

# THE GOSPEL ADVOCATE.

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## Church Officers and their Ordination.

NUMBER IV.

From the premises submitted in previous numbers, we deem it not premature to present such conclusions as we think are fully authorized in the scriptures of truth.

1st. God is the sole organizer of all bodies in the natural world; and in the establishment of his church he left nothing of an organic character unfinished. As we have seen, "*He has set the members, every one of them in the body, as it has pleased him.*" 1 Cor. xii: 18. This, we have before pronounced, the key to the whole supposed mystery of organization. Jesus Christ is the head, the living vine, and the branches are so set and arranged, in divine wisdom, that "The body by joints and bands, having nourishment ministered, and knit together, increases with the increase of God. All that we, as preachers or people have to do, is to ascertain where God's agents, parts, organs, or instruments belong in the body, and see that all co-operate under the Heavenly appointing in carrying out the purposes of the church. We have seen that the Holy Spirit has "*made,*" set, or ordained the seniors of the congregations, with the qualifications specified in Heavenly wisdom, the overseers, and pastors of the churches. This is God's order, and

whenever men attempt to make pastors and bishops of youths, preachers or others, not of the class set forth, the divine authority is displaced, and men take the position of God, and show, like all denominations, that they are God.

Men of another class, are set and ordained by the Spirit as ministers, servants or deacons, in all the congregations. Senior women are *set* in the body as the chosen teachers of the younger women.

The order of worship is also a divine arrangement. The weekly meetings for breaking bread, the fellowship for the poor and for supplying the necessities of evangelists, and to sound out the word universally, are matters of spiritual authority, and in reference to which we are to entertain no opinions. We are to believe what is written, and bow humbly to the divine arrangement, or reject God as our teacher, and follow the devices of the wicked one.

These things were committed to Timothy, Titus and other companions of the Apostles, and they were to commit them, in the forms of sound words, "To faithful men that they might teach others also." All were to know the Lord from the least to the greatest. In the body, none were to send teachers, but the members were to sound out the truth, and convert the world—"Turn men from

darkness to light, and from the power of Satan to God."

The divine arrangement was, when members gave evidence of capacity to instruct the lost, like the unmuzzled ox that threshed the corn, "They were to live of the gospel." Hence, the rule submitted by Paul is, that "Him that is taught in the word, must communicate to him that teacheth in all good things." Gal. vi: 6. Hence, we regard God's plan as perfect. The system is complete, and alone calculated for spiritual labor. For harmonious action, there are two rules that should be kept in mind: Christians are commanded, first, to be of one mind; and, secondly, all are to be subject one to another.

2d. If correct in the conclusion that the order and organization of the church are exclusively the work of God, we may be asked to reconcile this teaching with the practice of all the denominations, and of many professed disciples of Christ, in conferring offices on members in the church for spiritual work. The two systems differ world-wide; and we cannot reconcile them. We frankly admit, that our English scriptures authorize the practice of making officers, but we say to our readers, that, with a fair rendering of the Greek Testament, there is not such an idea in it, as an *office*, which may be conferred by any ceremony whatever. Of course we expect this matter to be controverted, and to our beloved brethren we will be permitted to say, that with all deference for long standing prejudices, we think we are prepared to remove every supposable difficulty. But this will not be the work of a day.

On this point, for the present, we will notice but a few passages of scripture. The King's translators made Paul say: "I am the apostle to the Gentiles, I magnify my *OFFICE*." Rom. xi: 13. But the Greek says: "I honor my (*diakonian*) service." There is no word for office.

Again, Paul is made to say, that all members in our natural body have not the same *office*, and so with the body of Christ. In the Greek Testament it reads, "All the members have not the same (*prazin*) work."

But we are asked if Paul does not say, "If any man desires the *office* of a bishop, he desires a good work?" It is true, if we mistake not, all the translations give the words, "*office of bishop*," but they are false reporters of the Spirit. There is no word in the original for *office*. The passage should read, "*If any man desires (EPISCOPEES) overseeing, he desires a good work.*" The passage, with the false translation, shows that it was a work desired, and not an office, in any sense that the word is used in the theology of the age.

We have given these passages as fair examples, setting forth the idea of what the world calls *official* authority in religion, and while we know that there was no such an idea in the mind of the Spirit, we are quite sure that there is no passage favoring the darling dogma, in the New Testament.

3d. We are asked, "If we do not read of *ordinations* in the scriptures, and if these *ordinations* did not induct persons into the various offices of the church?" Certainly, we find the word *ordain*, and were it not for its sectarian application, it might not be objectional. But in the New Testament there is no such idea as is maintained, or name, for the supposed investiture of one with official rank by something called ordination.

The famous Doctor F. W. Newman, in his article on Bishops, in Kitto's Encyclopedia, though an Episcopalian, says: "A formal ceremony, it is generally believed, was employed in appointing elders, although it does not appear that, as yet, (in the apostolic age,) any fixed name was appropriated to the idea of ordination." If, in the words of this learned Oxford Doctor, there was no

name in the scriptures for expressing the idea of ordination into office, we may be asked, how he accounts for its origin? He accounts for it in the same manner that the learned world accounts for all human inventions in religion. Sprinkling was substituted for obedience in immersion, and there is scarcely an ordinance, from "the mourning bench" to the consecration of priests and bishops, that has not arisen from the idea that God *has* no ordinances, but leaves it to the discretion of man to ordain such as may please the different tastes of our race. Newman says, on this subject, "Episcopalians, Presbyterians and Congregationalists agree in one point, viz: (because of utility and general convenience,) it is lawful for Christians to take a step for which they have no clear precedent in the scripture."

The step that created the initiation into office, for which he admits there is no authority in the scripture, and the word *ordination*, to express the name, was certainly a remarkable one; and yet there are now many such steps taken by men who profess to be governed by the Bible. We repeat that there is no such an idea in the New Testament as *investure* into office; and yet we deny not that our scriptures, as given by our translators, were intended to set forth the idea in the clearest manner.

Very few passages on the point of *initiation* into these religious offices must suffice for this number. Our version makes the Savior "*Ordein twelve*" apostles. The word is (Epoieese) *made, prepared or set*, twelve. Mark iii: 14. But Matt. x: 5, says, he "called and sent" them; and Luke says, vi: 13, He chose twelve. The only idea in this ordaining, calling, choosing and sending the twelve, is that the Savior originated them, gave them directions, as to their labor, and told them to go forth, to the lost sheep of the house of Israel. But there is no evidence of an act, ceremony or process,

called ordination, or even a name, directing investure in office.

The passage, Acts i: 21, in which we have, "One must be *ordained*" to take the place of Judas, it is admitted, the word "*ordained*" is an inexcusable interpolation. Where it is said: "They *ordained* them elders in every church." Acts xiv: 25, the idea is not that they *made* elders by a process called ordination, for nothing, save experience, can make seniors. The idea of the passage is, that Paul and Barnabas set the seniors to work in every church. As the word elder, or senior, never indicates office, or officer, there is no presumption, the setting, presenting or even ordaining elders, *made* or *constituted* them elders. The business of these evangelists was to set in order things wanting in the churches, by placing the members, all in their ordained working positions. This is still an important part of the preacher's labor. Hence, in Titus i: 5, when our overseer, has Titus left in Crete, to *ordain* elders, the word (*Katas teesees*) means *set* or *place*, elders, men that are already elders, to their appropriate work.

