

# Prophetic Watchman,

AND

HERALD OF THE KINGDOM.

*"Thy KINGDOM Come; Thy Will be Done in EARTH as it is in Heaven."*

J. M. STEPHENSON & H. V. REED, EDITORS.

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## DISCUSSION.

*A Brief Report of a Discussion between J. M. Stephenson and P. T. Russell, a Disciple Minister, held at Old Union, Ind., from Sept. 25 to Oct. 2.*

RESOLUTION.—*Resolved*, That everything that appertains to a human being, becomes perfectly unconscious in death—J. M. Stephenson in the affirmative.

FIRST SPEECH.

TEXT: "What is man"—David. The orthodox world hold that man is a DUAL being composed of a mortal body and an immortal spirit. The body they denominate a mortal tenement for the soul or spirit. The spirit they regard as the intelligent, responsible man, which can live either in connection with, or separate from, the body. This immortal spirit they believe is a part of the Divine essence, which can no more die than God can die. As the poet says:

"The sun himself is but a spark of fire,  
A transient meteor in the sky,  
But the soul immortal as its sire  
Can never die."

Death they claim is a separation of these two men, when the body is remanded back to dust, and the spirit wings its glad way to realms of bliss, or sinks to regions of woe, according to their respective characters. By and by the judgment day rolls round,

when the body is brought up from the grave and the spirit comes down from heaven, or up from hell, as the case may be, and they are judged and sent back to the same places; because it cannot be supposed that the omniscient judge made a mistake in his first awards. Thus we have two rewards or judgments for the same offence.

This monstrous doctrine grows out of the supposed DUAL nature of man. In contradistinction to this view, we hold that man is a *unit* being, in that it takes all that appertains to him to make one man. That he acts as one man is responsible as one man, develops a character as one man, dies as one man, and without a resurrection of the identical man who dies, he will remain dead to all eternity.

We believe that man is wholly mortal, that all that constitutes him MAN, was made out of the dust of the ground; that nothing was superadded to the man made of dust, save the breath of life: and that, therefore, nothing need be taken from him to constitute him a dead man, save the breath of life. That when the breath of life is thus separated from man it leaves him in the same condition in

which he was placed before he became a living soul. That the phrases "breath of life," and "living soul," were applied indiscriminately to man and beast. In Gen. 1: 26. God makes known his intention to make man, but he does not inform us as to the material out of which he designed to make him. In chapter 2: 7, we find the desired information. It reads thus: "And the Lord God framed man of the dust of the ground." God proposed to make man, not to make a house for a man to dwell in, but to make the man himself. The term man was applied to him before the breath of life was added to him.—Hence, the breath of life is not necessary to the primary application of the name man—not a part, but an appendage of the man proper.

The name man, is applied to him, after this breath of life leaves him. Isaiah says, addressing the great God: "Thy dead men shall live." Isa. 26: 19. The breath of life did not super-add another man. It simply caused the condition of life. Hence, it is called the breath of life; because it is the cause of life. "And breathed into his nostrils the breath of life, and man became a living soul." Not that the breath of life became a living soul; but the man became a living—not an *ever living*, but simply a living soul.

Paul in a commentary upon man's creation, four thousand years afterwards when ample time had elapsed for the doctrine of immortal soulism to have been fully developed, said: "And it is written, the first man Adam was made a living soul:"—not the first man made, and a living soul put into him; but the first man was *made* a living soul. Again he says, "The

first man is of the earth, earthy. See 1 Cor. 15: 45, 47.

There were only four terms used with reference to man, in the record of his creation, his trial, his judgment, and execution, upon which the advocates of the distinct spiritual entity of man's soul or spirit relies for proof. These are—

1st. The fact that man was made in the image of God. Gen. 1: 26.—It is argued that God has no form, man was made in the image of God, therefore, the word image, expressive of man's relation to God, consists not in FORM, but *in nature*. This argument tacitly admits that FORM would be the simplest idea of image, were there not an obvious necessity for a departure from the use of this term in its application to Adam's son. Gen. 5: 3. If the promise from which this conclusion is deducted can be removed, the conclusion must fall to the ground. Paul affirms that "Christ was in the form of God and the express image of his person." Phillip 2: 6; Heb. 1: 3. How could Christ be in the form of God, if God had no form? But Christ is in the form of God and man; therefore, man is in the FORM of both. The idea of identity of form and nature is not involved in the word image. A wheel may be made out of brass in the image of a gold wheel; but this would not prove that brass and gold are identical in nature. No more does it follow that because man was made in the image of God, therefore, man and God are *identical* in nature. Man may be *mortal* and God *immortal*, and yet man may be in the form or image of God.

2d. The phrase, "Breath of Life." This term is applied to man and beast without any qualification. "And all



flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man; *All*, in whose nostrils is the breath of life, of *all* that was in the dry land died." Solomom says, "That as man dieth so dieth the beast; yea, they have all *one* breath." Eccl. 3: 19. Job says all the while the breath God gave me was in my nostrils." Job 27: 3,—margin. Thus, it must be apparent to every one present, that the breath which God breathed into man's nostrils was nothing more or less, than the vital air, by which that condition in man or beast, which we denominate life, is produced. Hence, all that leaves a man, when that event which the Bible calls death takes place, is the "breath of life," or the air he breathes. When man commenced breathing, he commenced living, when he ceases to breathe permanently he ceases to live: and with life all its phenomena cease, such as action, thought, feeling, and emotion: and he *is* as though he had not been, with this exception only, that he once existed. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psa. 146: 4. And as James truthfully says:—"The body without the breath (margin) is dead."—Jas. 2: 26.

3d. The phrase, "Living Soul." It is confidently affirmed that this phrase was used with reference to man alone, of all the creatures, which filled the earth, air, and sea: that this phrase marks his true nobility, and crowns him Lord of beast and fowl and reptile. That this phrase allies man to God and immortality. Humiliating as it must be, we will now prove that this phrase, with all its lofty claims,

is applied to beast, bird, fish, and insect, a number of times before it is applied to man. The same Hebrew phrase, translated "Living soul," in Gen. 2: 7, occurs in the following verses, viz: Chap. 1: 20; "Moving creature," (חַיָּיִם נֶפֶשִׁי); verse 21. "Living creature"—verse 24. "Living creature"—verse 30. "And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there *is* life (Heb.)—*a living soul,*" (margin). Thus it must be confessed that man, in this respect, has no claims above the beast—no, not even above the meanest reptile, or the smallest insect that floats upon the breeze.—And that these living souls are mortal and can *die* is evident from Rev. 16: 3; "And the second angel poured out his vial upon the sea, and it became as the blood of a dead man, and every LIVING SOUL DIED in the sea."

