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T. FANNING,
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The Two Institutions.

The recompense of reward at the last day is the deliverance of the soul from hell and its acceptance in heaven. Corresponding to these two destinies are two ways, and but two, leading through this world; two classes of individuals journey through these respective paths to their final end. There are two classes of institutions adapted to the wants and ends of these two separate classes, to be administered and operated by them respectively. One class of institutions is divine, the other human. One class is for the children of God, the other for the children of the evil One. One requires an abnegation of self, a willingness on the part of its subjects to deny self, labor, suffer, die like its divine founder for the good of others. The other prompts the subjects to seek their own good and destroy their fellowmen to exalt themselves. The strength and glory of the one is found in the blood stains of the cross, the self denials, afflictions, humiliations, and martyrdom of its subjects for the good of its enemies, in acts of good will and deeds of love, to the poor, suffering and distressed of earth; in feeding the hungry, clothing the naked, comforting the widowed, and hushing the orphan's cry; in lifting up the down cast and degraded of earth, and in the name of the Holy One, admonishing them to sin no

more. The widow's wail, the orphan's cry, desolated homes, broken family circles, blighted virtue, fallen purity, sorrowing hearts, hecatombs of maimed, dying, mangled and dead; millions of souls, unprepared, in their hot wrath hurried down to death, constitute the crown of diadems, that bedeck the proudest triumphs of the other. The one toils to relieve the wants of others; labors with its own hand that it may have to give to him that needeth. Visits the widow and the orphan, feeds the hungry, gives drink to the thirsty, comforts the sorrowing, and fills with hope the desolate heart, heals the wounds of the maimed, weeps with those that weep, points the down cast sinner to the Lamb of God who takes away the sins of the world, and exchanges the pure white linen of righteousness for the scarlet robes of adultery, and makes the desert blossom as the paradise of God. Rich fields, teeming with plenty, turned into barren wastes, populous cities and happy homesteads changed to deserted, charred and smouldering ruins; contented wives and happy children transformed into hopeless widows and helpless orphans; fair maidens, lovely with the modest glow of virtue and innocence, changed into deep seated sorrow for lost purity; or the brazen leer of shameless crime, famine, disease and pestilence, anarchy

and wild confusion, in which crime riots, and over which demons rejoice, are the works of the other.

One class of these institutions is from above—born of God, come down out of heaven; the other is from beneath, the offspring of the evil One. The one is imbued with the Spirit of the living God; the other is controlled by the spirit of the evil One. The one leads its subjects up to light, peace, happiness, heaven; the other plunges its subjects down through darkness, wrath, strife and woe to the dark abode of death—to Hell.

These institutions are, in their origin, guiding spirit, work, mission and destiny, diverse, irreconcilable and antagonistic. No man can serve in both at once.

D. L.

Stewardship.—No. 2

Bro. Lipscomb:—In my former article, we have arrived at the inauguration of Messiah's kingdom *in*, but not of the world—*imperium in imperio*—a kingdom within a kingdom, or rather within all the various kingdoms into which the various political, geographical, and complexioned differences—prompted, in the main, by the arch usurper, who still reigns as “prince of this world”—have divided the human family. It is greatly to be regretted that this isolation of the Messiah's kingdom, and its subjects, from all participation in human governments—further than to enjoy their protection, pay the tribute they exact, and submit to their authority—should ever have been lost sight of by the proposed subjects of that kingdom. The Lord, nor His Apostle, have neither of them given us a syllable of instruction as to how we shall deport ourselves as temporal rulers—Kings, Presidents, Judges, Legislators, Squires, Sheriffs and Constables; much less as Military Commanders! He has given us full instructions as to our behavior when brought before such functionaries for our faith in,

and obedience to, Him; not only in precept, but he has abundantly illustrated His teaching in His own example, and that of the apostles and early Christians; viz: an unresisting submission to any indignity—even to the loss of life (if the will of God be so,) rather than to purchase exemption at the expense of our loyalty to His government. It therefore follows, with the force of a demonstration, that He never designed His subjects to be mixed up, or entangled, with any form of human government.

When the time comes for the secular dominion over the whole earth to be given into the hands of the “people of the saints of the most high God,” Jesus will be present in person, and will in due time furnish us full instructions as to the duties of the new relation which we will then assume to the world, in which, *until then*, it is His will that we live as strangers and pilgrims in the earth. O! that all his professed followers were *actually living up to this standard*. What a mighty influence such a course—*religiously adhered to*, by every one of the countless thousands, in almost every land, that have named the name of Jesus—would have; not only upon the individuals of the unbelieving world, but, through them, upon the rulers of the nations, and the policy of human governments. Such a thing as national war—to say nothing of civil or internecine strife—would, even now, under such circumstance, be next to impossible; and the impetus that such a state of things would give to the preaching of the gospel and the conversion of the world, would make it absolutely irresistible; and a very short time would suffice to finish the work, and bring in everlasting righteousness.

Now, to the Christian Church in general, and to each individual (of it) in particular, is committed these same “mysteries,” of which the apostles were the appointed stewards—not however,

as *mysteries* now; but as glorious revelations. The mysteries which in ancient times were hid from ages and generations, are now made known—God having revealed them to His holy apostles and prophets, and, through them, to us, by His Spirit. We are therefore stewards, not of the mysteries, but of the “manifold grace of God;” as such, we are responsible for the faithful and prompt dissemination of this “manifold grace,” far and wide, to the inhabitants of the earth; that they may be induced, as *individuals*—not as nations, or political organizations of any kind—to detach themselves from the usurper’s service, and be attached to the service of the Lord.

It is of the utmost importance then, that this stewardship, with all its solemn responsibilities, should be fully realized by “all that in every place call upon the name of Jesus Christ our Lord;” or claim relation to Him as His disciples. It seems to me, if this great truth were recognized as a *real verity*, by every one who thinks he loves the Lord, there would be much less cavilling about the *scriptural way* of doing the work, and a corresponding increase in the effective work done. Let us *all* fully realize, that the speedy accomplishment of the Lord’s purpose—the rescue of the children of men from the dominion of Satan, and from their own iniquities—is *positively* dependent upon *our* faithfulness, and promptitude as “stewards of the manifold grace of God,” and that we never can enter upon our *eternal* glory till this purpose is accomplished, and, methinks, we would not be long in finding *some* way in which our *whole united strength* could be brought to bear in the accomplishment of the work.

For the promotion of this object, let us consider, for a while, the responsibilities that rest upon us as individuals. Whenever an individual is converted to God by the gospel of Christ (which is His power unto salvation) all that he

has, and is, is fairly captured from the enemy, and, by the laws and usages of war, is now the lawful spoil of the conqueror. “You are not your own, for you are bought with a price; therefore glorify God in your body, and in your spirits, which are God’s.”