But we need not pursue the subject further at present. If there is no office, in the modern sense, then, of course, there is no *investing* process in the scriptures. In our next we hope to examine the imposition of hands and kindred matters.

T. F.

### Fellowship.

We have received from some unknown friend, in Scott county, Kentucky, \$25, for the benefit of the needy.

We have received \$10 from a brother at Tait's Station, Kentucky, to supply the Gospel Advocate to the poor.

D. L.

A friend loveth at all times, and a brother is born for adversity.

### Christian Duty, No. 16.

My brethren, there was no ancient time in which rewards were offered, or punishments threatened, that we do not look back and imagine, that if *we* had been there, we would have gained most certainly the reward and escaped the punishment; but how hard for us to consent to gain eternal happiness as the reward of "liberality" at present.

If *we* had been at Jerusalem when the signs foretold by Christ were exhibited; when the abomination that maketh desolate was standing in the holy place; when signs and terrible apparitions were seen in the air and wonders in the earth beneath; when the city was encompassed with armies, and the devouring eagle spread its wings like the curtain of death over the doomed; when famine, fire and the sword were to consume the murderers of the Lord of glory, we think *we* would not have turned back to take anything out of our houses. But our conduct at present declares that we would have waited and joined a contending faction "to fight for our goods and our rights;" and, consequently we would have fallen under the vengeance of God with those who murdered His Son.

We imagine if *we* had been in Sodom when righteous Lot was vexed from day to day by the abominations of the Sodomites, *we* would have walked in the ways of righteousness. And when the city was doomed to destruction—when the firmament was turned to molten brass, and clouds of fire hung over, and scarlet flames burst forth—enveloping the fated city in liquid fire, we think *we* would have been away in the mountain with righteous Lot. But, my brethren, our present course shows that we would have stayed unless we could have removed our goods also. And, if we had been forced from the scene of destruction, we would have turned our eyes in sorrow on the destruction of our

property, and left the monuments of our folly in pillars of salt on the plain.

We think, brethren, that if *we* had lived in the days of Noah, *we* would have entered the ark of safety. Then when the mountains of clouds obscured the heavens, and darkness enveloped the trembling earth beneath; when lightnings rent the firmament and the very elements rushed to combat, pouring forth floods amid the conflicts of winds, spreading swift and sure destruction over the devoted earth; when the fowls of the air were falling lifeless beneath the pelting storm, and the beasts of the plain were rushing in terror and confusion to swift destruction; when the inhabitants of the earth awakened to an overwhelming sense of their guilt, were falling in terror on their faces, and the mountains were resounding with their vain cries for mercy from the impending vengeance; when the mountains and hills were living masses of human beings in vain endeavor to escape the raging floods below, we think we would have been ploughing our way in safety through the fathomless deep to the new world.

But, my brethren, according to our zeal at present, we could not have entered the ark of safety unless Noah could have taken our possessions aboard also. We would have been driven from our goods, step by step, from hill to hill and from cliff to cliff, until we were swallowed up in the universal destruction. These destructions were but miniature types of that destruction which awaits us in disobedience; upon whom will come all the curses, plagues and torments which were ever inflicted on mankind if we are not prepared for the Lord's coming; to say nothing of the "eternal wrath" which shall be visited on the children of disobedience. "To-day is the day of salvation," will you now accept? We need not envy the old prophets and saints, and spend our

zeal in imagining what we would have accomplished in their places, for we, the least of us in the kingdom, are greater than the greatest of them; being kings, priests, and sons of God, before which the highest titles of honor on earth dwindle into utter insignificance. Neither need we envy the inspired companions of Christ; we have all they knew now before us; they commenced the work and we are to complete it. We are blessed of them. The prophets came before to prepare the way for the Lord of Glory, who in turn prepared the way for His Apostles. Those Apostles then prepared the way for us, and on us now rests the salvation of the world. In our's and our successor's teaching will the millennium be ushered in, when satan, the synonym of war, will be sealed in the bottomless pit for a thousand years, and "peace and good will to all men" shall be the song of the heavenly choir again. And now, brethren, in conclusion, a feeble brother pleads with you to return to the Lord His own, and shun allurements of riches, and the ways of those who heap up riches to themselves, and condemnation to their souls until God, in His wrath delivers them over to the enemy of souls, who claims their minds by day, and haunts their fevered dreams by night, with visions of heaps of gold, and jewels, and palaces, and estates. Until they say, "Soul take thy rest, thou hast much goods laid up." Miserable fools, the undying worm is at their hearts; gilded misery only is in their ways, with dark forebodings of the future, and vexation of spirit in the present. They have never tasted true happiness, not having even a moment's respite to their aching, void and heartless souls. When angels of mercy plead with them to send salvation to the perishing heathen, the devil quotes scripture for them: "He that provides not for his own is worse than an infidel." They scoff at God's system and accuse

His servants of laboring in His vineyard for gold. But, while destruction and misery are in their ways, and the hand of time is hurrying them into eternity, a change will come over the spirit of their dreams. When their locks are white with the frosts of age, and their palsied limbs are groping their way on the earth; when the blood of youth is dead in their veins, and the fires of lust have burned out, and their souls which should come forth in the morning of the resurrection renewed for eternal life, is sold for gold, then the voice of the Lord in the evening of age, and darkness of death, will cry out to an accusing and terrified conscience: "Thou fool, this night shall thy soul be required of thee." Then, with a renewal of susceptibility of anguish, in the resurrection, they may be ushered in by waiting angels before the judgment seat of God, to hear their eternal doom: "Depart ye cursed into the fire prepared for the devil and his angels."

My brethren, this day "flee the wrath to come." While in the buoyancy of youth, and the strength of mankind, cast off the fetters of the prince of darkness and give your *whole* strength to the cause of the Lord. Even while the clouds of destruction hover dimly in the distance, and the day of vengeance lingers, turn with your whole hearts to the Lord; that in the coming of the Lord, as a thief in the night, with the burning of the world and melting of the heavens, you may be found exclaiming, with old brother Paul: "I have kept the faith, I have fought the good fight; henceforth there is laid up for me a crown in heaven." And, amid the ruins of creation, receive the welcome of your Savior: "Enter thou into the joys of thy Lord." When not the least of the joys of your heart will be that the prayers of the widow and orphan—of the naked and hungry—of the heathen, of the oppressed and fallen of your own



brethren, shall bless you; and the prayers of your elder brother, Jesus shall bless you; and the Lord God of all shall bless you in all eternity.