4th. It is affirmed that the word death, in its primary application to man, implies a deathless nature, or rather from the fact that God had said that he should die *in* the day he should eat, and the record shows, that he did not die for more than nine hundred years subsequently, that, therefore, there must have been a sense in which *he* died that *very day*; and yet another sense in which he did *not* die, and that, therefore, God and the Devil both told the *truth*. The Hebrew word "b," which the kings committee have translated into the English preposition *in*, has some fifteen or sixteen English prepositions answering to it, among which are "from," "after," &c. They have rendered it thus in Numbers 28: 26; "Also in the days of the first fruits when ye bring a new meat offering unto the Lord *after your*

*words.*" No man, or class of men, however well qualified in every other respect, is qualified to translate from the Original Hebrew and Greek, unless they shall possess a thorough knowledge of the doctrinal import of every word they shall translate.— They must understand the harmonious teachings of the whole Bible, upon every point. How otherwise could they determine which, of a number of English words that would answer to one original word, to select? They would obviously have no standard by which to determine this matter. But with a knowledge of the harmony of the Scriptures upon the nature of the death threatened Adam, (and which has passed over to all his posterity) we may select the proposition which will best harmonize the Bible upon this point, which, without fear of successful contradiction, I will translate into the English preposition, "after."

MR. RUSSELL'S FIRST SPEECH ON THE  
NEGATIVE.

"I admit most of what my opponent has said. I admit that the terms soul and spirit are used with reference to beasts as well as man. No issue on these points." He said he believed man was a DUAL being, and more too; he has a soul, body, and spirit. 1 Thess. 5: 3. From this Mr. Russell argued that the position of his opponent, that man is a *unit* being, cannot be true. He believed there was something in a man that does not die with the body. That something he believed was the Peter who talked when he said, "Knowing that shortly I must put off this *my* tabernacle, even as our Lord Jesus Christ hath showed me." 2 Pet. 1: 14. Peter was the man proper, and the tabernacle was

the house Peter dwelt in. "Suppose I should say that I must shortly put off my coat, would any person understand me to say that P. T. Russell was going to die, or cease to be? No; he would understand me to teach that I was going to get out of the coat. Just so with Peter. Paul believed that he had an OUTER man, and an INNER man, and that his outer man was MORTAL, and could PERISH, while his INNER man (the man proper) so as being renewed day by day. 2 Cor. 4: 16. Day by day means, on and on forever. Hence, Paul believed that his inner man was immortal, and could never die. And while we look round let us carefully consider Romans the 7th chapter. Paul uses the terms *spirit*, *mind*, and *inner man* synonymously. See vs. 7, 22, 25; "But now we are delivered from the law, that being dead, wherein we were held: that we should serve in newness of *spirit*, and not in the oldness of the latter. For I delight in the law of God after the *inward man*. So then with the *mind* I myself serve the law of God; but with the flesh the law of sin." Thus, the SPIRIT, the INNER MAN, and the MIND mean one and the same thing. Again, Paul says, when speaking of his *spirit*, that he was strengthened by the "Spirit in his *inner man*. Eph. 3: 16. And that this strengthening by his spirit prepared the spirit of man to receive Christ by faith. vs. 17.

"Thus I have proved that there is a man; that man is a dual being composed of a mortal body and an immortal spirit, and that both these natures are called man."

At this point of the argument Mr. Russell boldly affirmed, and challenged contradiction, that the Greek word,



**PNEUMA**, never means **BREATH**. That Mr. Wilson, our own translator was too honest a man to render this Greek word *pneuma*, breath, in Jas 2: 26; and if Spirit means breath, and the Body that without the breath is dead, then every time we breathe out our breath we are dead, and that thus we die hundreds of times per hour. Christ commended his spirit into the hands of his Father. Luke 23: 46. Did Christ ask the Father to bottle up his wind? The dying Stephen asked his Saviour to receive his spirit. Did he ask Christ to receive his wind (!)?

God is a spirit. Is God wind? My opponent must have a windy God!! Some of Mr. Russell's illustrations were too vulgar to find a place in a decent paper. 1 Cor. 2: 11; Job 32: 8; Zech. 12: 1; and some other texts of the same import were quoted to prove that the spirit and the mind are synonymous terms: and that the spirit is the intelligent part of man. Mr. Russell affirmed that the spirit of man always means the mind of man, that it never means anything else in the Bible. He afterward narrowed this assertion down to the phrase, "THE SPIRIT OF MAN." In his reply to Isa. 26: 19, he affirmed that dead, inert matter could no more hear than a stone, that God himself could not make dead, inert matter hear his voice.

To be or not to be is the issue. The whole issue turns upon the day in which man transgressed. God says in the day thou eatest thereof, thou shalt surely die. Now if Adam did not die, the death threatened, the very day he eat of the forbidden fruit—God told a falsehood. Nothing is gained by reading in the marginal note, "dying thou shalt die,"—because the rules of language demand,

and that Adam should be both dying and dead that very day. It reads dying thou shalt die in the day, not *after* the day thou eatest thereof. Hence, Adam must have been in both these conditions the identical day of his transgression. But he did not die a literal death for nine hundred and thirty years after the day he eat of the fruit of the tree of knowledge of good and evil; therefore it could not have been literal death which was threatened as the penalty of Adam's transgression. Paul in 1 Tim. 5: 6, explains the sense in which Adam died that day: "But she that liveth in pleasure is dead while she liveth." Adam was dead and alive at the same time, the same as the woman above mentioned. He was dead in trespasses and sins. Eph. 2: 1.—"And you hath he quickened who were dead in trespasses and sins." Col. 2: 13.—"And you being dead in your sins, and the circumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." Paul certainly believed there was something more of him than merely a body. He says, addressing the church at Rome, "And not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves," &c. Who was the "we" that groaned within—Paul and these brethren? Ans. They were evidently the inner man—the spirit, the mind, the intelligent nature of man. But my opponent denies the existence of an inner man. But we believe that we possess spirit, which does not die with the body.