This responsibility is not transferable; neither can it be discharged by proxy. The individual is left in *possession* (as steward) of all he brings into the kingdom with him, and is responsible to the Master, and to no one else, for—not a tenth, as under the law—but for *all*—every penny or penny’s worth, of money or property, as well as every faculty of mind and body—all are to be appropriated to the glory of God and the furtherance of His cause in the earth. He must determine for himself, as he must give account to God, the amount, or proportion, of the Master’s goods entrusted to him, to be devoted to this, that, or the other object; and if he makes an unwise or injudicious appropriation of *any portion* thereof, he will be liable, before the judgment seat, to the charge of “wasting his Master’s goods.”

In view of this fearful responsibility, how careful should we be in determining the amounts we may lawfully spend in any given direction; how much for food and raiment; how much for the education and outfit of our children; how much we shall devote to the rites of hospitality; how much to meet the every day appeals of charity; how much to the poor of the Lord’s house, and for weekly expenses of the same, which must be dropped in the church treasury from week to week; how much for the support of those who minister the word, and perform pastoral labor in the home congregation; and how much for general missionary purposes—to carry the Bible, in the hands of the living evangelists, to those who are yet in nature’s darkness. Finally, it would be well for us prayerfully to consider what disposi-

tion we shall make of whatever capital may still be in our hands (if any) when we go from labor to rest: whether the glory of God will be most promoted by leaving it to our heirs at law, or bequeathing it directly to the support of the gospel, or by dividing it? These questions will assuredly all meet us at the judgment seat, and should not be ignored here, lest we find them very troublesome there.

In connection with the above, it would be well for us to deliberate and decide—as for eternity—the following questions: 1st. Can I better promote the glory of God and the salvation of my fellowmen, by joining the Free Masons, Odd-Fellows, Sons of Temperance, Good Templars, or any other benevolent or moral association, out side of the church, than by appropriating the *same amount of time and money for the promotion of the same objects in the church?* 2d. Can I glorify God and advance His cause more efficiently by taking stock and co-operating the missionary society organizations of the brotherhood, than by devoting the same amount of time and money, either through my own congregation, or by giving it directly to an evangelist of my own choosing? 3d. Can I do more for the cause of Christ by running my farm, mill, or factory, working at my trade, profession, or merchandizing, than I could by abandoning these, and giving myself up to the work of the ministry?

These questions, with others that might be named, should be prayerfully considered, and conscientiously decided upon, by every disciple of Christ; and when so decided upon, no man, or set of men, either as individuals, churches, or associations, have any authority to call such an individual to account for such decision. It is our privilege and *duty*, if we see a brother about to settle down upon what we are convinced would be a wrong decision in his case, to reason, and even expostulate with him, if we

have reason to fear that his decision may jeopardize his acceptance with the Lord; but beyond that we have no right to pursue him. "To his own Master he stands or falls." "Every one must give account of himself (in these matters) to God." Therefore, any church censure, or other form of denunciation, that *men* may attempt to fasten upon such a person, would be to ignore our direct stewardship to the Lord, usurp His authority, and thus be manifestly anti-Christian and wicked. Let us then, my brethren, scribes, editors, churches and societies, avoid this wrong. Let us confer together, as brethren should, in the spirit of meekness, forbearance and love.

In conclusion I will remark, that when any number of brethren, in the exercise of the liberty wherewith Christ has made us free, and recognizing their individual responsibility as stewards of the manifold grace of God, have decided that they can glorify God and promote His cause more efficiently by organizing *themselves* into a missionary society, it is their right and *duty* so to do; and no one has a right to denounce and call them by ugly names for so doing; neither have *they* any right to denounce and give ugly names to those brethren and churches that don't see their way clear to go with them in this matter. And, above all, such society should never assume to represent, or speak for, "the brotherhood," on any subject, either religious or political. If it were a fact, that the whole brotherhood were a unit on the society question, and working in it, it would still be manifestly wrong for a missionary meeting to assume to speak for the "brotherhood" on any religious, moral, or political question. The motions that have been made—and in a few instances, unfortunately carried—in that direction, have done more to alarm and drive off good brethren from the missionary organization, than all that has been said on the *scriptural* argument

against it. And it is to be hoped that the brethren at the head of the missionary organization, will profit by the experience of the past, and recede from those lofty assumptions, before greater harm is done.

Much more might be said on our *stewardship*; but as my sheet is full, I will close for the present. May the Lord bless you.

B. K. SMITH.

Plan for Missionary Work.

SAN GABRIEL, July 30, 1867.

Dro. Kendrick:—I have just returned from a preaching tour; held a meeting at Evergreen, and one at Dro. A. Laurence's. Had three immersions. I presented my views on contribution and co-operation, and they met with the approbation of the brotherhood generally. My notion of co-operation is this: That the different congregations annually appoint Messengers to meet with other Messengers appointed by other congregations, at some place that may be agreed upon by the different congregations, for the purpose of employing evangelists; and let them be the elders of the churches, not preachers. That body, when assembled, to appoint a Moderator to act during that meeting, having no President or Executive Board for the ensuing year.

The order of business: 1st. To ascertain the number of members in each congregation. 2d. Their ability as respects this world's goods. 3d. To lay the different churches off into districts, according to number and ability, so that it may fall equal, as near as possible, on each district in employing one evangelist. 4th. The Messengers of each district to employ one evangelist to labor for the cause of Christ for the ensuing year, without specifying any amount, more than to say, we will pledge ourselves to see you and family well sustained. A word of this sort ought to be sufficient among Christians. The elders

to labor in this way among the brotherhood, that it is a matter of debt that every member owes to God for the spread of the gospel, and when they contribute for the spread of the gospel it is not in *alms*, but a satisfying of a debt they owe to God, in proportion as the Lord has prospered them. 6th. How to raise the means. On the first day of the week, let every one lay up in store as the Lord has prospered him or her. We have seed time and harvest in every thing we have, which generally comes in the fall, of corn, wheat, cotton, hogs, beeves, etc., etc. The meeting should be in the fall for that reason.

I do not understand that our Lord's day contribution is to be in money; the language of the book is, "as the Lord has prospered." Neither is all that an evangelist wants money. When we harvest our crops, the first Lord's day after, would be the proper time.

We have been long in Babylon. Then let us do as did the Jews; after coming out of Babylon they entered into a curse, and into an oath, to walk in God's law, which had been given by Moses, the servant of God. Nehemiah x: 29. They also taxed themselves with the third part of a shekel yearly, for the service of the house of our God. Verse 32. Examine also 36, 37, 38, 39, of same chapter. Paul says these things are all written "for our learning." This must be the type of our contributions. The elders are the ones to teach the churches these things, and not the evangelist. I think the cause much crippled by the preachers having these things to do. It is their duty to impress these things on the elders, and preach the gospel to the world. The brethren do not appear to be willing to have any thing more to do with the Texas Missionary Society, as it is called, and my opinion is, that the meeting will be poorly attended. I am trying to be ready to attend, and if we can do no other good, we can appoint another

meeting at some other place. I have been urging the brethren to meet, and let us try to do something. All are willing, as I before stated, to give of the increase of their flocks, herds, corn, wheat, cotton, potatoes, peas, beans, and such like, and some money. By so doing we can have every evangelist in the field, and well sustained. I have stated to the brethren that I knew you would co-operate with them in this way. The evangelist should attend the meeting for the purpose of being employed by the elders of the several districts. Bro. A. Laurence is also laying the matter before the different churches. These are my simple notions drawn from the Bible. If you think this worthy of being published you can send it on.