My brethren, for whom the Son of God, *our elder brother*, relinquished the joys of heaven to lead a life of destitution and affliction, as "a man of sorrows to bear the infirmities of our race," to be tempted only as the most sensitive mind could be susceptible of, and to view death at the hands of a brutal mob with all the terror of the most shrinking and timid nature even in the unspeakable anguish of His soul to shed blood through every pore at its approach, can we deny Him? Few of us ever heard of such horror, terror and anguish of mind, yet the Son of God suffered this for us, He died for us, and now lives for us. Shall we live for Him? If so, let us commence His work of works, the relief of suffering humanity and the conversion of the world, and devote freely our lives and means for that end.

J. B. EUBANK.

### The Church of God and Kingdom of Heaven not Identical.

We have received many communications to show that the church of Christ and kingdom of heaven are not identical, far too many for them to appear in the Advocate. The character of some of these essays is such as not to allow even a notice in our pages. Some of them, one of a personal bearing, written in a fault-finding and bitter style, and not one of them comes squarely up to the question. Indeed, we feel confident that our friends do not understand us, and we write this article for the purpose, if possible, of stating what we consider the teaching of the New Testament. Should any of our friends take issue with us, upon the condition that they confine themselves to the subject, we would be pleased to publish their productions.

The Greek word *Ekklesia* occurs one hundred and fourteen times in the New Testament, and it is rendered in the plural thirty-four times. Hence we read of the churches of God, churches of Christ, churches of the Gentiles, churches of the saints, churches in Asia, churches in Macedonia, of Gallatia, of Judea, seven churches, and churches. In Acts 19th it is rendered three times Assembly, to designate a collection of the wicked, and some twenty times, if we are not mistaken, it is employed to denote the whole body of Christ, in which we regard it as equivalent in meaning to the phrase Kingdom of heaven. Some sixty-four times it denotes local churches, as the church of Jerusalem, at Corinth, etc. If we are correct in the conclusion that the word, say twenty times in the Bible, denotes the entire family of God, we see no ground of controversy. Let us notice some of these passages. In the first occurrence in the New Testament, Matt. xvi: 18, when the Savior said: "*On this rock I will build my church*," we have never been able to see any thing less than the whole family of God, or kingdom under Christ, and in the next sentence, and with direct reference to the church on the Rock, the Lord added, "I will give unto thee the keys of the kingdom of heaven."

In the second place, Paul says, God raised Christ from the dead and placed him at his own right hand in the heavenly places, and "gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all." Eph. i: 22. In this passage we can see no reference to a church at any particular place, but to the whole body of Christ; and it will be remembered that the Apostle says there is "one body," and "but one body."

In the third place, Paul says: "To the intent that now unto the principalities and powers in heavenly places might be made known by the church the manifold

wisdom of God." Eph. iii: 10. And this church, in the 15th verse of the same chapter, he styles, "the whole family in heaven and in earth."

In Eph. v: 23: "Christ is (called) the head of the church," and in the 24th verse it is written: "The church is subject to Christ." In verse 25th it is said, "Christ loved the church and gave himself for it," "That he might sanctify and cleanse it, and present it a glorious church;" and in the 32d verse we read of "Christ and the church."

Christ is called "The head of the church," Col. i: 18; and in Heb. xii: 22, 23, it is said, "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, to the general assembly and church of the first born."

This "Mount Zion, city of the Living God, Heavenly Jerusalem, general assembly of the first born," we regard as the entire body of the saints in heaven and on earth, and equivalent to the kingdom of Christ, called "The whole family in heaven and earth." Eph. iii: 15. With these scriptures before us, we do not see how it is possible to avoid the conclusion that the word church is often employed to denote the whole household of faith, known as the kingdom which the Savior is finally to deliver as his bride to the Father.

Still, we have known from childhood, that the word church is often used to designate the respective worshipping assemblies of the saints, located in different cities, and often in private houses. Several of our correspondents urge that if the word church is ever employed to denote the kingdom of heaven, it can always be substituted for it. This conclusion always betrays a want of thought, and especially correct knowledge with reference to the use of language. Our Heavenly Father is known by different names, no two of which can be substituted for each other, and yet God, Lord,

Jehovah, and others may denote the sovereign of heaven and earth.

If any of our friends have been able to look further into the subject of the designation of God's people, we would be thankful for the light.

T. F.

#### Societies.

YOUNG'S SETTLEM'T, Bastrop Co., Tex.,  
April 24, 1867. }

*Eds. Gospel Advocate:—Dear Brethren,—*Permit me, through your valuable paper, to state my position on the missionary question. I see it stated in the Texas Department of the Advocate, that I am acting as evangelist, under the direction of the "Texas Missionary Society." I certainly did not so understand the matter. Some of the brethren, at Bastrop and Young's Settlement, made contributions to me last winter, requesting me to preach the gospel during the year 1867. I told them I would preach if sustained; and it was agreed that I should solicit aid from other congregations. It is true I acted under the direction of said society, in (I believe) 1862. But within the last year, I have investigated the subject, and must confess I have changed. The idea of the church is exhausted by just four classes of persons, viz: Bishops, Deacons, Evangelists and brethren. Brethren, does the Lord require any work which renders it necessary to create other officers? Nay verily! Have not the Methodists as much right to create a bishop for a State as we have to create an Executive Committee for a State? If the church has the right to create an officer *unknown* to the New Testament, she may prescribe his qualification *unknown* to the apostle's teaching, and set him to doing *unscriptural* work. But if the church has the right to do all this, she may make a creed. No man can show the qualification of the officers of our State Societies in the New Testament. Then, if the *same* quali-

fication and work of a given officer cannot be found in the apostolic teaching, how can we, as liege subjects of Jesus, favor the making of such officer? Where the necessity of creating a fourth class of officers? Is not "the man of God" thoroughly furnished, and are not all things given that *even pertain* unto life and godliness. The gospel was preached to every creature, (Col. i: 23,) without the aid of Executive Boards, in about thirty years. Has the word of God waxed powerless, inefficacious? Did God make a law adapted *only* to that century? Nay, verily! It is a perfect law. That which is perfect answers to the necessity of all time. We can neither add to it, nor take from it. Does it not look *almost* like adding to it, to create an officer *unknown* to it, to do the work required by it? It has been said that there is no plan for raising funds, and sustaining the ministry revealed in the New Testament.

Is it not amazingly strange, that this reformation has overlooked the Lord's plan? There is a plan, certain and unmistakable, revealed in the book of God.