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NOTICE.—I will preach at New California, Wis., where Bro. Pilcher shall appoint, October 21st. J. M. STEPHENSON.

**TIME.**

Time's a handbreath; 'tis a tale;  
 'Tis a vessel under sail;  
 'Tis an eagle on its way,  
 Darting down upon its prey.  
 'Tis an arrow in its flight  
 Mocking the pursuing sight.  
 'Tis a short-lived fading flower,  
 'Tis a momentary ray,  
 Smiling through a winter's day.  
 'Tis a torrent's rapid stream;  
 'Tis a shadow, 'tis a dream.  
 'Tis the closing watch of night,  
 Dying at the rising light.  
 'Tis a bubble; 'tis a sigh;  
 Be prepared, O man, to die!

**THE GREAT COMMISSION**

—OR—

**The Alien's Guide to Christ.—No. 3.**

"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."—Matt. 28: 18-20.

**BAPTISM INTO THE NAME—ITS DESIGN & C.**

We are now prepared to investigate the subject of baptism, in its relation to the plan of Salvation. In order to make this matter perfectly clear, we shall introduce the general and most important features of the question in a summary form before the reader's mind, and bring forth such proofs, as will abundantly vindicate the positions taken. And,

1. Baptism in Apostolic times was performed by immersing the subject in water. This, will appear from the primary meaning of the original word *Baptizo*, which means to *immerse*, submerge, *overwhelm*, or dip. This definition has been so well established by Lexicons, it is useless to argue it.—Then again the Bible allusions to the subject of baptism are such as to leave no other impression than that those who were baptized, were *immersed*. They went where there was

*much water*, and went down into the water, were baptized in the river Jordan, came up out of the water, and were BURIED in baptism. Now we feel confident that language like the above, is incompatible with the idea of merely having the subjects *sprinkled!* See Rom. 6. Acts 8. Matt. 3.

2. The baptism spoken of in the commission, was not that of the Holy Spirit, but *in water*.

We are justified in this position by the harmonious teaching and practice of the Apostles. Peter, under the direct influence of the Holy Spirit, commanded those who heard him on the day of Pentecost, to repent and be baptized in the name of Christ; and then, *after* they had been baptized, they were to receive the Holy Spirit. This shows that baptism into the name of Christ, and of the Spirit, were *two distinct things*. The same is true of Cornelius. He received the Holy Spirit, and then was commanded to be baptized in water. See Acts 2: and ch. 10. The same was true of Paul; he was to receive the Holy Spirit and be baptized, and wash away his sins.—See Acts 9. Philip at Samaria, baptized believers, in water, and afterward the Apostles went from Jerusalem, and laid hands upon those who *had been* baptized, and they *then* received the Spirit. Acts 8. These examples are sufficient to show that baptism in water, is distinct and separate from the Spirit.

We conclude therefore, that the baptism spoken of in our Lord's last commission, was an *immersion in water*. Unless, indeed, we argue that the Apostles did not understand their mission.

3. Those only were baptized who believed the Gospel.



This appears uniformly in the Acts of the Apostles, and in the commission itself. The Apostles were commanded to *teach* and baptize, not baptize, and then teach them when they got old enough to understand. Jesus says, "he that BELIEVETH, and is baptized, shall be saved."—Philip said to the Eunuch, "If thou BELIEVEST, thou mayest" be baptized, &c. And again, "When they (the Samaritans) BELIEVED Philip preaching the things concerning the Kingdom of God, &c., they were baptized. See Acts 8: 12-38. There is no record where any person in Apostolic times, ever received baptism without faith, and any one who does not believe the Gospel when baptized, has no right to claim Christ as his elder brother. The Gospel is good news concerning the Kingdom, and hence it is recorded that when the Samaritans "believed Philip preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized, both men and women."—Acts 8: 12.

Baptism, was an ordinance then, which followed the Gospel proclamation, and those who were baptized, were required to believe the Gospel. Hence, unbelievers, or infants, are not subjects of this Holy institution.

4. Baptism was, in connection with repentance, for the remission of sins, which appears evident from Peter's testimony on the day of Pentecost, when the convicted thousands asked what they should do, Peter answered, "Repent and be baptized.....in the name of Jesus Christ for the REMISSION OF SINS." Of the same design was the baptism of John. See Mark 1: 4,

5. Baptism was the way prescribed to get into Christ.

Paul says, "So many of you as were baptized INTO CHRIST, have put on Christ."—Gal. 3. And again, "by one spirit are we all baptized INTO *one body*." Having believed the Gospel, and reformed their lives, they were then inducted into the Christ as members of his body, and by virtue of this relation they became children of Abraham and heirs according to the promise. See Gal. 3.

6. Baptism was proclaimed as one of the essential conditions of salvation, and became important and necessary, in order for us to please God. That this is true, will appear plain from Mark 16: 12-16, and 1 Peter 3: 19-21.

When people say that baptism is non-essential they are in plain conflict with the Word of God.

7. Baptism in the name of the Father, Son and Holy Spirit, does not designate *three* distinct names, but *one* name manifested in *trinity*. If there were three names, it would be proper to say, in the *names* of the Father, Son, and Holy Spirit, which would imply a distinct name for each subject. If three distinct names are intended, then we must confess, that much plausibility exists in the practice of the Dunkards or German Baptists, of tri-immersion—a separate plunging in water for each name.

When we turn to the Apostolic practice, we find that in every case, they immersed in the *one name* of Christ Jesus. Now if there were three distinct names to be used in baptism, we must concede the absence of any record to that effect, in all the examples left us of Apostolic practice, for they only baptized in *the name* of Christ Jesus. The apparent discrepancy be-

tween the language of the commission, and the acts of the Apostles, is harmonized most beautifully upon the following hypothesis. The Christ-name is that which is called upon all obedient believers of the Gospel. Hence, they are *anointed ones in Christ*, and a part of his body, of which he is the Head and Chief. We do not infer that the phrase "baptized in the name," means by the authority of, but INTO the name of the Christ, as the Greek preposition here used may be properly rendered.

If the foregoing is correct, it then follows that the Christ NAME which was possessed by the Father alone, was given unto his Son, and revealed unto us by the Holy Spirit, making a unity in name, of all who come into the Christ-body, wherein there is a multitude of anointed ones, called by *one name*; having previously developed characters in the "One Faith," "one baptism," and "one Lord." Hence, we embrace all that was intended in our Lord's commission to his Apostles, and are found in direct harmony with their uniform practice.