Respectfully,

WM. K. HAMBLEN.

REMARKS.—We are glad to receive and to publish this letter. It is from a good and true man. And we are glad to assure Brother H. that he has judged correctly as to our readiness to co-operate with the brethren. Still, it may as well be stated at once, that all the objections, as respects humanisms, and want of authority, that is urged against our Missionary plan, rests with equal force against this; and that it will be found even more difficult to carry out, simply because it is arranged in a less business-like style. But, as we have said before, we are for work, work—for almost any thing rather than idleness. This perpetual halting at the little details of such business matters is out of place—as we think.

But we can never give up this cause, or cease to labor for it. We may regret errors and failures, but we must persevere. Let us meet together, and in the true Spirit of the Master and Lord of all, with brotherly love and burning zeal for the glory of God, and the salvation of a dying world, let us see if we cannot do something in honor of ourselves and the cause.

A. Campbell's Biography.

Just see how eloquent the Baptists get over Bro. Moore's Edition of Segar's biography of Mr. Campbell. We insist that next time Bro. Moore shall not undertake to bring to light such slanders against Bro. Campbell and the church of God. We have never been able to see what good could come of such a publication even if Bro. M.'s disavowal of the sentiments had accompanied it.

The Georgia Index thus notices this remarkable admission:

“TRUTH WHERE ONE WOULD NOT LOOK FOR IT.

“‘The day breaks’ at Bathany. ‘The shadows flee away’ from the regions of the ‘Reformation’ that styles itself ‘current.’ To prejudiced ears this statement may sound incredible—the night has been so long and unbroken, the atmosphere so impervious to every ray of light. But we have proof for it, or we would not make it. The proof is furnished by an essay on Alexander Campbell. ‘His Life and Public Career,’ from the pen of Rev. W. T. Moore, pastor of the Christian Church, Cincinnati, Ohio, prefixed to ‘Familiar Lectures on the Pentateuch’ by that ‘recognized head of a new religious sect.’ Our readers, we make no question, will agree with us in accounting it decisive.

“Have not Reformers hitherto denied that they are ‘adherents’ and ‘disciples’ of Alexander Campbell? Have they not repelled the intimation as the grossest and most malignant of slanders? But now, Rev. Mr. Moore says: ‘No other man of this generation could count upon a half a million *adherents* during the time of his natural life.’ And again: ‘He made frequent excursions far and near, as Providence opened for him a door, and steadily enlarged his influence, and increased the number of his *disciples*.’ Nay, he speaks of the earlier Reformers as ‘*followers*’ of Thomas Campbell, (the father of Alexander). There, then, stands

the fact so persistently and bitterly disowned, frankly owned at last!

"Have not the Reformers always maintained that they are not a mere 'denomination,' like other religious bodies; that they are the one 'church originated by the Lord in Jerusalem;' and that these bodies cannot be His, because they have sprung up since Pentecost?" But Mr. Moore says, with regard to his brethren: '*This denomination took its origin from the teaching of himself and father, and during the half hundred years last past, has grown to a church numbering five hundred thousand members.*'" At last, then, the platform of assumed pre-eminence lies, leveled with the ground by the hands that toiled to rear it, and this boastful people confess themselves a sect of modern date!

"We submit to every candid mind, whether such teachings, from such a quarter, do not evince an extraordinary illumination, where once the shadow of the Millennial Harbinger darkened earth and sky. There is hope for the Reformation—hope that the morning of a truer and more Scriptural theology comes to it. Why should not men be brought to recognize and renounce their errors, when they have gone so far as to see that they compose a denomination, whose origin dates no further back than 'the half hundred years last past,' and that they are in peculiarities of belief simply 'adherents—followers—disciples' of two Campbells?"

FEARLESS PREACHING.—Give me one hundred preachers who fear nothing but sin, and desire nothing but God, and I care not a straw whether they be clergymen or laymen; such alone will shake the gates of hell, and set up the kingdom of heaven upon earth—*John Wesley.*

Envy thou not the oppressor, and choose not of his ways.

History and Teaching of Jesus and the Apostles.

CHAPTER I—INTRODUCTION.

Opening the Sacred Volume at the place where the Jewish history ends, and the Christian record begins, we commence the study of the *History and Teaching of Jesus and the Apostles*. For the "five books of Moses," in the Old Covenant, we have, in the New, the five historical compositions of Matthew, Mark, Luke, and John, commonly called the four Gospels and the Acts of Apostles.

If we contemplate these narratives as one volume, we shall observe that they contain the materials of a history—a continuous narrative of events—events, the most important ever recorded by the human hand. Beautifully blended with these narrations, we also find dialogues and discourses on subjects the most vitally important and absorbingly interesting that can claim the attention of the living world.

Believing it might be edifying to some others, as well as beneficial to myself, to write out for publication a series of chapters on the lives, travels, acts, and teaching of Jesus and His Apostles, so far as given in the Christian Scriptures, I have asked for space in the columns of the Advocate, and hope to benefit some, who, like myself, feel the need of a more thorough acquaintance with Sacred History than they now possess. And here I would also solicit the attention of such as may have hitherto regarded the study of the Bible as dry and uninteresting. That there are such, even among professing Christians, we judge from the too common neglect of that excellent book, which is often allowed to lie on the table unopened for weeks together.

But while I would not wish to excuse the habitual neglect of the Bible, I will say, that there is one thing about the Sacred writings, when published *without*

notes or comments, which renders them less entertaining to common readers of the present day, and less influential on the minds of ordinary scholars, than they would otherwise be.

It is this: Many of the places, customs, and institutions, merely alluded to in the Evangelical and Apostolical writings, because they were familiar to the primitive Disciples, are unknown to a large class of Bible readers now. For example: The Jewish Passover, an institution designed to commemorate an important event connected with the deliverance of the Israelites from servitude in Egypt, is only incidentally mentioned by the Apostles and Evangelists, because the Hebrew Christians were as familiar with it as we are with the institution of the Lord's supper.

True, by reading the second book of the Old Covenant, any one may become acquainted with this commemorative institution. But many *poor* readers, who may feel themselves necessitated to confine their "Sunday reading" to the New Covenant, will fail to learn the nature and design of the Jewish Passover. This unsatisfactoriness in the historical portions of these books, translators and commentators have tried to remedy, by writing large commentaries, long and tedious prefaces, or separate volumes of theology, so large and costly as to be useful only to a few. My present design is, to *reach up*, get hold of some of the *fruits* of those men's labors, and hand them to the people.