Christ and his apostles taught both by precept and *example*. What they did, or permitted done, (as matter of duty,) without dissenting, has all the sanctity of an express command. There is no express command to break the loaf the *first day of every week*. It is stated, "They continued steadfastly in breaking of the loaf; and "Now when the disciples met together upon the first day of the week to break bread." On these two passages rests our teaching concerning the breaking of the loaf. We copy the *example* of the brethren at Troas, and meet the first day of every week and break the loaf. Let us, brethren, copy the *example* of sustaining preachers found in the New Covenant. How then shall the ministry be sustained? Answer 1st. A preacher may be sustained by *one or more* congregations. 1 Thes.

i: 8; 2 Cor. xi: 8; Phil. iv: 14-16; or 2d. One or more individual members may sustain him. Rom. xvi: 1-6; 2 Timothy i: 16-18; Titus iii: 13; 3 John 5-8 verses. Sisters Phebe and Mary, and brothers Onesiphorus and Gains, private members, aided Paul. Paul commanded one preacher (Titus) to supply the wants of another preacher (Apollos) from Crete to Nicopolis, of Macedonia. Paul took wages from *churches*. The gospel sounded out *from* Thessalonica, (not from an Executive Board), and the church at Philippi heard of Paul's necessities, at Thessalonica, raised aid for him, and sent by the hands of Epaphroditus. Here is positive example for sustaining the ministry. If we copy the example, can we be wrong? The treasures of the congregations (supplied by the weekly contributions) and the gifts of individual members, must supply the wants of all God's ministers. It is not essential that all the gifts should pass through the treasury of the congregation. A member may give the preacher a bushel of potatoes or a horse, etc. These cannot pass into the treasury. It has been stated, that the weekly contribution was designed *only* for the poor saints. Then preachers ought to have part, for they are *poor saints*. Certainly all those who need contributions are poor saints. I do not oppose co-operation. But what is co-operation? Can two churches co-operate with each other without meeting in convention? If two churches, (living as far apart as Corinth (1 Cor. xvi: 17,) and Philippi (Phil. iv: 14-16), labored to the same end, and their means went to the same person (Paul), did they not co-operate? Did not Russia co-operate with the combined powers of Europe to put down Napoleon? To constitute co-operation it was not necessary for her armies to always be in conjunction with those of her allies.

One or more congregations may say to



a preacher, "Go preach the gospel during 1867, we'll sustain you." He goes, and is sustained. I ask if these congregations did not co-operate, though they may not have seen each others faces during the whole year? There is no record in the word of God of a general convention of all the congregations of even one province of the Roman empire. The independency of the congregations is distinctly taught. Each congregation for itself agrees with an evangelist. Brethren of this glorious reformation, let us return to the apostolic ground. Let it be made a *test of membership* in every congregation, that every member contribute all he is able (every year) toward the support of some preacher, who gives his time to the proclamation of the gospel. If he will not submit to the test, he is either covetous or unconverted. Withdraw from him. We withdraw from the reveler, the dancer, shall we retain the covetous, the idolater? Nay verily! Brethren, God's land, rain, sunshine, grows and ripens your crop. You are but a renter on God's land. Will you deny the Lord his rents? "You are bought with a price." Many brethren pay more, yearly, for tobacco than they do for the cause of the Lord. They say they are not able to pay. It is strange that they always have their tax money. Sometimes when they do give, they give "sparingly." Some say I am in debt. I must pay my debts first. Brother, you owe the Lord. You owe the Lord for your mind, your body, your property and your redemption. But, as you intend to pay all your other creditors first, you regard the Lord the most inferior creditor of them all! Yes, give the Lord the crumbs, and the scabby sheep! Oh shame, where is thy blush!

Brethren, let us return to the apostolic plan: we shall conquer the hosts of Satan. Let us gird on the armor of God, and go forth with this "Pure testimony which cuts like a two-edged sword."

In conclusion, I have to say that I have no "make" on the "Texas Missionary Society" as such; but I must believe and teach as I have written in this article. Praying for the peace and unity of God's children, I shall ever labor to elevate the standard of truth among the children of men.

WM. J. JONES.

### Stewardship.—No. 1.

NEAR INDIANAPOLIS, Aug. 23, 1867.

*Bro. Lipscomb*:—I fear you are beginning to think me a poor correspondent as well as a poor solicitor—rather a hard bargain at best. Well, I shall not dispute the point; for I often feel as though I was not worthy of the honor done me by so many of our publishing brethren in sending me their papers from year to year, for the poor compensation of an occasional contribution to their columns; especially when half a year elapses without a line from my pen, as is the case I find, by noticing that No. 32 of the Advocate has come to hand and only one letter—acknowledging the reception of the first 5 or 6 Nos., (which all came together,) has been furnished for its pages. Now, I could give a page or more, perhaps, of excuses, but Dr. Franklin—or some other great man—has said, "A man that is good at making excuses, is seldom good for any thing else." Suffice it to say then, that my attention has been wholly engrossed with other matters; it has not been either idleness or indifference that has caused my silence.

And now that I am seated for the purpose of getting up an article for the Advocate, what subject shall I take up, of the many important topics of discussion now filling the pages of our periodicals? I have strong inclination to get between you and Brother Kendrick on the war question; or else try to mediate between you and Brother Munnell and others, on the missionary question; but fearing I might be voted an impertinent meddler

by all parties, should I attempt to "put in *my* spoon," when the dishes are already so well filled, I turn away and conclude to pen a few thoughts on the subject of

#### STEWARDSHIP.

"Now it is required in stewards, that each one be found faithful." 1 Cor. iv: 2. Anderson's Translation.

This remark of Paul is made in direct connection with the intimation that he and his inspired collaborators were "stewards of the mysteries of God." As such it was incumbent upon them, faithfully to discharge the duties of that stewardship, even at the expense of stripes, bonds, imprisonment, and a cruel death at last. But the principal involved in our "text" is alike applicable to *all* stewards. Faithfulness is an indispensable qualification of a *good* steward in any branch of business whatever. The worldly nabob who entrusts his affairs to the management of a steward, makes it a *sine qua non* in employing one, that he be faithful, as well as competent; and he only commits to him—after being satisfied of his faithfulness or honesty—what he considers him perfectly qualified to manage successfully; generally commencing with small trusts, and increasing as his faithfulness and competency become more and more manifest, till finally he makes him "ruler over all his goods."

Now, "The earth is the Lord's and the fulness thereof," is a saying of Holy Writ which no one disputes. All, therefore, found in possession of any portion of the earth, or of its fulness, are either stewards of the Lord—the rightful owners—or trespassers upon His property.

Satan, the Arch Adversary of God, and seducer of man, by a stroke of policy, seduced the infant race of man, who was made steward over the earth and its fulness, and thus became *de facto* possessor, both of the steward and his charge. His possession, however, never gave

him the right of ownership; it is simply that of an usurper or trespasser upon the territory and rights of another. The remedial system, as developed in the gospel of our Lord Jesus Christ, is but the exhibition of the Divine purpose to regain possession of the usurped property, capture the usurper, and rescue the steward out of his hands.

The Devil evidently understood this to be the mission of the Messiah, and set his wits to work to circumvent the enterprise; first, by setting the bloody Herod after him, to cut him off in infancy; but being outgeneraled in that, he goes to work, in the second place, to accomplish by *policy*, what he knew he could never do by force, and offers to capitulate *without a fight*; only stipulating that he should be recognized as *lord paramount* in the transaction. See Matt. iv: 8-12. In view of the certainty with which our Lord evidently knew how much he must suffer and endure in accomplishing the object of his mission by *conquest*, how great must have been the temptation! "Tis only a slight concession to the wounded pride of the usurper in actual possession—a mere matter of form, which, as all worldly diplomats do, can be easily repudiated when I find myself fully in possession of the kingdom." Such would have been—nay, such has been—the reasoning of many whom the world calls wise and great, on questions of diplomacy of comparative insignificance as compared with this.