Let us then at all times, seek the doctrinal harmony of the Bible-teaching, and be led by its truths from darkness to light, and at last through proper obedience, obtain its promises.

H. V. R.

Nothing teaches patience like a garden. You may go around and watch the opening bud from day to day but it takes its own time, and you cannot urge it on faster than it will. If forced it is only torn in pieces. All the best results of a garden like those of life, are slowly but regularly progressive, affording great pleasure to those who take pride in it.

## FOREIGN.

A correspondent writing from Basle Suisse gives some particulars of the formation of a powerful society for the occupation of Palestine and wresting it from the control of the Turkish Sultan. The society is being rapidly formed with the strongest influences, financial and political at its back.—The Rothchilds, Sir Moses Montefiore, and other capitalists among the Jews are actively in sympathy with the undertaking. The plan has the favor of more than one crowned head in Europe, among them the Emperor Napoleon, of whose especial theory of nationalities it is a welcomed development. Several prominent nobleman of England and the leading names of the Foubourg St. Germain are also among its friends. As soon as the organization is completed, the society will obtain concessions from Turkey and proceed to establish the bureau and build the roads.

LONDON, Oct. 6.—By the treaty between Italy and Austria the former acquires the territory of Venetia as it existed while under the dominion of Austria, and the debt of Venetia; amounting to 35,000,000 florins, is assumed by the Italian Government.

TRIESTE, Oct. 7.—The insurgent movement among the Cretans is spreading rapidly. The Cabinet of the Porte talk of ceasing relations with Greece altogether.

BERLIN, Oct. 7.—The patent, taking possession of the recent Kingdom of Hanover, was promulgated by the government on the 6th. The loyalty of the people in all cases is demanded.

OTTAWA, C. W., Oct. 6.—The government is inquiring into the recent search, by the British gunboat Rescue, on Lake Erie, of the steamer Congress, sailed under the United States colors. It is reported that the American government has demanded an apology. The British Consul at Buffalo has informed the Canadian government that the steamer Congress is to be armed, and, as a Fenian vessel, to attack the shipping at the towns on Lake Erie.



NEW YORK, Oct. 6.—London papers received by the Persia contain dispatches showing that it was the Turkish army that was defeated in the great battle with the Cretan insurgents in Candia, and not the Cretes, as reported by the cable. The dispatches say the Cretan insurgents, led by Greek officers, had attacked the Turko-Egyptian army, whom they had completely routed, with a loss of 2,000 men. The Turkish Pasha and the troops under his command, who fell into the hands of the Candiates, obtained their release by concluding a convention with the leaders of the insurrection. The Governor-General of Candia has ordered a general arming of all the Turks in the island.

**READ THIS.**

It will be seen from the last and present numbers of the WATCHMAN, that we are sadly in arrears. There is scarcely any money coming to the office, and why it is, we know not.—There is now due on the books \$1000, and were this paid, the office would be above debt; but as it now is, we owe for the last two numbers of the paper. It costs \$35 per number to print the WATCHMAN, and we must either pay this amount out of our own pocket, or the printer must go unpaid. It occurs to us as a very strange state of affairs, that a people who are looking for the immediate coming of the Son of God, cannot afford to assist the paper which is edited for *nothing*, and all that is asked, is to keep it out of debt.

We ask again, is it not strange that the paper must just drag along under such embarrassments? Bro. Stephenson has established it as a policy not to ask for what is due on the books—but as he is away, and the office running in debt, we deem it due our brethren, that they know just how

things stand. Let those who owe, please remember our circumstances, and act accordingly. Remember it takes *money* to print the *Truth*, as well as to buy farms, or Merchandize; the difference being this: The farms and Merchandize yield profit, the paper falls behind.

H. V. R.

**Re-Union.**

EDS. WATCHMAN: You are aware that so many of the Brethren removed to the West, it took all the officers of the body at little Wildcat church off, and thus that body has been in a disorganized condition until on last Sunday a series of lectures were delivered by Eld. W. L. Winslow, and others, when there was an organization effected, and you with us will rejoice to hear of the glorious re-union of fifteen of the disciples of Christ now standing firmly united on the old foundation of the apostles and prophets Jesus Christ himself, being the chief corner stone, ignoring the teaching and doctrines of men, firmly clinging to the Gospel as found in the Bible. 'Twas a source of pleasure for us to take those by the hand that had been separated so long, and see them united firmly in brotherly love, relying in the promise, and pledging themselves to fight together the good fight of faith, and gain for themselves eternal life and an entrance into the Kingdom of God's dear son, there to enjoy the companionship of the old saints and martyrs and have Jesus Christ for our King.

The cause of truth is in a prosperous condition in this vicinity and I think much good is being done under the unceasing labors of the above named Brother. The Brethren continue to meet the second Sunday in each month for preaching.

Yours in the Faith,

ISAAC N. BUTCHER.

Kokomo, Ind., Sept. 26, 1866.

## THE HOLY LAND.

*Organization of the International Society of the Orient—Project to Re-establish the Jewish Nation in Palestine—Grants of Land to be Made by Turkey to the Society—A Railway to be Built from Jaffa to Jerusalem—Jewish Immigration to the Orient to be Encouraged—Palestine to be Colonized, and Jerusalem to be Re-built—Napoleon, the Rothschilds, and Montefiore, Patrons of the Society—Scriptural Prophecies Bearing on the Subject.*

Special Correspondence of the N. Y. World.

Basle, Switzerland, Sept. 8.

In this ancient historic town—seat, in the fifteenth century, of the famous council that dethroned and made a Pope; where Erasmus lived and wrote, and has his monument; where some of the most active among the old reformers flourished and lie buried; and where the bones of the Empress Anna, of Austria, and those of several other kings and queens, beside, have slept for many centuries beneath the pavement of a venerable cathedral—in this quaint sepulchre and dwelling-place of learning and a traditional aristocracy, it is oddly come about for me, a passing traveller, to be informed of the inception and progress of a new and important political movement, thoroughly European in its devices, but broader than Europe as regards the field in which it is sought to operate.