Just here, an important query arises: If Matthew adapted his narrative to the Jewish Disciples, by copying into it the roll of Christ's lineage, because they had learned from the Prophets that the Messiah was to be a descendant of David; and if John, when writing for the Gentile Christians of Ephesus, omitted the genealogy, because it could not interest them, by what omissions, additions, or explanations, shall a continu-

ous history of Jesus and the Apostles be suited to all classes of Christian readers of this present day? To answer this, is the task before me.

Before concluding this introductory chapter, I wish to express my firm conviction, that no edition of the New Covenant should be published, without its being accompanied by brief notes, comments, and explanations, to enable the unlearned reader to understand what he reads, as he goes along.

Some one may object, that this would be incorporating too much of human learning with Divine revelation. Such a one will say: "Give to the people the pure Word of God, and let each one read and judge for himself." The American Union, and brother Henry T. Anderson, have literally done this, so far as they were respectively competent. But even *they* have found it necessary to furnish the common reader a few—a very few—notes! Certainly, *a few more* would not necessarily "corrupt the Word of God." The uneducated can be shown, (*in a note*, if need be,) how to distinguish between the translation and the commentary.

The great trouble, however, appears to be, that when learned men begin to add their own words to the volume containing the words of God, they know not where to end, or when to stop. And thus it is, that when we wish to get and read a Bible with notes, we must obtain a large book, or a series of volumes, in which, after reading much, we find a little that we remember, and grow weary in the pursuit of Bible knowledge.

We have, therefore, two extremes: The *exhaustless commentary*, and the *meager translation*. I do not say that no effort has been made to avoid these extremes. But I wish that translators would take this matter into consideration, and give to the world a pure version of the Sacred writings, accompanied by brief notes, and yet unencumbered by useless conjectures and endless disquisitions.

WILLIAM PINKERTON.

St. Johns, O., Aug. 28, 1867.

Correspondence.

CRAN ORCHARD, KY., Aug. 28, '67.

To D. Lipscomb—My Dear Brother:—

You say, "We regard the foregoing" (my communication in No. 34,) as radically wrong in every position taken." Although you say I have no right to differ from you, yet I must beg leave to differ, because I believe every position taken in said communication is right. You "think it just as absurd to talk of the body of Christ existing without a living, animating spirit dwelling in it, as it would be to talk of our fleshly body living and growing after our spirit had taken its flight." Further on you say, "Yet it is true that God's revealed will, in its laws and institutions, is our only rule and guide, simply because the Holy Spirit abides only in these." If the Holy Spirit abides *only* in the laws and institutions laid down in God's revealed will, then the body of Christ is only filled and influenced by the Spirit when it is filled and influenced by the revealed will. This is just my position, which you regard as wrong, and yet it is your own position. When you tell a penitent believer to be baptized in the name of Jesus Christ for remission of sins, and he shall receive the gift of the Holy Spirit, do you mean he shall receive God's revealed will, with its laws and institutions, in which *only* the Holy Spirit abides? You think, when the Holy Spirit was poured out on the one hundred and twenty, the Samaritans; the Gentiles at the house of Cornelius; and the twelve men at Ephesus, that it was then "poured out on *all* flesh;" and that the prophesy of Joel was thus and then fulfilled, and that "it will be difficult for any one to prove, that any, save these, ever received miraculous gifts of the Spirit." You say "Peter made the further promise of the Spirit to you and to your children, and to all that are afar off (the Gentile) as many as the Lord your God shall call." Can

all this be true? It cannot. Peter made no "*further* promise." He promised those who said, "men and brethren, what shall we do?" The *identical same* that Joel, as God's medium promised—the same that was received by the one hundred and twenty, or language is an uncertain medium by which ideas are communicated from one mind to another. According to the request of the astonished Jews, Peter explained what was meant by the supernatural displays of Divine power manifested by the one hundred and twenty, as being that spoken of by the prophet Joel. Many believed him, who were commanded to "repent" (reform) "and be immersed, every one of you, in the name of Jesus Christ, for the remission of sins, and *you*" (as well as those you call Galileans) "shall receive the gift of the Holy Spirit, for the promise is to *you* and to your children and to all that are afar off, as many as the Lord our God shall call" during the last days. Now, if Peter intended to teach, as you do, that this calls "a *further* promise of the Spirit," not to result in anything supernatural, why did he not then, and there, say so, as you have said for him? It can never be shown that any inspired writer ever spoke, as men do now, of *ordinary* and *extra-ordinary* gifts of the Holy Spirit. Then why do men uninspired do so? Paul, in the xli, xlii, xiv of 1st Cor., shows that the supernatural receptions of the Spirit were general. The Spirit distributed to each, respectively as he pleased; whether Jews or Greeks, slaves or free men; *all* were made to drink of one Spirit. Some were given the word of wisdom; some the word of knowledge; to another faith; to another gifts of healing; to another the operation of powers; and to another prophesy; discerning of spirits; tongues, the interpretation of tongues, etc. If the gift was not general, why did Paul say, "You can *all* prophesy, one by one, that al

may learn, and all may be comforted?" If the supernatural gift was not general, why did John say to the "little children," the "old men," and the "young men" addressed by him, "You have an anointing from the Holy one, and know all things, and the anointing which you have received from him abides in you, and you have no need that any one should teach you; but as the same anointing teaches you concerning all things, and is true, and is no lie, even as it has taught you abide in it?" Again, I will ask you, inasmuch as Paul "would not have us ignorant concerning Spiritual gifts," if there was a gift of the Spirit not supernatural in its nature, why did he not give us some account of it, when he took so much pains to instruct us concerning supernatural gifts? Why did he not tell us that, after the discontinuance of miraculous gifts, now abideth *faith, hope, love, a gift of the Spirit not supernatural, these four*? I will also ask you why the Savior said to his Apostles, "And these signs shall follow them that believed? In my name they shall cast out demons; they shall speak with tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall mourn" if the supernatural gift was not general? Mark says, "And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following" them that believed, and yet you say Joel's prophecy was fulfilled when the Spirit was given to the one hundred and twenty, the Samaritans, those at the house of Cornelius, and the twelve men at Ephesus! I have not said all I desire to say, and will close, with much love and esteem, for you, my brother.

DELANCY EGBERT.

P. S.—The Printer makes me say, "permit me to say a few remarks," should be, "say a few words;" "thus, if God

promised," should be, "then, if God promised," etc. D. E.

Our words of response to the foregoing must be few, because we have not the least wish to enter into a discussion of the subject involved—believing that much of the theory of spiritual influence is mere speculation, and believing, too, that whatever of spiritual blessing the Father intended to bestow upon His children will be enjoyed in a hearty compliance with His will regardless of our theories. Our brother seems to think he sees a contradiction in our statements that the Spirit dwells within the body of Christ and that "it abides only in its laws and institutions!" We can no more see a discrepancy between these statements than we could see between the statements that "the spirit of man dwells within his body and it dwells only in the heart and brain. We cannot conceive of a body existing without brain and heart—no more can we conceive of the church of Christ existing without the laws and institutions of God. If our brother will examine his article again he will find that the very expressions that he quotes to controvert, teaches the comfort and guidance of the Spirit through the truth. But our brother took the position that none since the apostolic age, has "received the Spirit at all and believe it was not designed to be continued any longer than that age"—see No. 34, page 666, yet in the foregoing you say you believe that it abides in his laws and institutions. If you had so defined yourself I should not have objected to your teachings. And if you simply meant to say that the Spirit had in the church its appropriate and appointed abiding places to which God's children might come and receive of its blessings, you do your brethren injustice to say that they differ from you, they all believe this. We venture you never found one in your life that believed a Christian

enjoyed the blessing of God's Spirit while rejecting and refusing His laws and keeping away from His appointments.