But our Lord gave us here an example of faithfulness (as steward of His heavenly Father over the heavens and earth) worthy of our highest admiration, as well as imitation. No consideration of personal ease or advantage, could induce him for a single moment to ignore his proper allegiance to the rightful Sovereign of the universe, and he says, "Get behind me, Satan, for it is written: You shall worship the Lord your God, and him only shall you serve." Verse 10 *ib.*

Here all attempts at *accommodation* cease; the devil leaves him, and angels come and minister to him. Henceforth the struggle is to be on the principle of uncompromising antagonism—Mercy and Truth, Righteousness and Peace, sustained and guided by Divine power and wisdom, on the one hand, contending for the re-possession of the earth and its fulness, against Satanic malignity, cunning and hatred, in actual possession of the disputed territory, on the other. If it were simply a question of physical power, the contest would be a brief one; for who, or what, can resist the Omnipotent One, who created, and upholds all things? But there is something more than the reconquest of a territory seized and tyrannized over by an usurper. Messiah's conquests must be unto salvation, and not unto destruction, or fail of the paramount object contemplated. Every act of devastation committed in a revolted territory, *by either party*, in the work of reducing such revolt, is necessarily at the expense of the rightful sovereign of such territory; being a destruction of so much of the national wealth of the government. A wise government, or sovereign, then, will seek to restore, with as little injury as possible, even to the revolted province. Hence our Lord, who is wisdom personified, affects not the to recapture the revolted earth by sending havoc and devastation over it. On the contrary, "A bruised reed he shall not break, and a smoking wick he shall not extinguish, *till he shall send forth his law for conquest*. And in his name shall the Gentiles trust." The reader will recognise this, as Brother Anderson's rendering of the quotation from Isaiah, given in the 12th chapter of Matthew. The italics are mine—given to make the significance of the passage apparent to every reader who may honor this paper with a reading. Here we see the plan by which the reconquest is to be effected. Though

the inhabitants of the revolted territory are in open arms against God, their rightful sovereign, He still regards them as His creatures; and in planning their reduction to His authority, consults their best interests, rather than their destruction. He commissions His Son to "redeem them from death, and ransom them from the power of the grave," even at the expense and humiliation of becoming one with them in every thing except their guilt—drinking the cup of suffering in its most horrid and repulsive form. He also commits to Him a plan of reconstruction, or reconciliation—in other words, of *atonement*—by which each individual of the race may be (with his or her own consent) redeemed, or rescued from the guilt, power, and consequences of their own iniquities. This scheme comprises the "mysteries" of which Paul affirmed himself and fellow apostles to be "stewards." The stewardship of this scheme was committed to the apostles by our Lord, when the duties of his mission called Him to the other fields of service, viz: First, to accomplish our physical redemption, by encountering death in his own dark dominion, and as our representative or second Adam, retrieving what the first Adam had lost—our life; then, as our High Priest, in the anti-typical tabernacle—heaven itself—to complete the work of our formal reconciliation to God.

In order to the proper qualification of these stewards, He "abounded to them in all wisdom and prudence"—making known to them the "mystery of His will" as to the "adoption of children" to God by himself; investing them with "redemption through his blood, even the forgiveness of sins." "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." See 2 Cor. v: 16-21; Eph. i: 3-7; John xx: 13. The faithfulness of these stewards is attested by

the laborious, self denying lives they led, the miracles they wrought, the testimony they bore, the many thousands who were won to Christ and reconciled to God through their personal ministry—to say nothing of the unspeakable boon bequeathed to all succeeding generations in leaving their written testimony—the New Testament Scriptures.

Thus has been inaugurated, in the very heart of the usurped domain, a kingdom of favor. "Mercy and Truth are met together; Righteousness and Peace have kissed each other." Truth springs up through the opening tomb of the rising Redeemer, and Righteousness descends with the Divine Advocate, which, according to promise, come upon those stewards above named, on the day of Pentecost, and through them commenced the work of convincing "of sin, of righteousness and of judgment." This kingdom has neither geographical boundaries, nor political maxims. It is alike adapted to all latitudes, and capable of existing under any form of political government. It is as incapable of coalition *with*, as it is of conspiracy *against*, any form of civil government; for if it should coalesce with *any one*, that unity for which its Divine Author prayed, and its early advocates labored, would necessarily make it a plotter against *every other* form of human government; and as it is not confined to geographical metes and bounds, its subjects in every other earthly kingdom, except the one with which it coalesced, would necessarily be traitors to the government in which they lived. But this paper is full. In another—or others perhaps—I will speak of the stewardship, and its responsibilities, resting on the subjects of this kingdom.

B. K. SMITH.

A merry heart doeth good like a medicine, but a broken spirit dieth the bones.

### Christian Responsibility.

We are informed, Luke xiv : 26, that if a man "hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also; he cannot be a disciple" of Jesus. And, from Luke ix: 62, we learn that "No man having put his hand to the plow and looking back is fit for the kingdom of God." Now, dear brethren, do we love God supremely, with *all* our hearts, souls, minds and strength, or are not our hearts rather *divided*, and does not the world, and its vain toys, rather preponderate in our affections, to the very serious injury, if not to the entire destruction of our growth in grace, and the knowledge of the truth as it is in Christ Jesus? Dear Brother Evangelist, what are you doing for your Master's cause in this land of modernized infidelity? Are you declaring the "whole counsel of God" in spite of opposition, or are you pandering to the prejudices of your blind cotemporaries? A vast work is ours. Sectarian bigotry must be met and overcome by the skillful use of the "sword of the Spirit," in order to which it is imperatively necessary that we "study to show ourselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth," that we may preserve the "*form* of words" committed to our trust, without addition or diminution, giving to each one his portion in due season; meekly opposing all innovations, and all who oppose the truth, living as much as in us lies on peaceable terms with all men, not "render railing for railing," but showing ourselves patterns for the imitation of the children of God. In many sections of the South evangelists must preach on their own account or there will be no preaching done. Our churches are poor, very poor, and every one is apt to magnify every thing that squints in the direction of a command, if it only justifies us with ourselves, or with the world



for any dereliction of duty; hence, whenever the subject of contributions is spoken of we almost always hear Paul's language of the slothful, 1 Tim. v: 8: "But if any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel." This is a specific against all the attacks of the voice of duty, and nothing is given to aid in sounding out the gospel of Jesus. Men are groping in the Egyptian darkness of superstitious ignorance, because the professed disciples of Christ are vainly endeavoring to "serve God and mammon."