The minds of statesmen in Europe have long been engaged, partly in accord with a growing popular sentiment, in an endeavor to resolve and confirm the theory of distinct nationalities, whose chief apostle is the second Napoleon, without at the same time destroying the "equilibrium of Europe" which never had a more jealous and watchful defender than he. The war in the Crimea for the protection of Turkey—one of the most important, if one of the weakest securities of the balance of dominion maintained by the great powers—against the dangerous ambition of the Czar, and the war waged by Louis Napoleon against Austrian encroachment in Italy, were wars practically in behalf of separate nationalities endangered, as well as in behalf of the superior

continental powers engaged. The late war between Austria and Prussia was the result, directed by a remarkable statesman, of that long desire for a single, cohesive nationality which the majority of the German people coincided in, along with its foremost supporters.

The agitations that preceded this war had in them suggestions of danger to other great national interests in Europe, to those of France in particular, which were not overpowered at the time. It is yet only partially known by what a series of intricate diplomatic manoeuvres Napoleon II. sought either to prevent the impending strife, or to usher it to a beginning with a view of having a hand in its settlement under auspices favorable to the safety and even to the profit of his imperial interests.

There were in fact, at that time, apprehensions of a rupture of peaceful relations throughout the Continent, founded not alone upon these, but upon other ticklish conditions and which, it is easily seen, are not yet allayed. The possible conquering tread of Russia over and past an insurrection along her own border toward English possessions in the East; and the Eastern question—the "sick man" whose existence was imperilled more than ever by financial weakness and the imminence of a rising among his discontented subjects—began to loom up threateningly in the sight of Western Powers.

It was at this ripe period that a very remarkable project, which had been revolved in the brain of one ingenious man for several months, and which had been more recently discussed and sanctioned by many eminent and responsible persons in Europe, was quietly communicated to distinguished men, societies, &c., in various countries, in the following note:

The disturbing circumstances in which Europe is at present placed ought not to render the fact forgotten that the Eastern question, which has already agitated its governments and people, has the strongest tendency to



rise anew, perhaps at no distant date, to complicate a situation already sufficiently grave.

The day when the question will demand a definite solution, *will in all probability see the whole of Europe plunged in inextricable difficulties.*

The efforts of diplomacy can lead but in sterile expedients; the present epoch, however, whose spirit of justice and of humanity tends to reject the system of violent conquests by fire and sword, holds at its disposal another and more powerful agency, that of pacific conquest by means of civilization.

What is there, then, to do, in order that grave complications be prevented and that the East may be regenerated by the infusion therein of the spirit of the civilization of the West?

One of the most powerful means would be the creation of a great Society, which should have a character eminently international, and which should propose for itself the task of conciliating the specific interests of the various European powers with those of civilization. This society would open to the Occident sources of wealth both new and abundant: it would become for the East an efficacious means of moral regeneration; finally it would operate both to the great honor and profit of all the nations associated therein.

This association may present itself to the universal public in the manner as follows:

The international Society of the Orient has for its object:

To favor the development of agriculture, of industry, of commerce, and of the public works in the East, *and above all in Palestine.*

To obtain from the Turkish government certain privileges and monopolies, either at Constantinople or in other parts of the empire, *chief of which shall be the concession and gradual advancement of the lands of Palestine.*

*To distribute at cash prices such of those lands as the company will*

*have acquired or received in concession, and to effect the colonization of the more fertile valleys of the Holy Land.*

The Turkish Empire contains resources of all kinds, which need but to be developed by a powerful company to yield large results. But the Porte possesses neither the means nor the energy necessary to originate and lead to a successful conclusion those works of public utility which are imperiously demanded for the internal development of the Ottoman Empire; restricted to its own resources it can neither augment its revenues nor create new; it is incapable of giving an energetic support to agriculture or to trade, from which alone can proceed wealth and public prosperity.

It remains, then, to the West where the creative forces superabound, and which possesses the requisite capital, to profit by the advantages which Turkey presents, and to take in hand a work capable of so immense results. Operations conducted with ability in this undeveloped country are naturally in the highest degree productive. *But success in such an enterprise demands formation of combinations which will have, at the same time, the approbation of the great powers and the support of the sublime Porte.* Thus, and that the society may be enabled to concentrate its energies, it will be proper to utilize certain special circumstances in which Turkey at the present moment finds itself situated *and at the very threshold Palestine offers itself to the mind as eminently fitted to become the next field of operations.*

It is known that Palestine needs only labor in order to produce abundantly. It is a country one of the most remarkable and most fertile of the globe. In it, one meets the products of all the latitudes, and the emigrant of Europe finds these in the climate of his own country. Commerce and private industry, which will come to complete the work of agriculture, *must attract thither, in great*

rise anew, perhaps at no distant date, to complicate a situation already sufficiently grave.

The day when the question will demand a definite solution, *will in all probability see the whole of Europe plunged in inextricable difficulties.*

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*numbers, merchants, colonists, and capitalists, both Christian and Israelite.*

The resurrection of the Orient, seconded by an awakened religious sentiment, will be aided by the co-operation of the Jews themselves, of which the valuable qualities and remarkable aptitudes cannot but be in the highest degree advantageous to Palestine.

The society, after having established its commercial bureau at Constantinople and in other cities of the Turkish empire, will construct a port at Jappa and a good road or railroad from that city to Jerusalem. Upon the route of this railroad the lands would be conceded by Turkey to the society, which would be enabled to sell them to Israelitish families. These in their turn, would create and foster new colonies, aided by their Oriental co-religionists, whose love for their ancient nation is still as ardent as in times long past. Special committee would send thither, at their expense, Jews of Morocco, of Poland, of Moldavia, of Wallachia, of the East, of Africa, &c.

The results sought for and achieved by the society by means of a sincere *entente nationale*, the co-operation of Turkey and the establishment of western populations in Palestine, will be beyond a possibility of failure, and that, too, in a future less distant than we can think, as follows:

The reconstruction of the Holy Places at Jerusalem, which would be accomplished as an international work and in a manner worthy of Christianity.

The end of the conflict, which incessantly renews itself between the great powers, in regard to the Holy Places.

*The transformation of the ancient Jerusalem into a new city, which will rival in importance the finest cities of the West.*

The creation of European colonies, which will become, in time, the centres whence occidental civilization

will spread in Turkey and penetrate to the remote Orient.