The Scriptures, we again repeat, that our brother quotes to prove the Spirit does not dwell in the church since the apostolic age—teaches equally that faith itself cannot exist. Note the sentence: "These signs shall follow them that believes." If it proves anything, it simply proves that faith ceased when the signs ceased. The signs were a condition of faith in the sentence quoted not of the presence of the Spirit. All the Scriptures referred to, to establish that all the Christians were miraculously endowed in apostolic times, simply show that persons miraculously endowed were in each of these churches, nothing more. That all were not miraculously endowed is plain—from their ignorance, lack of appreciation of the aims, ends and manner of the Gospel. Had they been miraculously endowed they would not have needed the pungent rebukes, bitter reproofs and repeated instructions the apostle found necessary to give them. The evidence is beyond dispute, that not all the Penticostal converts were endowed, yet the promise was to all you and your children, and to all that are afar off as many as the Lord your God shall call. "Now if some of those thus called, did not receive the miraculous gift of the Spirit, we are forced to the conclusion, that the miraculous gift was not what was promised to those called." We might go further; we might confidently deny that the apostles ever promised the miraculous gift of the Holy Spirit to any person. This came so far as we are informed in Scripture, as a direct gift from God, as a confirmation of the work of His servants. It was simply the creative act of God—that created men and women full grown, fully endowed with full developed functions for learning and ap-

preciating the full, perfect will of God—just as Adam and Eve—were born, if you please, full grown men and women. It would be just as reasonable to say that God had given no son or daughter of Adam life since the days of Adam, because he has created none full grown, with full developed functions since, as to say he has given none of them His Spirit, because he has created none of them full grown spiritual men and women, since the creative age of the church. Men and women, since Adam, have received life from God through God's appointed laws and institutions for giving and developing life. So too they receive of His Spirit and are developed as high heaven spiritual blessings—through the workings of God's spiritual laws. It is by an earnest and faithful compliance with God's laws, and a constant and earnest attendance upon His institutions, in which His Spirit dwells, that we are filled with His Spirit, and our true spiritual life is promoted to a full and vigorous growth.

If Joel's prophesy referred to all individuals, and not to the distinct classes and divisions of the human family, it never was fulfilled. D. L.

Associations with the World.

Bro. Livingston, of Bastrop county, Texas, wishes something published with regard to "keeping the feast, not with the old leaven, but with the unleavened bread of sincerity and truth," in Paul's first letter to the Corinthians, III: 8. The purpose of Paul was to urge upon the saints to purge the church of unchristian professors, and to be a pure people. While in the world, we are to mingle with the world, not as men of the world, but as the sons of God. "The tares and wheat" are to grow together, not both in the church, but in the world. The people of the Lord, represented by the wheat, are by their devotion to the heavenly Father, to show to the men of

the world that they are seeking a better country. While we live in the world, we are to associate with aliens, to lead them out of the kingdom of darkness into the kingdom of God's dear son. This, of all others, is the most important question for the examination of the Christians of this age. Possibly, there is no congregation on the earth, that comes up to the perfect standard of Christian living; but it may be, that we now "see men, as trass-walking," and that we are approaching the line, which separates between men of God and men of Belial. Possibly, a half a dozen persons walking by the Spirit in each county in these American States, would exert more religious influence than all the churches in them. Were it in our power, we would be pleased to send our warning voice to the utmost bounds of Christian influence, for the people of our God to live in the Spirit. In this manner alone will the cause of Christ, finally, triumph over Satan's dominions.

T. F.

Letter to Bros. Tanning and Lipscomb.

Dear Brethren:—You are aware that it is very easy for brethren to disagree when they make an effort in that direction; and though it is not always so easy to agree by trying to agree, we may, still, do much in this way—"striving together for the unity of the Spirit in the bond of peace." I am happy to feel assured that if we differ it will be very unwillingly.

Just now it is not my purpose to say much, for my other engagements forbid, but I wish to note a few things.

I have read your reply to me, and have concluded that little or no good could result from a protracted discussion of the points involved. Still, I desire to state—

1. Brother Lipscomb is very much in error in saying I *insinuated* any thing as

to his *motives*. If he will read my pieces again, he will surely see his error. I never impeached his motives, nor do I remember insinuating any thing. Perhaps my greatest error is being too outspoken.

2. Bro. Fanning is mistaken when he understands me as "*intimating*" that he was opposed to missionary work. I am sure I always thought he was as much in favor of this work as any of us; and the pages of the Gospel Advocate attest that such has been my clear understanding. No remark of mine can be quoted to convey a different idea.

3. I am utterly unable to see how Bro. Lipscomb can make me out to be a *highly criminal murderer*, and yet call me, and treat me as a brother in Christ. Nor can I see how he can treat as Christians those who, he thinks, have forfeited their Christian standing by active participation in politics—or "world powers," if we adopt his phrase. I must think it right to "withdraw ourselves from any brother that walketh disorderly."

4. Still, as I really think his error, whatever it may be, is not in his *heart*, I can go along, feel admonished by a consciousness of being myself in the flesh, and bear all for Christ's sake.

I really think that much evil has resulted from Bro. L.'s hasty positions and strong language, and if I am wrong in this, I must beg to be borne with. I would gladly think otherwise. But I am not ready to say hard things in turn, or to indulge hard feelings. I would say to you—and take it all to myself—let us try to be more careful in the future.

Bro. L.'s remarks warm my heart! Oh! how I would delight to sit down with you in Bible class, at your consultation meetings, at the Lord's table, and and with you, draw very near to a precious throne of grace! And let not Bro. L. imagine I mean to insinuate that I would not say the same to him. "Think-

eth no evil," "and is not easily provoked", belong to Christian charity.

Dear brethren, let us spend all, and be ourselves spent promoting the highest good of our fellows—the greatest glory to God. We have but a few days to work, and eternal interests are at stake! The Lord bless you, and guide us all in the ways of truth.

Sincerely and affectionately,

C. KENDRICK.

Bastrop, Texas, Aug. 21, 1867.

If Bro. Kendrick will examine he will find I never intimated that he had questioned my motives, but I said he had repeatedly intimated that I had called in question the motives of others, a thing that I utterly deny, and simply ask him not to repeat it again without giving one instance at least of it.

