 1855, is four thousand nine hundred and three dollars seventy-three cents.

The last six books of the New Testament have been published, also the Gospel of John, the Epistle to the Ephesians, part of the Gospel of Matthew, the Acts of the Apostles is in progress of stereotyping, the Book of Job is perhaps out by this time, and, indeed, the whole Bible is under revision, and the world may prepare to examine the results very soon.

T. F.

God guards and protects his saints, and it is good to trust him for his mercies.

THE CHURCH OF CHRIST IN NASHVILLE.

Our personal friends in this vicinity, are fully aware that it is with extreme reluctance we advert at any time to the sad misfortunes which have befallen the Church in Nashville. Every reference to the "pastor" who has caused all our troubles, as we stated in a former number, is adroitly construed into persecution "for righteousness sake." But duty to God, to the cause of truth, impels us to give at least a brief notice of the present position of parties.

From the many enquiries made on the subject, we feel justified, in the first place, in giving a few statements in regard to the property at present occupied by those we regard as the anti-christian party. The house and lot cost some THIRTY THOUSAND DOLLARS, raised mainly by the brethren and their immediate friends, in subscriptions to a paper which clearly stated that the building was for "*The people known in Nashville as the disciples of Christ, or Christians, and who regard the Sacred Scriptures as the only rule of their faith and practice.*" The land on which the house was erected, was purchased in two lots from two individuals. Mr. James Woods, the owner of one of the lots, made a deed to the Elders in conformity to the original contract. A balance of some \$3,500 was due to the owner of the other lot, who, as it was avowed, wished to secure himself, sued out a writ of ejectment, after the house was completed, and as there was no defence offered, the Judge had no alternative but to order the Sheriff to re-invest the former owner by giving him the key. The impression was still on many a christian mind that the deed would be made in obedience to the original contract, upon the payment of the amount due. A few weeks since the money was tendered by the brethren, and a deed was demanded; but it was rejected, and they were informed that the house was rented for the use of the new party, for the year 1856.

To conclude on this point; one-half the ground, and of course, one-half the house belong to the disciples of Christ in Nashville, and the other half is held by an individual in Nashville, who has the use of \$15,000, we presume, for between three and four thousand dollars, which the brethren owe him, and he prefers letting the new party have the use of the whole property. The only course is for the brethren to file a bill for the recovery of their property. We see nothing to prevent success.

As to the strength of parties, we speak understandingly when we state that, very few of the old and reliable brethren at this time, entertain the least fellowship for the faction claiming "the world" for the

church. We are happy also to give it as our sincere judgment, that very few men of christian piety or moral insight in the community, now sympathise with the noted pastor in his irreligious speculations; still he and his adherents have possession of the house, and the rightful owners will be compelled to bear a grievous wrong, in being deprived of their rights, till the majesty of the law shall restore to them what is really theirs.

We hope our brethren at a distance will still bear with us. It is an easy matter to direct in reference to avoiding difficulties, but when in them, it is often exceedingly troublesome to recover from them. We beg our brethren to believe we understand ourselves, and we have understood most thoroughly the difficulties and their cause from the beginning, and we are satisfied that in the main, the brethren here have been prudent, and firm in the truth.

T. F.

TO THE PATRONS OF THE GOSPEL ADVOCATE.

DEAR BRETHREN AND RESPECTED FRIENDS:—We send the first number of volume second to all the patrons of volume first, not that we feel that we hold any under obligations to continue their patronage, but solely for the purpose of giving all who desire to subscribe for the second volume the opportunity to do so. If the brethren should not regard the work as useful in the cause of truth, and as altogether worthy of their confidence, they should not encourage it. Much evil has already been done by patronizing papers which have worked "only evil, and that continually." As conductors, we neither desire nor anticipate pecuniary gain; but if we can serve our brethren, and especially the cause we plead, by publishing a Journal exclusively devoted to the religion of the Bible, we shall rejoice. The second number will be sent to none who do not inform us of their wishes. Such as are not able to pay the one dollar, shall have the work without charge; but others will be expected to remit at once. A convenient plan is, for each brother, sister, friend or enemy, who wants to subscribe, to enclose a dollar, and register the letter, and all will be safe. Tell him there is "*money within*," and he will do his duty. To the brethren who have been so active in their agency, we return our christian acknowledgments, and ask them to continue their labor of love. The work has so far succeeded we presume, quite as well as any paper ever published by the brethren, and we feel encouraged to believe the friends of the enterprise are determined to make it a useful auxiliary in the cause of truth. Address either or both editors, at Franklin College, Tenn. T. FANNING,
W. LIPSCOMB.

TEACHER'S MEETING.