Under the nominal sovereignty of the Sultan, the society will administer with intelligence and equity the territories which will be transferred to it. In the same manner, for a long epoch, an English company administered and governed the Indies.

There is ground for believing that the Sultan, recognizing the financial support which will be lent him by the enterprise, *will accord to the Holy Land a special administration.* Under the able direction of the Porte, this administration would offer a genuine security to the population emigrating thither, and full guarantees for the capital there invested. Thanks to the combination which will open to her so valuable resources; Turkey will not be obliged in future to contract new loans in order to pay the interest of its antecedent debts.

The infant colonies will be rendered neutral, diplomatically, as has been done with the Swiss confederation, and by a treaty somewhat analogous to the convention signed at Geneva in behalf of ambulances, cavalry corps, and the wounded of armies. It is less difficult than might be supposed thus to neutralize Palestine by an agreement of the great powers. There even exists a remarkable precedent in the neutralization of the Lower Danube, obtained officially from the seven powers signing the treaty of Paris. Moreover, the commission of the Lower Danube has originated a flag and a small fleet; it possesses revenues and a numerous personnel; it seeks at present to control a loan of three millions, all in the manner of an independent state.

To prepare the organization of the International Society of the Orient, it is important that many minds be led to pre-occupy themselves with these great and noble questions. To this end it is indispensable to institute a committee comprised of men of influence and honor; of diverse nations, having at heart the advancement of the same views in the interest of all.

The elements of that committee are at present fully prepared.

Its programme, at once economic, financial, benevolent, scientific, &c., is at the same time international; it can wound the susceptibilities of no nation. Influential names in France, England, and elsewhere, are ready to connect themselves therewith.

HENRY DUNANT,

Founder of the International Convention, in behalf of the wounded in time of war.

GENÈVA, March, 1866.

The author of this paper, M. Dunant, who is a resident of Geneva, Switzerland, was in fact, as he writes himself, originator of the admirable scheme of a neutralized army-hospital association, which obtained the consent of all the powers and an adhesion to which was signed by Austria, just before the commencement of the late war. The success of the plan—the humane achievements of the association thus created upon the most sanguinary of the German battle-fields were sufficient to encourage M. Dunant to recommend another and more extraordinary scheme to the consideration of his powerful allies.

Even the most casual reader of the paper just printed can scarcely fail to distinguish the surpassing idea and aim of the project. This is nothing else, to be sure, than the re-establishment of the nationality and prestige of the Jews in Palestine. It has, moreover, a practical business and commercial, as well as religious motive; and no one at all acquainted with the average character and pursuits of the Jewish people could doubt the enthusiasm with which such a suggestion as this would be likely to be hailed among them. It has already been hailed with abundant joy and promises of support.

The Society is being rapidly formed, with the strongest influences, financial and political, at its back. The Rothschilds, Sir Moses Montefiore, and other great capitalists among the Jews, are actively in sympathy with the undertaking. The plan has the

favor of more than one crowned head in Europe, among them the Emperor Napoleon, of whose especial theory of nationalities it is a welcome development. Several prominent noblemen of England, and the leading names of the Faubourg St. Germain, are also among its friends. As soon as the organization is completed, the society will obtain concessions from Turkey, and proceed to establish the bureau and build the road spoken of in the paper.

From all quarters news is to the effect that the Jews are ready to emigrate, believing that the day of their restoration is at hand. The stately words of prophecy have a peculiar significance to them in the present connection.

Arise, and shine for thy light is come, and the glory of the Lord has risen upon thee.

Lift up thine eyes about thee; all they gather themselves together, they come to thee, thy sons come from far, and thy daughters shall be nursed at thy side.

Surely the isles will wait for me, and the ships of Tarshish first; to bring thy sons from far, their silver and gold with them, unto the name of the Lord thy God; and to the Holy One of Israel, because He hath glorified thee.

And the sons of strangers shall build up thy walls, and their kings shall minister unto thee; for in my wrath I smote thee, but in my favor I have had mercy on thee.

For the nation and kingdom that will not serve thee; yea, those shall be utterly wasted.

The sons, also of those that afflicted thee shall come bending unto thee; and all they that despised thee shall \* \* \* call the City of the Lord, the Zion of the Holy One of Israel.

Where thou hast been forsaken and hated, so that no man went through thee; I will make thee an eternal excellency—a joy of many generations.

A little one shall become a thousand, and a small one a strong nation; I, the Lord, will hasten it in His name.—Isaiah: chap. 60.

Thus saith the Lord the Redeemer of Israel and His Holy One, to him whom man despiseth, to him whom nations abhorreth, to a servant of rulers: Kings shall see and arise, princes shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall chose thee.

Sing, O heavens, and be joyful O earth, and break forth into singing O mountains,



for the Lord hath comforted His people, and will have mercy upon His afflicted.

But Zion said, the Lord hath forsaken me, and my God hath forgotten me.

Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, but I will not forget thee.

For thy waste and desolate places \* \* shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.

Then shalt thou say in thy heart, Who hath begotten me these, seeing that I have lost my children, and am desolate, a captive, and removing to and fro? \* \* \* Behold, I was left alone—these; where had they been?

Then saith the Lord God, behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

And kings shall be thy nursing fathers and their queens thy nursing mothers. \* \* \* Isaiah, 49.

Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and Jerusalem.

And in that day I will make Jerusalem a burthensome stone for all the people. All that burthen themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

And the governors of Judah shall say in their hearts: the inhabitants of Jerusalem shall be my strength. \* \* \* \* \*

In that day I will make the governors of Judah like an hearth of fire among wood, and like a torch of fire in a sheaf; and they shall devour all the people round about; on the right hand and on the left; and Jerusalem shall be inhabited again in her old place, even in Jerusalem.

In that day the Lord shall defend the inhabitants of Jerusalem, and he that is feeble among them in that day shall be as David: and the home of David shall be as God, as the Angel of the Lord before them.—Zechariah: chap. 12.

All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem; and it shall be lifted up and inhabited in her place. \* \* \* \* \*

And men shall dwell in it, and there shall be no more utter destruction, but Jerusalem shall be safely inhabited.

And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem: \* \* \*

\* \* \* it shall come to pass in that day that a great tumult shall be among them, and they shall lay hold every one on the

hand of his neighbor; and his hands shall rise up against the hand of his neighbor.