We would be glad to know Bro. K.'s idea of fellowship before we can answer his questions. We never called Bro. K. or any other one a murderer—we defined what we believe the scriptural use of the term, he made the application. If I was wrong in the definition, I would be glad to have it shown. If I am right, then I cannot modify it without doing violence to the scripture, which I dare not do. So, Bro. K., you must either show my definition incorrect, or blame some one else than me for the application. Again, we ask no favor shown ourselves on the ground that our conclusions are hasty. They are not—but deliberate and settled. Nor do we ask favors for the use of strong terms. We have used strong terms because we believed, and still believe, they were needed.

Truly your brother, D. L.

Adam, with all of his surroundings, pure and holy, sinned, violated God's law the first time he was tempted. What worse does man do now with sinful surroundings? How can we justly say man's nature is worse now than it was in Adam.

Queries by Zenas—No. 1.

The writer, in answering "Queries on War," in Advocate, No. 15, did not exhibit that courtesy that was due Zenas; who was more capable of answering those questions than the present writer. Zenas is one of those noble, but rare Christians, who in honor prefers others. And, in the same spirit, he has presented eight more propositions; three of which we will consider in this article, namely:

I. Is it right to resist evil by physical force; i. e., is it right to resist by force the violent man who would kill or maim your wife or children to prevent his doing so?

II. If it be right to use any force whatever in resistance to the man who comes to steal, despoil, rob or murder. If so, then is it not right to use the adequate force to prevent the killing, etc.?

III. Is capital punishment scriptural?

The whole of which resolves into:

1st. Is a Christian, under any circumstances, justifiable in wounding his fellow creature, or slaying him?

2d. Can Christians scripturally inflict capital punishment?

1st. In the above we see that the saving of life and property is the only end to be gained by the killing or wounding of a human being by the hand of violence. How are we to answer these questions? How would the apostles have answered such questions? Would they have entered into a labored argument to have cleared the *gospel of God from the imputation of justifying manslaughter!* Why not ask if a Christian may not be justifiable, under some circumstances, in committing fornication? If the saving of life or property is to justify the means, conforming to the fornications of the idolatrous nations around them, on the part of the early Christians, would have saved the lives and goods of a thousand where slaying their fellow creatures could have saved

the life of a single one them. A thousand to one in favor of fornication.

If the saving of life and property be the grand ultimatum, why were the early martyrs such fools as not to renounce Christ instead of renouncing their property and lives?

But we may be reminded that they were commanded to renounce all for the sake of Christ. We reply: No more than we are. And the man who suffers spoliation and death before he will violate the will of his Savior, by taking the life of his fellowman, dies for Christ's sake, and is as much a martyr to the cause of his dying Savior as Paul or Peter were. He has given his life for Christ, to preserve that for which his Savior died to establish, and has sealed his faith with his blood, and, having lost his life for his Lord's sake, Jesus blessed him, and says: "His life is saved."

It is a matter of grief and astonishment, that a single individual exists in the body of Christ who requires proof, that "if Christ's kingdom were of this world his subjects would fight."

That "there is no concord between Christ and Belial." But now it appears that even those propositions which are clothed even in the language of inspiration are required to be supported by argument, tested by every rule of logic, against the mere *ipse dixit* of the adverse party.

Do such intend to deny the very motive of God in saving this sin-ridden and lost world?

Do they intend to annul the teachings of our Lord: "To bless those who persecute and treat us wickedly;" and to submit to violence and death in that spirit of love, which God manifested toward a lost world. And without which, though a man "may have faith to the removal of mountains, and give his goods to the poor, and his body to be burned," still he is "but as sounding brass or a tinkling cymbal."

Satan only could desire to rob the Christian system of this obligation of universal love, in order to reduce the teaching of Jesus Christ to the level of those systems stolen from Judaism by heathenism.

The advocates for shedding human blood, under certain circumstances, which they may imagine to be justifiable, would be more consistent with their profession, to join hands with those who deny the gospel is any more than a revival of certain tenets taught in Persia, China, and Greece centuries before the birth of Christ. Those infidels, none of them, are not of the vulgar Tom Paine order; but are polished gentlemen, who not only admit that in ages past the man Jesus Christ lived, but that he was one of the best and most learned men the world ever produced; and are just as ready to defend Christ from the imputation of having taught non-resistance as the most zealous political Christian could desire any one to be. They claim that Christ compiled His system from the teachings from Zoroaster, Confucius and Socrates. We remind them, that Christ developed principles which were never even so much as conceived of by the heathen or Judaism. Some of which were: "To love one's enemies"—"to return good for evil," etc. They reply, that those precepts were more fully inculcated by Socrates alone. We remind them that Socrates had reference only to loving those of the same nation, but that he fought side by side with his disciples against the enemies of their nation. But those sages tell us that there was nothing inconsistent in that course; for a man might love another and yet take his life in self-defence or in defence of his country. Alas, that one of the noblest traits implanted in the mind of man by the God of nature, is a patriotic devotion which would cause him to sacrifice the lives of his fellow creatures, or even his own life, if neces-

sary for the welfare of his country. We reply, that Jesus Christ says plainly, that "if His subjects were of this world they would fight," but they are not of this world; therefore, will not fight." And, in answer, those sages inform us that Christ, like all other wise men of note, knew that no system of morals or philosophy could be successfully propagated by the sword; therefore, that He intended that His disciples should not fight in order to establish his own system.

When we farther call their attention to the interpretation the early propagators of the gospel gave to the teaching of Christ in reference to fighting, and resisting evil with evil, which they so forcibly exemplified in delivering up their lives, freely, without resistance, when assailed by brutal mobs, they reply, that "those martyrs had no opportunity for resistance, that they were overpowered, and that it would have been madness for them to have resisted; that they never yielded to inferior numbers; and that we have still no proof that Christ ever taught any more humility or morality than he borrowed from the systems before him."

Thus, through the sophistry of Satan, the ways of the Lord are perverted, and often even by his professed followers. To such Christ was no example of wisdom or goodness, when He suffered His priceless life to be taken, and His blood shed for all nations and tongues by a ruthless soldiery. And his martyrs were but fanatics, or uncharitable comrades, in permitting their families and society to be robbed of their valuable lives, to say nothing of their own loss, at the hands of brutal mobs. Such can never be martyrs to Christ unless they can induce some better Christian than *they esteem themselves to be* to murder them.

But, to view the subject logically: In the law of Christ there is no provision made for capital punishment; nor for

wounding or taking the life of any human being under any circumstance whatever, by a disciple of Christ. No one disputes this.

The law of the gospel is, "love, mercy, peace" and "good will to all mankind; to return good for evil; to resist not evil with evil, but to overcome evil with good, to love our enemies, and pray for those who abuse and mistreat us," etc. etc. No one disputes this.

Now, it is plainly to be seen, that, according to the laws of this kingdom, capital punishment, manslaughter, or physical punishment of any kind, can only constitute a violation of its laws. No one denies. Who denies it? No, there is not a member of Christ's kingdom living who would dare for a moment contend, that there is a law in that kingdom authorizing the members of the body of Christ to take up a refractory person, either in or outside the church of Christ, and put him to death or to inflict any physical punishment on him whatever. No one will dare to deny that such a proceeding would be in direct violation of the gospel of the Son of God. Why then do Christians even forget this and advocate murder in some sort?