Many of our most experienced brethren have responded to our suggestion in reference to a preachers, ministers, teachers, elders and aged men's meeting, in terms as encouraging as could be asked. Many say they will attend, it matters not where or when it may be held. Bro. Joshua K. Speer suggests the Wednesday before the fourth Lord's day in February, as the time for the first meeting, and Bro. Dr. Richardson, of Rutherford, intimates that Nashville is the proper place for the first meeting. We most cordially agree with our brethren in regard to both time and place, and by and with the consent of all with whom we have conversed, we appoint the Wednesday before the fourth Lord's day in Feb., 1856, at half past ten o'clock, A. M., as a suitable time, and Nashville as the place for the first meeting. As to the house to be occupied and other matters, notice will be given in the Feb. No. Ministers, and brethren of experience and wisdom, both old and young, are respectfully invited to meet in consultation.

T. FANNING,
W. LIPSCOMB.

A REQUEST.

We especially request the brethren to study carefully the subject of OFFICERING the congregations. The great matter, we apprehend, is to determine whether our *expediencies* or philosophy, shall have a place in determining such questions, or whether we do really find plain precepts and examples in the word of God on the subject. T. F.

TO THE SISTERS.

THE Church of Christ pre-eminently exalts woman, and in our feeble efforts we wish not to forget her true position before Heaven and earth. Experience has taught us to believe that women are our best thinkers, and sure we are they arrive much more readily at correct conclusions, involving right and wrong doing, than men. They generally, indeed, wish to avoid that worldly policy which makes men of stout heart often stagger, to take a step of doubtful popularity.

But our purpose is to particularly invite our sisters' attention to the great themes discussed in the churches. Too often they are requested to take no part in the examination of difficult questions; but as a general rule they are most ready to see and put in practice truth. We ask our sisters, therefore, to submit all their inquiries, and communicate most freely their highest, best, and most pious thoughts through our columns.

T. F.

TRAINING.

FROM the the exceeding importunities of the conductors of schools to secure friends and pupils, such an amount of prejudice has been excited amongst the brethren, that we have hesitated to invite attention to the subject of *training* either the young or the old. In this, perhaps, we have been wrong; for when we abandon a cause in consequence of its abuses, we lay ourselves liable to close our eyes to everything valuable of earth. Our purpose has been and is to make our paper useful in the advocacy of correct views of education; and, all things concurring, we hope to make this a very interesting department of our labor. From long experience in the labor of learning and teaching, we flatter ourself that we possess qualifications which will enable us to impart most important intelligence. At present, however, we would barely remind the brethren that there are many institutions amongst us, male and female, which we regard as worthy of all respect. After we shall have submitted our general views and plans, we may notice particular schools.

T. F.

LAVERGNE, Dec. 27th, 1855.

ESTEEMED BROTHERS FANNING AND LIPSCOMB: —Since my last to you, I visited Brawly's Fork, (old Bro. C. Curlee's earthly home,) and in connection with our devoted Bro. Murfree, held a meeting of 6 days, 17 additions. At Cripple Creek where I labored occasionally since April, some 15 have been added. At Millersburg we gained about 15 to the good cause since Sept. We have had 12 more additions, (10 of these at our meeting at Ebenezer,) to the Rock Spring congregation, in all at this place 65 this year. I visited some other churches, of which mention has already been made in the Advocate.

I would do injustice to myself were I not to say that, at all the above places, I had the aid of brethren in the ministry. And I take great pleasure in testifying to the zeal and devotion of the brothers and sisters of all the congregations where I had the honor to preach. Moreover I never have seen a greater willingness manifested by the brotherhood generally, to learn more perfectly the will of our Father in Heaven, and do their duty than at present.

And now Brothers in conclusion, let me say in retrospecting the past, I think we have great reasons to "thank God and take courage." May the blessings of God rest upon the disciples of Christ.

As ever, your Brother in the best of all labors on earth,

J. K. SPEER.

WAYNESBORO, Dec. 9th, 1855.

DEAR BROTHER:—It has become my painful duty to announce to you, the death of our much beloved Brother, J. L. B. Pickens, who departed this life the 3d day of this month, and also his sister in the flesh, and our sister in Christ, Miss Bettie C. Pickens, who fell asleep in Jesus the 19th day of October last. I wish I was competent to write my feelings in regard to Brother and Sister Pickens. I want you or Bro. Fanning to write an obituary for both of them. I know from their christian walk in life they deserve it, and I cannot in my feeble manner of expressing myself, give them justice. They were both zealous members of the Christian Church, some six or seven years previous to their final adieu to this wicked world. They died happy. Bro. Pickens called all his friends up to his bedside the evening before he died, and took each one's hand separately, and bid them a final farewell, and then with the assistance of his friends, he sung the song: "When I can read my title clear." They were only sick about 14 days each.

Bro. Pickens was principal teacher at the Male Academy, and Sister Pickens principal teacher at the Female Academy. By attending to the above request you will confer a special favor on me. I am getting up a club of new and old subscribers to the Gospel Advocate. It may be that I will not send you my list until about the middle of January, '56. Very respectfully, your Brother in the one Hope,

W. H. KIRKPATRICK.

CO-OPERATION IN ARKANSAS.