\* \* \* \* \*

And it shall come to pass that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of Hosts. \* \* \* \* Zechariah; chap. 14.

The number of Jews in Europe and the East is estimated at 7,000,000; their wealth to be almost fabulous.—Turkey, always rather friendly to the race, contains alone 800,000 Israelites. The American continent, too, may yet, if the undertaking is pushed heartily forward, be forced to yield back to the old hemisphere a part of that considerable element of its population which is represented in Chatham street, and which wanders singly, laden with jewellery and goods, among the villages of the inner land. Although the press, usually the chief engine of a great movement of this kind, has not yet, for certain reasons, been put in possession of the facts now first communicated to the World, I am enabled, by the best authority, to presume that these statements are not at all exaggerated, and that the realization of the long cherished dream of Jewish empire in the world again may be precluded by the success of this adventurous scheme.

What would be the result? To Europe surely an added assurance of tranquility now menaced by the temptations offered by the weakness of Turkey, and the rival pretensions to the holy shrines. A government and an enterprising population for Palestine, one of the most capable and productive countries on the globe: The (to the Jews) visible confirmation of a religious faith, which, however inimical in theory to Christianity, has never been sought to be imposed upon any people in the wide world, save the Israelites themselves, and probably never will be.

Among the first European nations, France has abundant reason to encourage a movement so wholesome; for the signs of the times—rather too vividly indicated, perhaps, in the re-

cent pamphlet of the Marquis de Laroche jacquelin—are that she needs no other *casus belli* than one which is likely soon to occur as a sequel to the late German difficulties. Germany and Austria are both interested in maintaining some separate government in the East; and England, which fought for a similar interest before, to her great cost in men and means, will scarcely be backward (and her influential men are not) in putting her ounce of prevention into a scale, the timely turning of which is so likely to prevent the recurrence of former difficulties. The last named power, too safe and securely moved from all likelihood of disturbance as she appears to think herself, does not seem to be secured from broil by reason of the rather rapid march—estimated at the rate of fifty miles per day—which Russian troops in Bucharest having captured some most important points, including one of the largest cities, of some fifty thousand inhabitants, have recently been making in the direction of its Indian frontier.

The exigencies of the period are favorable; and a glance at the present financial condition of Turkey, and the added embarrassment to the Sultan caused by the insurrection in Candia, show that the concessions desired from that power will not be hard to obtain.

J. B. S.

SPECIAL BOOK NOTICE.—All orders for books and tracts, must hereafter be addressed to H. V. REED, Harvard, Ills.

**THE NEW TRACT FUND.**

*Amount to be Raised, \$500.*

Believing the days are evil and that we owe a duty to this generation, to properly set before it *the Truth*, and that our money and time belong to God, whose stewards we are, we donate each of us the following amounts for the furtherance of the Gospel among the people:

H. V. Reed.....	\$10 00
Adam W. Lohr.....	1 00
J. N. Jerome.....	5 00
Jon Wells.....	5 00
Mrs. E. G. Ayer.....	5 00
W. H. Hornaday.....	1 00
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**To the Friends and Readers of the Youth's Banner.**

We will offer the following premiums for Clubs of the YOUTH'S BANNER.

AN ENGLISH REFERENCE BIBLE—For every fifty subscribers, at \$12,50.

A FULL GILT HARP—For every 40 subscribers, at \$10.

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THE BIBLE TRIUMPHANT—For the next largest number of subscribers,—four copies \$1,00.

SUBSCRIPTION PRICE:—Single copies 30 cents; four copies to one address, \$1,00.

If we receive names enough to publish 800 copies for 1867 we shall publish the BANNER. And if we do not receive that number of subscribers, will not be able to publish: this being the lowest number that would carry the expenses of publication.

The friends of the BANNER need not send in their money until we notify them, as to whether we can publish the same or not. Send in the names, or whatever you can do for the BANNER before the second week in December.

Hoping to find encouragement enough to publish the YOUTH'S BANNER for 1866, we leave it now to the friends of the little folks to decide whether the BANNER is to be published another year or not.

J. M. STEPHENSON.

NOTICE.—My appointments at Crawfordville and Ladoga, are postponed for one week. Also,

I will preach at Jordon Centre on the 3d Sunday in October. Let there be a large representation of both families, as this is my last meeting in Warren County, Ind. R. V. LYON.

NOTICE.—My residence is Lawrence, Brown Co., Wis., and my P. O. address is Wrightstown, Brown Co., Wis.

CHAS. R. CLOUGH.



## TO CORRESPONDENTS.

Subscribers sending money should write a plain, legible hand, giving Post Office, County and State, where they reside, and when wishing their directions changed, they should give the Post Office changed *from*, as well as the one removed to.

✍ If any mistakes have or shall occur in the change of our Business Agents, please notify us immediately. J.M.S.

C Churchill—Joel Smith was owing \$1.50 when his paper was stopped—he now owes 50 cents.

M H Underhill—your paper is paid to Jan. 13th, 1867, we have no January numbers.

LETTERS.—H Finn, W I Winslow, Mrs S A Tallman, R V Lyon, I N Butcher, Mrs D F Winslow, R H Durfee, Dr N Field, J R Speer, J Johnston, Geo Moyer, Mrs M J DeWolf, Wm H Rapp, G G Bickley, C Churchill, M H Underhill.

✍ When a subscriber forwards money for the *Watchman*, by mail or otherwise, he will be particular to see that it is immediately acknowledged in the following manner. If the name does not appear within two weeks, he may know that the money has not reached us, and will please notify us at once.

## RECEIPTS.

\$1.—Joel Smith.  
\$2, each.—Mrs S A Tallman, Mrs D F Wilson, Wm H Rapp.  
\$3, each.—H Finn, Mrs J DeWolf.  
50 cts.—G G Bickley.  
20 cts.—C Churchill.

✍ The Lord will, I will commence a meeting at Crawfordsville, Ind., Oct. 30, at 6½ o'clock, p. m., and continue until the morning of Nov. 4. Will speak as often as may be desired.

Will commence a meeting at Ladoga, on the evening of the 4th, where Bro. Ronk shall appoint. Stop a number of days and speak as often as the brethren may wish.

R. V. LYON.

## Youth's Banner Pledges for 1867.

O. F. Wellington.....	8 Copies.
L. Clem.....	25 "
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✍ Subscribers in the United States, in sending money, should be very particular to send nothing but U. S. Currency.