But, brethren, we have "put our hands to the plow" in the good work of the Lord, and shall we now "look back," and sigh for the flesh-pots of Egypt. The people are anxious to hear, and shall we falter now? No! but "having raiment let us be therewith content," and shew to the world that we are sincere, by practicing what our precepts teach us; giving ourselves to Christ, as he gave himself for us. But is it right that we should sacrifice ourselves, and all we have for the spread of the gospel, whilst others are doing nothing? Yes, if other servants will bury their talents it will not justify us, we work, for "blessed is that servant whom when the Lord shall come he shall find doing." True, "they that preach the gospel should also live by the gospel, "but shall we that teach others to deny themselves and follow Christ, not deny ourselves? The work must be done, and shall we do it, or leave it for others to bear the cross and wear the crown? Oh Brethren! Brethren! let crimination and reprimination cease; let strifes and contention about plans cease, and let us labor in season and out of season for the promulgation of gospel light through the medium of gospel truth. The scriptures "were given by inspiration of God, that the man of God might be perfect THOROUGHLY FURNISHED to all good works;" and if

the scriptures do thoroughly furnish us to all good works, then we should be content to do God's work in His own appointed ways, by His appointed means. If we say that God's plan is *not* perfect, and that His word *does not* thoroughly furnish us to ALL good works, then we make him a liar, and his word is not in us; and "if any man have not the Spirit of Christ he is none of his." Jesus did not attempt to invalidate his Father's word, but on the other hand whenever others did so, he rebuked them sharply. He appealed to the word of God as being supreme authority, so did Paul, Peter, James, John, and all the first teachers of the church. Then, dear brethren, let us take God's book *alone* for our rule and guide, for our faith and practice, for it is the beacon light which must guide us in our voyage from time to eternity, that we may not "make shipwreck, and be delivered to Satan," as Hymeneas and Alexander. The number of proselytes made under the workings of any plan *does not prove nor disprove it to be of God*. If it does, Mohamedanism or Mormonism is of God, and if this test be true, the Roman Catholicism or Methodism is true system of religion, and those who oppose those systems had better cease, lest they be found to fight against God, but Mohamedanism nor Mormonism are of God, Roman Catholicism nor Methodism are in keeping with the teaching of the Spirit of truth; neither of them is the church of Christ. God's book is a perfect rule. His people are thoroughly furnished unto all good works, and on his promises we may depend, and though we may be poor and despised, he has promised he will not "leave us nor forsake us." Though sectarian prejudice and all the powers of the prince of darkness may rage, the "gates of hell shall not prevail."

Then, Dear Brother Evangelist, go on. We may be hated of all men for his sake. Deprived of the comforts of home, hated



by our own parents, brothers and sisters after the flesh. But let us remember our Savior says: "There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come everlasting life." Then, dear fellow soldier of the cross of Christ, "let us not sleep as do others." Arouse ye up in the might of your God-given manhood, gird on the whole armor of God, and do battle for the cause of the Prince of Peace, and though you fall, remember "if this earthly house of our tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens," and that "when he shall appear we shall be like him for we shall see him as he is." May God help us.

TIMOTHY.

### The Dance.

A writer in the New York Independent says:

"The New York chief of police has declared that three-fourths, at least, of the abandoned young women of the city were at first approached through the round-dances by the villains who effected their ruin. Have you ever reflected on hideous facts like that? The old magicians were thought to carry demons in the seals of their finger-rings. There may be more devils than fingers in the grasp with which some whiskered scoundrel presses a fair young girl to his bosom in the delirious reel of a waltz."

In addition to the foregoing testimony, the body of Catholic clergy—priests, bishops and archbishops—in their assembly, in Baltimore, condemned the fashionable dance as immoral, and in its tendency calculated to produce lewdness, adultery and infidelity in the marriage relation. The Catholic priests enjoy especial advantages through the confessional of learning the effects of such practices on those engaged in them.

The Romish priesthood, ever tolerant of fleshly enjoyment by the members of its church, saw such a monstrous evil in the fashionable dance in its tendency to produce lewdness as to prohibit indulgence therein by the members of the church.

But it requires neither the testimony of the New York Chief of Police, nor the confessors of the Romish Church to convince any man of ordinary observation that the dance is licentious, demoralizing and depraving in its character. No woman can be handled in private as she is in the fashionable dance and retain her virtue. No woman could be caught in the embrace of a man in private as she is in the fashionable dance, and not have the stain of crime indelibly fixed upon her character. The familiar fondling of a woman in the public dance gives license to do the same thing in private. When once indulged in private that woman's virtue and character is placed wholly at the mercy of the man to whose embrace she yields herself. Hence, in the fashionable societies, where the dance is tolerated and encouraged, matrimonial infidelity, dishonor and crime is the crying sin of the age. On the other hand demoralization, licentiousness and lewdness are the social evils resulting from these practices all over the land. Yet a Baptist Church—the First Baptist Church of the Capital of Tennessee—gets up a dance to further the gospel of the Son of God, and professed Christians all over the land excuse it. Brethren, we intend to speak plainly. We feel that when we encourage the dance in the church or the world, we encourage adultery and lewdness, and all grades of accompanying evil.

D. L.

A foolish son is a grief to his father, and bitterness to her that bare him.

Also to punish the just is not good, nor to strike princes for equity.

### Spiritual Life.

*Bro. Lipscomb*:—I shall assume that spiritual life and practical Christianity mean the same thing. For when we are keeping the commandments of our Lord and Master, when we are walking in all His statutes blameless, then it is that we are living the spiritual life; then it is we are practical Christians; then it is we are "growing in grace and in the knowledge of our Lord and Savior Jesus Christ." But, alas! how few of the professed followers of Christ are so doing. But, says a worldly-minded Christian, how do you know? Wherefore, by their fruits ye shall know them. *Matt vii: 20*. "Do men gather grapes of thorns, or figs of thistles?" And here let me say, for the benefit of those I love; those who think they stand, that except our righteousness shall exceed the righteousness of the popular Christianity of this day (I think I might say) we will in no case enter into heaven. I will say, I do not not see where our hope of eternal life rests.

Surely not in such language as the following: Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. *Matt. vii: 24*. Is it the will of our Father in heaven that we should join the church merely, without ever submitting to Jesus Christ; or that we should conclude and say by our actions, that all is well with us now, we belong to the church? There remains nothing more for us to do, farther than to observe certain rules and regulations, imposed upon us by the code of morality? Or is it his will we should have his commandments and keep them? For he it is that loveth me, says our Savior. Is it the will of our Father, that his children should so earnestly covet this world's goods, that they must use the Lord's day to attend to some very small matter relating thereto; and in violation of the positive com-

mand of our Lord and Master? For-sake not the assembling yourselves together, as the manner of some is. Is it his will they should be engaged in riding young horses up and down to break them, when, if they are the children of God, they should be assembled with his saints, worshipping the only true and living God? Or having their boys, or neighbor's boys breaking young oxen on the Lord's day, when they ought to have them engaged in the preparation of their minds for the religion of Jesus Christ? Or that they should be allowed to wander up and down fishing or hunting, or assembled together to riot and revel. Here let me ask you, kind parents, if you have thought seriously of the responsibility that you are under to your children? Have you reflected that if you neglect to "bring them up in the nurture and admonition of the Lord," that their blood may be required at your hands if they are lost? Have you thought seriously on the import of the words, nurture and admonition? Is it our Father's will that we should give them the reins, and let them "rush in ruin on" to the years of maturity, when, in most cases, it is too late for parental or any other influence to restrain them? Is it his will that we should put them under governors and tutors, who have not the fear of God before their eyes, hence cannot train them in the way they should go? Or others who, though they may be pious and devoted, are yet laboring in the mists of Babylon? Or is it his will that we should feed them just as regularly on spiritual food as we do on temporal; that we should give them daily such food as is necessary to bring them to Christ; that we should especially give our daily example in the reading of God's holy word, and in humbling ourselves under his mighty hand, by prayer and thanksgiving to him for his past mercies and blessings, and in humble supplication implore a continuation

of his goodness to us? Thus teaching them that God is the author of our being, and justly claims an humble submission of our whole souls, bodies, minds and strength. That we, with all we have and are, are his. And that he made us for his own glory and honor: hence we should glorify him in our bodies, by keeping his commandments. This, from the reading of his holy word seems to be his will; but shall we shamefully pervert it, as is done in many other instances, and say it don't mean *that*, it means something else? Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