It is only when they smother the voice of God, and shift off part of the law of Christ, and take on them instead the laws and spirit of human kingdoms—when they commit whoredoms in uniting church and State, and take refuge under cover of the sanction of the devil in human governments, that the follower of Christ dare plead justification in capital punishment or manslaughter under any circumstance whatever. He knows there is no justification in the laws of the kingdom of Christ for it. And if he were not blinded by the god of this world, into the belief that the governments of Satan (human governments) were divine, he would not mix up the laws of the two kingdoms and attempt to serve both of them.

To the Christian the law of God is perfect, and those human laws which do not conflict with it the Christian is commanded to obey. But when civil government requires him to perform any act contrary to the laws of Christ, such, for instance, as to inflict capital punishment, and he obeys, even as sheriff or other officer of the government, he is a murderer in the sight of heaven. He has taken human life contrary to the law of the kingdom of Christ, of which he is a citizen; and in that kingdom he stands convicted of murder. So of he who slays in war or in self defence. The definition of murder, the world over, is to take human life in violation of law. And the individual who would plead justification, for the citizens of Christ's kingdom, for manslaughter under any circumstance whatever, is presuming to sit in the temple of God; making himself equal with God, and to change times and laws in that kingdom: and all the plagues denounced against the wicked shall be added to him. J. B. EUBANK.

Church News.

TALLASSEE, ALA., Sept. 5, 1867.

Bro. Lipscomb:—Knowing that you are always pleased to hear of the advancement of the Redeemer's cause, I am happy to inform you that our good and faithful brother, Kirkpatrick, has just closed an interesting meeting in this neighborhood. He was with us twelve days and preached twenty-four sermons. He succeeded in converting twenty-three souls to the cause of Christ. Brother K. is a workman that needeth not to be ashamed. May he live long to proclaim the glad tidings. We have now at this place a church of sixty-four members, but the great misfortune (or fortune, I don't know which,) is, we are too poor to sustain an evangelist by ourselves. There is a fine field through this section of country for a good worker to operate. We have chosen Brother Kirkpatrick as

the man for the work, provided we can obtain some assistance from you.

We deem it highly essential to the prosperity of our country as well as the church to have regular preaching. We never have any only when Brother Kirkpatrick or Brother Reeves, one visits us, and that is very seldom, as one lives 70 and the other 100 miles away.

There are two or three churches about forty miles from here at which they have no regular preaching. I am going to confer with them, and if they will (with some assistance from you) co-operate with us, I think we can sustain an evangelist for the ensuing year. I hope you will consider our condition and lend us a helping hand if it is in your power.

Your Brother in Christ,

J. L. REEVES,

Cor. Sec'y. Madison Church.

We have no means to help such cases save as the brethren place it in our hands. Cannot the brethren aid in sustaining Bro. Kirkpatrick? It would be a good work, and could be done if brethren were in earnest trying to convert souls and reach heaven themselves.

D. L.

GLASGOW, Aug. 28, 1867.

Dear Brother Lipscomb: I thought I would occasionally report through the Advocate, but seeing sometime ago, an account of the demoralizing influence of the Missionaries of Kentucky, and having myself sometimes crossed the line, I felt like it might not be agreeable. Your paper, however, being the only one I am reading, and the nearest home, if such little items as I may have are thought worthy a place, may serve me as a medium of communication.

Since the third Lord's day in May, I have had sixty-one additions, mostly by confession. I held a very successful meeting in Monticello of some days, including the last of May and the first of June—had twenty-four additions. Brethren Simpson and Shearer helped with

prayers and exhortations. Brother Shearer did the baptizing. Held a meeting at Mill Springs, in Wayne county, commencing about the first of August; spoke twenty-one times, had thirty-one additions. A fine proportion of these were heads of families, among them, some of the most influential men of the county. Captain Russell West, and Mr. Lanier, the wealthy proprietor of the Mill Springs property, are entrusted each, with a large amount of the Master's property. Such men have it in their power to do a great deal of good, if they can only realize that they, with all they have, belong to the Lord. The former, has, in all likelihood left his fine estate ere this, and crossed the narrow stream that divides our's from the celestial land. I took his confession on the bank of the stream, whither he had been carried a short distance from his buggy, in a chair. We then made a short prayer, (for we felt like praying for one who had so long withstood the authority of the Savior, and was only brought to submission by the presence of grim death). Two of his friends then bore him, as he sat in the chair, *down into the water*, and our remarkable old brother, Wm. Simpson, baptized him, and they *came up out of the water*. An imposing sight—an old man of seventy winters—less one, bowing his time-worn form in honor of the Savior. How different would have stood the account with him had he given fifty of the years of his life and the fine property that he leaves to others (having never married) to the Lord. "If any man serve me him will my Father honor."

Brother Daniel Shearer helped me with prayers and exhortations, as also by doing most of the baptizing. From Mill Springs, I came to Beaver Creek meeting-house, where I spent several days—four additions was the immediate result. We only need preachers who are content to be useful rather than elo-

quent, in order to carry forward the work.

I found the Baptists in Wayne, generally well disposed, so far as I became acquainted with them. They claimed me, and said we were coming to them; but it is common, I am told, for persons out at sea, to think, when they begin to approach the shore, that the land is moving towards them. I hope some of their Captains will make a proper reckoning before they go much nearer the shore, lest they fall upon the rocks and loose their cargo.

May God bless you. Good-bye.

W. T. CRENSHAW.

We do not see why brethren misunderstand matters. Now there has not been an insinuation in the Advocate of the Missionaries from Kentucky being demoralizing in their influence. We spoke of the utter demoralization of the churches through sections of Kentucky, resulting from the plan adopted by the Society—without a most distant allusion to any individual whatever. The demoralization is marked: When ten, twenty, thirty, eighty brethren in a community never meet for any purpose for a year; though worth hundreds of thousands of dollars, never give a dime to the cause of God or humanity, or never meet for worship without a preacher, we say to them—we say to all, they are demoralized, and will go to ruin without a speedy and thorough reformation. This state of things exists to a most lamentable degree in sections of Kentucky, which we were in. It is no offence to these brethren to tell them so. They are aware of the truth of what we say. We are not afraid in the least of giving offence to those brethren whom we saw, by saying this. It may be an unpleasant truth, but they know it is the truth, and will respect us for telling them so. They know too, that the evils arise greatly from learning to rely upon a society, hundreds of miles off, instead

of depending upon their own exertions; their life has been dried up, while they should have been developing a vigorous and active growth—by doing their own worship, and contributing freely of their own means to spread the Gospel. We have published every word written us in defence of Societies, while we have a dozen well-written articles on hand in opposition to them. We have published the reports of Society men as freely as others, invited and encouraged them to write for us. Have treated them as honest, liberal minded men, that wish the objections to their teaching and practice freely and fully stated. In a word we have tried to treat them in the kind but candid manner—we wish a brother to treat us. Why any should conclude their communications would not be agreeable we cannot see. We are sure the fault is not in us or our course. We have given no ground for it.