At a district co-operation meeting, held at Blue Spring Church, Independence Co., Ark., the following churches were represented: Blue Spring, Mill Creek, Steep Bank, Stony Point, Liberty and Union. The meeting was opened with prayer by Bro. Lemmons, who also acted as chairman of the meeting. The membership of the churches represented was 282, and the contributions for evangelizing was \$220 15. Brethren Daniel Rose and J. M. Lemmons were chosen to labor as evangelists for the ensuing year. The next meeting was appointed to be held with church at Steep Bank, in Lawrence Co., on the Saturday before the second Lord's day in October, 1856. The brethren were urged to meet on every Lord's day and break the loaf as the christians did anciently. The meeting was adjourned by prayer by Brother Lemmons.

J. R. REEVES, Sec'y.

CHURCH NEWS.

Bro. W. B. Burditt, writes from Texas of the date of Nov. 9:

"BRETHREN:—Our co-operation has just closed. It was held in the town of Lockhardt. There was a large attendance and some three or four additions. The congregation of Disciples meeting at Lockhardt numbers about 100. Bro. Henry Thomas commenced preaching and organized a congregation with nine or ten members, about two years ago. Brethren S. B. Giles, and J. R. McCall, also labor in this region, and I think the cause is prospering."

We hope Bro. Burditt will act as efficiently for the Advocate as he has heretofore done. He has removed from Anstin to Bastrop Co.

W. L.

Bro. Hesley Kelley writes from Falcon, Arkansas:

"BRETH. FANNING AND LIPSCOMB:—I have been laboring in the Lord's cause about two years, and have preached constantly for about twelve months, in Columbia, Washita, and Union Counties in Arkansas, and in Union and Claiborne Parishes, La. During this time fifty-three have been added to the Lord. The prospects are favorable in this country."

We thank Bro. Kelley for his aid to the Gospel Advocate.

W. L.

A Brother at Cheneyville, Louisiana, writes that, "There are two congregations—one at Cheneyville and the other at Big Cane—walking in the ordinances of the Lord." Preaching brethren who may pass through that section of the South, will find the brethren liberal, and if we mistake not, the people disposed to hear. Will Bro. S. report to us the number of members in each congregation, the order of service, &c. Bro. S. has sent 32 names for the second volume of the Advocate.

ATHENS, TENN., Nov. 23, 1855.

BRO. T. FANNING:—Dear Sir,—Brother M. Love, (not Lane as published in the September number of the "Advocate,") since my last letter to you, has removed here, and had another meeting, at which there were eleven accessions to the good cause. He is an efficient laborer, and much devoted to the cause, and will doubtless do much in building it up in this section. Brethren Hendrix, Grisham, and Davis, from upper East Tennessee were here, and assisted at the last meeting.

Yours in the good hope,

C. W. METCALFE.

For the Gospel Advocate.

At a called meeting of the Waynesboro Division, No. 16, Sons of Temperance, it was announced that our much beloved brother and W. P. of this Division, John L. B. Pickens, has been removed from amongst us by death, and carried by angels to the Grand Division of Patriarchs and Saints above, to rest with the Grand Worthy Patriarch of the Universe forever and ever. Therefore be it

Resolved, That in his death the Division has lost a worthy brother and an efficient officer, and the church a good and faithful member; the school a finished scholar and beloved teacher, and the community a noble example of virtue and purity.

2nd. That the members of the Division tender their heartfelt sympathies to the bereaved family in their great and irreparable loss.

3d. That this preamble and resolutions be spread in full upon the Recording Scribe's book, and that a copy of the same be sent to the Waynesboro American, the Nashville Christian Advocate, and the Gospel Advocate for publication, and that the editors be requested to send the paper to each one of the bereaved relatives, and farther that the members of the Division wear the usual badge of mourning for thirty days.

B. L. DAWSON,	} Committee.
PHIL. L. HENDERSON,	
JONATHAN MORRIS.	

NEW HOPE, Tenn., Dec. 7th, 1855.

BRETH. FANNING AND LIPSCOMB:—It becomes my painful duty to record through the Gospel Advocate, the death of our beloved sister, Margaret Russell, of Richmond, Tenn. She entered the kingdom of Jesus Christ in 1850, and her christian deportment has been such since, as to command the respect and christian confidence of every lover of the Lord. Amiable in her disposition, affectionate in the domestic circle, and courteous to all her associates, she became the pride of society, and one of its brightest ornaments. Her loss is deeply felt and sincerely lamented by her numerous friends and acquaintances, and, in her death, the church is bereft of one of its most pious members. She died in the full triumphs of faith, in firm assurance of attaining to everlasting life.

"Peaceful be thy silent slumber,
Peaceful in the grave so low,
She no more shall join our number,
She no more our songs shall know.

"Yet again we hope to meet her,
When the day of life is fled,
Then in Heaven with joy to greet her,
Where no farewell tear is shed."

C. L. RANDOLPH.