We are asleep, and are swiftly passing down the stage of life, without ever thinking soberly and righteously of that awful responsibility resting on us as Christian parents, or even as Christian men and women. We do not reflect that the true spiritual life is felt and enjoyed *only* when we are in the *active* but *humble* discharge of our whole duty. We seem to forget that we cannot serve God and mammon. That we cannot serve God on the first day of the week, and the devil the rest of the time; that we must deny *ourselves*, and take up our cross daily and follow Jesus. These are *some* of the things which interfere with the enjoyment of the spiritual life. We do not enjoy it, because we do not possess it. We do not possess it, because we have not done, and are not doing, what God has commanded us in order that we may possess it. Because we call Jesus, Lord, Lord, and do not the things that he says. We pray for the Spirit, and do not receive it, because we do not lift up holy hands; or if the hands are holy they are not lifted up without wrath and doubting; and hence we have no promise of being heard in heaven. The hands *must* be holy, they *must* be lifted up without wrath and doubting, if we expect our prayers to ascend to a throne of grace, and be acceptable with our God. Then,

dear Christians, let us examine ourselves, and let us compare *ourselves*, our daily life with the rule that Jesus and his apostles have left us, and let us "not be unwise, but understanding what the will of the Lord is." Let us remember that just so many of us as do his will, will be permitted to enter into the kingdom of heaven. Not one more. For our King says so, and his word shall not pass away though heaven and earth may. As I live, saith the Lord, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die. When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby. But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby. Yet ye say, the way of the Lord is not equal. O ye house of Israel! I will judge you every one after his ways. Ezekiel 25.

L. C. MERRITT.

Jackson County, Tenn.

From the Baptist.

### Something New Under the Sun.

On last Sabbath the church at Louisville, Miss., of which I am the pastor, was all, except two members, poisoned by the wine used on the occasion. Pastor and people, all prostrated for a time, but, thank God, all recovered, so far as I know. The wine, I learn, was purchased by Deacon Moore, from a house in town, on Saturday, but what is the character of the poison, or how it came to be in the wine, I know not. I learned that it had been sent off to be analyzed, and hope the brethren will give the matter a thorough investigation. Let the churches be warned how and where they obtain wine for sacramental occasions.

Please publish this and oblige your brother.

T. B. ALTON.

Brooksville, Miss. .

### At his Old Trade.

The following, from Elder J. R. Graves, shows that the war made no improvement in his morals. The sad, severe experience of the war improved some men in their morals—those we presume to say who had a stern backbone of integrity, and a conscientious regard for justice. Others were made worse—those in whom that skeleton of justice, that sense of right was weak. Mr. Graves has evidently not improved. We hope almost against hope he has not grown worse—it may be that he speaks from internal evidence—an inner consciousness—when he maintains the total inherent depravity of the human heart. If so, he can do no worse than remain *statu quo*. He knows as well as he knows his name, that no man, woman or child, whom he opprobriously calls Campbellites, ever believed that baptism cleansed the heart of any human being or regenerated them in the sense in which he uses the term. Yet he puts such language into the mouth of an individual, and publishes it to the world as the faith of the followers of Christ. We will not defile our paper to stigmatize such a course as we think it deserves. But simply give this as a specimen of the honesty of a man sustained by a large body of religious people as a teacher of Christianity.

D. L.

### "A CLOSE QUESTION."

"Do you really believe," said a Baptist to a Campbellite, that 'the act of baptism cleansed your heart—regenerated you, and that you went down into the water an unpardoned, unregenerated sinner and came up a pardoned, regenerated and justified saint, as Mr. Campbell teaches?' 'Yes, Sir, I do believe it, and the Scriptures everywhere teach it, and no sinner is therefore justified in praying before he is baptized.' Baptism and prayer, is for the remission of sins.

'This is my religion, and if it ain't religion, I don't know what the Bible does teach.'

"Well, my friend, I will tell you one thing it does teach that a child can understand touching baptism—that it *does not put away the filth of the flesh*, i. e. cleanse the soul from sin, or purify the moral nature; but is simply the answer of a good conscience toward God. The blood of Christ alone cleanses us from all sin, and our baptism is but a ceremonial cleansing—a declaration of the fact by the language of a ceremony. The leper was truly cleansed by the word of Christ, and yet Christ bid him go show himself to the priest and offer the gifts appointed for his cleansing. If you have no other religion, you have water and not Christ for your Savior."

### Wine in the Lord's Supper,

We have often been impressed with a failure of Christians to provide themselves with pure wine for the Lord's supper. The appointment was to use the juice of the grape as the emblem of the shed blood of the Savior. We believe nothing else will be taken as a substitute. The procuring of the pure juice of the grape is easy to all in every part of the known world who will make the effort. The grape grows in every portion of the habitable globe. There can be no excuse for Christians using the vile decoctions now sold as wine and used for the Lord's supper. Any one with the least skill can manufacture the wine much cheaper than the counterfeits of it can be bought. Any variety of the grape will make wine. There is no better variety for making a good wine than the little sour winter grape growing so abundantly over our forests. We give the following recipe for making wine, and we hope every church in the land will manufacture its own wine and no longer use the decoctions of poisonous drugs so generally used now.

There are plans for making wine without the sugar—but the following as simple and easy we recommend :

#### GRAPE WINE.

Press the juice from the grape, and add to every gallon two lbs. of sugar. Put into a cask or jug, cover the mouth with a piece of muslin to keep out insects. Let it stand a week and then draw off into bottle, cork well, and keep in a cellar, or cool place.

#### Church News.

McMINNVILLE, TENN., Aug. 31, '67.

*Brother David Lipscomb:* Our sails are hoisted, and oh! how pleasantly we are gliding on waters that are less troubled than I ever remember to have seen them in this part of the Lord's vineyard. The mouths of the lions have been stopped—they evidently exhibit signs of having been wonderfully stunned.

Our beloved and able brother, E. G. Sewell, commenced a meeting in this place on Saturday night before the third Lord's day in this month, continuing six days, which resulted in adding ten to the number of disciples at this place. Much seed fell into good ground, that will, ere long, spring up, and bring forth much fruit, to the honor and glory of our Savior.