D. L.

CARROLTON, GA., Sept. 2, 1867.

Dear Bro. Lipscomb: After a silence of two months, I again embrace the present opportunity of giving a report of my labors for the last two months. I have labored almost every day—with the exception of four or five—from one to three sermons a day, with fifty-one additions to the good cause. I feel confident many good and lasting truths implanted in the minds of many others that will one day come to light—and to the good Lord be all the praise for His named glory. I could furnish another minister a good field of labor, and then have as large a field as I ought to have. O that the good Lord would send more laborers into His harvest, for truly the harvest is great, but the laborers are few. May the Lord bless us all, is my prayer.

Yours in the hope of eternal life beyond the grave.

ANDREW C. BORDEN.

Brother Lamar, our district co-operation meeting for North East Georgia, will be held, with Christian Chapel Church, Jackson county, Georgia, embracing the first Lord's day in October. Christian Chapel is twenty miles North-west of Athens—the termination of the Athens branch of the Georgia Railroad. Should be gratified to have brethren visit us from abroad. Brother Lamar, can you not be with us? Should be happy to see you and the brethren I know; would extend to you a warm greeting. Since my last, I have had five added to the Church. Brother W. T. Lowe—a needy and most deserving brother—F. Jackson, M. D. Dosten, young preachers, held a meeting at a new point, with six additions.

There is nothing that would afford us more pleasure than to see our brethren South, except the ability to relieve their wants, and enable the devoted servants of God to preach the word. Cannot brethren Lamar, Lowe, Smith, Borden, Adams, Kirkpatrick, Turner, Ussery, and others, be sustained this fall, in the work of proclaiming the Gospel? We mention these particularly, because they have been called to our attention as needing aid. Twenty-five to fifty dollars per month to each, would keep them laboring constantly. Shall they not have it brethren? We intend to make an effort to aid them, who will help? Those who feel it a privilege to aid the worthy and true brethren, may remit either to us or them directly. Brethren, here is true Christian labor, in which there will be no withering of your offerings before it reaches the preacher. Who will at once remit for these brethren?

D. L.

LONG MULBERRY, ALA., Aug. 31, '67.

Brothers Fanning and Lipscomb: Amid the sorrows and afflictions, through which I am called to pass, I continue to preach the most of my time, and can

say, the Lord has greatly blessed my labor. On the third Lord's day in this month, I preached at a school house, six miles from my home, and continued the meeting until Tuesday night, when we were interrupted by rain, and closed. The result was *ten* noble souls confessed the Savior, and were immersed, "both men and women."

On last Saturday, I went to Reunion, for the purpose of aiding the brethren, in settling a difficulty in the congregation. I met our beloved brother Smith, of Tennessee, who left us after preaching on the Lord's day. I continued the meeting up to last night, preaching of nights only. The result of our effort was *six* additions, three from the world; one from the Methodist; one from the Baptists, and one took membership, who had belonged to a congregation of disciples in the State of Illinois. Add to the above numbers, two additions, made to the congregation at Reunion in July, one of whom was from the Baptists, and the other had belonged to a congregation now extinct, and we have eighteen additions since the middle of July. There was no undue excitement at the aboved named meetings; all was affected by the simple truth, and arguments based upon admitted principles. The denominations in this section are making a tremendous effort, at this time. Pilate and Herod has made friends, for the time being, and while this friendship or union lasts, (for it is temporary) that thing called Campbellism suffers severe castigations. I never saw the people of this country, more anxious to hear the truth, than at this time. Sensible and thinking people seem determined not to be entrained by the doctrines and traditions of men; but are willing to hear, and when they understand, obey the truth.

Your devoted brother in Christ,

J. H. DUNN.

Correspondence.

TROY, ALA., Aug. 26, 1867.

Editors R. M. Matcalf, D. Lipscomb, P. S. Fall—Dear Brethren: Your very kind letter of July 24th, containing a check for fifty dollars, on New York. Thomas Eakin, No. 533, has been received, for which you will please except my sincere thanks; and I am also authorized to tender to you the sincere thanks and ardent prayers of many brethren, for your health and prosperity—both temporal and spiritual—who I am able to serve through your liberality.

I closed a meeting a few days ago, at Montecello, Pike county, with eight additions, and am now conducting one at home. We have had six additions up to this time, for which let us thank God, and take courage.

Yours in hope of heaven,

R. W. TURNER.

Our Consultation Meeting in Nashville, October 8, 1867.

Our beloved brethren, North and South, East and West, are most cordially invited to attend the Consultation Meeting in Tennessee for 1867. Being satisfied that there is but one church—one cause of Christ—and that ultimate success depends very much upon unity or effort, we are anxious to consult with God, in reference to our obligations to heaven and earth. We desire not to see selfish men, partisans or politicians amongst us, but all who are disposed to bow to the sovereign authority of the Spirit, will find a hearty welcome. While many are disposed to think that we may be radically wrong, in certain practical, co-operative measures, we would rejoice for them to point out our errors, that we may all be enabled to speak the same language, and labor together as brethren in the cause of our Savior.

T. F.

Total Depravity.

Adam was the ruler of the world by appointment of God; he sinned and transferred the allegiance of the world from God to the wicked One. This world became the kingdom of the wicked One instead of the kingdom of God. The spirit of evil controls in it rather than the Spirit of good. Man then, since Adam's sin, is born into the kingdom of the wicked one instead of the kingdom of God. The result of Adam's sin was to transmit to his posterity, not the guilt of his own crime, but a state of separation from God, and surroundings sin-defiled and calculated to develop the wicked passions rather than cultivate the good. Jesus Christ came to destroy the rule of the wicked One, to cast out his spirit, and to re-establish a kingdom in which God shall rule, and his Spirit prevail. Ravenous beasts and venomous serpents rage—briars, thistles and thorns come forth, not as the result of God's creation, and the rule of his Spirit, but the fruit of the reign of the wicked One and the prevalence of the evil spirit on earth.

On the Mount, the Devil tempted the Savior by offering him all the kingdoms of the world. The Apostle Paul says, Christ hath suffered being tempted. Heb. ii: 18. There could have been no temptation to Christ, unless the offer was real, and the wicked One had power to give that he promised. The strong point of the temptation was this: Christ had come into the world to secure it from the dominion of the Devil and transfer it to the rule of his Father, then He was himself to be subject to the Father or second in authority. 1 Cor. xv: 28. This re transfer to the Father and his position under the Father in the new kingdom is to be gained only through suffering, sorrow, death, the ignominy of the cross, the degradation of the grave; Jesus sees this from the beginning—the Devil suggests to him, if you will wor-

ship me—recognize me as head instead of the Father—you shall have the reign and dominion of these kingdoms without these sufferings and sorrow that cause your soul to draw back with horror.

D. L.

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.

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