The cause of primitive christianity was never so prosperous in our country as now. And why not? The disciples are living nearer to God than they ever were before in this country, according to my imperfect judgment, less interested in the kingdoms of this world, and more given to fasting and prayer.

Paul fasted often, and why do the disciples not now fast often? Is it not time that we were awaking out of our sleep, and coming forth as the sons and daughters of the most high God? If the Church will put on the whole armor we will live to see a reformation that will be worthy of the name.

Our brother, J. L. Sewell, is doing a good work. He, in July, visited Sparta, White County, and Bledsoe County, and immersed fifty persons. Almost every where he goes some are converted. We look for much more good to be done in our midst this fall.

Then let the brethren every where, that would have the Lord bless them, draw near to Him, with pure hearts, in full assurance of faith, and He will come near to them. Your Advocate is getting better and better—doing just as we are commanded to do: Grow in grace and in the knowledge of the truth.

We would be glad to see your face in our pleasant village once more.

Yours in the one faith,

H. L. WALLING.

TRENTON, GA., Sept. 5, 1867.

*Brother Lipscomb:* Almost worn out by constant preaching, I report the close of a four days' meeting at Rocky Spring, in Jackson county, Alabama. Sixteen were added to the army of the faithful, for which bless the Lord O my soul. Brother Bacon was with me. He is sixty-eight years old—almost broke down by constant labor.

Crops cut short by the drought in Walker, Chattanooga and Floyd counties. Your brother in hope of a part in the first resurrection.

To-morrow our meeting will commence near here.

JOSEPH WHEELER.

JOHNSONVILLE, Aug. 29, 1867.

*Brothers Fanning and Lipscomb:* I write to report my labors in the Lord's vineyard. We have immersed eighteen, and reclaimed three during the last month, received one from the Methodist, several yet to obey that gave us their hands. A good impression is generally made, and we hope the day is not far distant when we will have the aid of the brethren in this part of the country. We are laboring alone, yet not without hope.

Yours,  
JAS. H. MULLINICKS.



**Good News from the Evangelists.**

Brother J. J. Dycks, of Circleville, Texas, writes under date of July 23, 1867, that he had just returned home after a month's labor, in which space, twenty-one had been added, ten at Hot Prairie, in Burlissoon County, and eleven at Rocky Church, in Lauaca. He also reports two hundred additions during the year. We hope brother D. will continue his reports.

Brother Joseph Ash, of Oshama, Canada, writes that the brethren's annual June meeting in his county, was attended with excellent results. Brethren James and Robert Beaty, of Toronto, James Kilgour, of Eramasa, C. J. Lester, of Owen, and W. Patterson, of Oshama, did most of the preaching. We greatly desire to see the saints in Canada, and in England, but cannot yet see the way open.

Brother S. B. Aden, of Paris, Tennessee, writes that brother James Holmes went to Roan's creek and McLeMoreville, spent three weeks, had thirty additions at the two points. At Mason's grove he co-operated with brother Darnall, of Lewisburg, and had four additions—two from the Baptist. Why will not brethren Holmes and Cook, of West Tennessee, co-operate with us? Brethren, we trust you will attend our consultation meeting in Nashville, October 8th.

Brother John H. Dunn, writes that he had just returned from a meeting at Reunion, Limestone county, Alabama, during the progress of which some serious differences had been settled between the brethren, and six additions were made to the family of the Lord.

**Correspondence.**

INDEPENDENCE COUNTY, Arkansas,  
August 16, 1867. }

Most heartily I greet you in the Lord as co-laborers with us, and all those "the world over," who are striving together

for "the faith once delivered to the saints," and the ultimate happiness of our unfortunate race. Circumscribed as our spirits are, while cumbered with "tenements of clay," it is not our privilege to commune together at will. But, we are made to rejoice in hope by the consoling reflection, that our Savior has gone in advance to prepare mansions for us in that city, where, if we do His commandments, we will be permitted to enter, and enjoy His presence with all saints, while the vast cycles of eternity shall roll their ample rounds. Yet, we have abundant reason to thank God, our Heavenly Father, that, although we are surrounded by many things in this life, which mar our happiness, and cast the mantle of sadness over our brightest moments; we are, nevertheless, blessed with many advantages in our time unknown to other ages. Not the least amongst these is the MIGHTY PRESS, by which we may associate in thought and sympathy, while greatly separated as to bodily presence.

Let us highly appreciate this inestimable means as a gift of rare excellence from the "Father of lights," and, in order that it may, if possible, approximate the spiritual, let us "use it as not abusing it," communicating through it "the fruit of the Spirit," which "is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," etc. GAL. V, 22, 23.

Thus complying with the injunctions of our Savior, as addressed to us through His inspired Apostles. Permit me, then, brothers, through this instrumentality in your hands, to salute the brethren with the following joyful intelligence, which is a brief statement of the result of the labors of our devoted brother J. D. Lemmons, in the month of June and July, just past:

Hubbles' congregation, Randolph Co., nine from the world; Glaze Creek, same county, four from the world, five from

the Baptists, and nine restored; Steep Bank, Lawrence Co., three from the world, and one restored; Watson's Chapel, same county, one from the world; Blue Springs, Independence Co., five from the world, three from the Baptists, and two reclaimed; Surrounded Hill, Jackson Co., five from the world, and one from the Baptists. Our estimable brother Barnett is also doing good service as an evangelist in our midst—under whose ministration several have been added, recently, to the Blue Springs' congregation, and some, I suppose, at other points. Brethren, let us rejoice at the success of the Gospel, remembering: "That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance." LUKE XV, 7.

Your brother in hope,

A. H. CLARIDGE.

### Tennessee Consultation Meeting for 1867.

By invitation of the Church of Christ in Nashville, the brethren and the friends of truth in all sections of the country, are cordially invited to meet in consultation on Tuesday, October 8th, 1867, at 10 o'clock, A. M. Arrangements will be made for entertaining all who may be present, and it is hoped that all will feel free to propose such practical subjects for examination as they may consider most appropriate.

P. S. FALL,  
DAVID LIPSCOMB,  
T. FANNING.

### Obituary.

Died, on the 24th of July last, Rev. B. W. Talley, in the forty-first year of his age, at his home, near Petersburg, Lincoln county, Tennessee. He left an affectionate and devoted wife and four children (sons) to miss him sadly, and a large circle of friends and relatives to mourn his loss. "Though we sorrow not, even as others, who have no hope." He was a kind, good and an affectionate

husband and father, and above all, a good Christian.

Our brother obeyed the Gospel when young, and has walked in the fear of his Lord ever since. None that saw his last end could wish him back again in this unfriendly world. God has taken him to rest. He is done with old earth; done with trouble, and is now sleeping sweetly in Jesus, awaiting that bright appearance of the Lord, when all the dead in Christ Jesus, shall arise to meet him in the skies.

Dear as thou wert, and justly dear,

We will not weep for thee.

Let our last end be like thine, oh may we ever watch and be ready to meet him, where parting is no more.

Your brother in the Lord,

WM. H. DIXON.

Sept 5, 1867.

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