# Prophetic Watchman,

AND

HERALD OF THE KINGDOM.

*"Thy KINGDOM Come; Thy Will be Done in EARTH as it is in Heaven."*

J. M. STEPHENSON & H. V. REED, EDITORS.

Vol. 2.

HARVARD, ILL., OCTOBER 19, 1866.

No. 16

## Salvation Advertised.—No. 1.

BY JOEL A. SIMONDS.

"He that believeth (the Gospel of the Kingdom of God,) and is baptized (in the name of Jesus Christ) shall be saved; and he that believeth not, (the Gospel) shall be damned."—Mark 16: 16.

My text is God's advertisement of the terms of salvation, which was to be proclaimed in all the world. It is a *one price* advertisement for this dispensation. The terms have not been changed since they were first published. They are the same to all, old and young, rich and poor, high and low, bond and free, during this dispensation. The terms are plainly stated. Nothing is put in for show. Nothing is left out that is necessary to salvation. So that no one need be deceived. Every one may know just how much it will cost to be saved.

The terms are not explained in the text, but they are fully made known in the book of instructions, in which the text is found, called the Bible.—I propose therefore to discuss the points suggested in my text, in the order in which they occur.

1. *What is it to believe.*
2. *What the Gospel is; which is to be believed.*

3. *What the baptism is.*
4. *What it is to be saved.*
5. *What it is to be damned.*

### 1. WHAT IT IS TO BELIEVE.

It is the simplest thing we can do. It is what the child does when its father makes it a promise. It is what young men do when they engage in business. It is what business men do in the prosecution of their business.—It is what all men do *inwardly*, before they act *outwardly*.

It is to have faith, to credit testimony, to feel assured of things hoped for. It accepts, or rejects propositions. By it, we yield ourselves to an end. In short, it is the power in us that controls our lives. It is the main-spring to every action.

The Apostle Paul said, "we believe and therefore speak." *So we all do, we believe and therefore speak; we believe and therefore act.* The Apostle James said, "Show me thy faith without thy works, and I will show thee my faith by my works." So it is with all men. Their faith is shown by their works; we all know *how* to believe. We have practiced it all our lives.

It is *what we believe* that makes us *what we are*.



One plants his grounds with fruit, because he *believes* it will pay. Another will not plant fruit, because he believes it will not pay. One is loyal to this Government, because he believes in the principles upon which it is founded. Another is loyal to the rebellion, because he believes in the principles upon which that was founded. By faith one becomes a Christian. By faith in something else, another rejects Christianity. One yields himself to one form of religious faith, because he believes it; another yields to a religious faith exactly opposite, because he believes that. Thus it is, we are just what our *faith is*.

Hence, if we would be saved, we must believe the Gospel, in what God has promised—in His plan. In no other way can we please God; without this faith it is impossible to please Him. Nothing more is required;—nothing less can be accepted. This is not unreasonable. It is just as easy to believe the Gospel, as it is to believe in any other proposition, which is called the Gospel. But says one, "I am not to blame for my faith, I believe what I must believe by the force of testimony. Change the testimony, and my faith will change. I have no control in the matter."

This is true only in part. Some propositions are self-evident. They are received and believed by all alike, when they come to the notice of our senses, as the sun shines, it rains, &c. Such propositions can not be made to appear more certain by investigation. But there are propositions which need to be defined by testimony. Such cannot be believed without investigation. One man believes that the earth is round, that it turns on its axis; that the sun does not move. An-

other cannot believe this, until he has examined the evidences for such a faith. It is true that he cannot help his faith, while he remains ignorant of the subject, but he can remove his ignorance, and then he can believe the facts as easily as he now rejects them.

The Gospel, and the things pertaining to the Gospel, are not self-evident propositions. The Gospel must be studied, to be understood. It must be understood, to be believed. "Faith cometh by hearing, and hearing by the word of God." If we *ought* to believe the Gospel, we *ought* to understand it, and if we ought to understand the Gospel, we ought to investigate it. Therefore, he that believeth the Gospel, must do all that is requisite to such a faith. This brings me to the second inquiry in my text.

## 2. WHAT IS THE GOSPEL, WHICH IS TO BE BELIEVED?

It is the Gospel which Paul preached. He said, "though we, or an angel from heaven, preach any other Gospel unto you, than that which we have preached unto you, let him be accursed." Then the Gospel which Paul preached, is the only Gospel by which we can be saved.

Paul preached the *promise* made to *Abraham*, and which was confirmed to *ISAAC* and *JACOB*. He said, "We declare unto you glad tidings, how that the *PROMISE* which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again." The raising up Jesus from the dead, was the fulfilling the promise made to the fathers. Again he said, "And now I stand and am judged for the hope of the promise made of God to the fathers."—Again, "For the hope of Israel I am bound with this chain." The hope of

Israel was a hope in the same promise, "unto which promise our twelve tribes instantly serving God day and night, hope to come." Paul preached THIS PROMISE as the hope of all believers. He says, "For when God made PROMISE to Abraham, because he could swear by no greater, he swear by himself. Wherein God, willing more abundantly to show unto the HEIRS of PROMISE the immutability of his counsel, confirmed it by an oath; that by two immutable things (the PROMISE and the OATH) in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold of the hope set before us." (In the PROMISE and the OATH.)

Again he says, "That the PROMISE made to Abraham and his seed the heirs of the world." And also, "That faith in this PROMISE was counted unto Abraham for righteousness. Now it was not for his sake alone, but for us also to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead." That "Christ is the seed of Abraham, and that those that are Christ's, are also the seed of Abraham, and heirs according to the PROMISE." Thus it is that Paul preached the promise made to Abraham.

He did not preach a code of laws given to Abraham, or Moses, or any one else; but he preached the PROMISE made to Abraham.

This promise was made to Abraham Gen. 12: 2, 3, and confirmed to him by an oath; Gen. 22: 16, 18, renewed to Isaac; Gen. 26: 3, 4, and again renewed to Jacob. Gen. 28: 13, 14. This promise Paul says is the Gospel, Gal. 3: 8, and is comprehended in this saying: "In thy seed shall

all the nations of the earth be blessed." To understand the Gospel then, we must understand the import of this single promise.

WHAT IS THE THING PROMISED IN THIS GOSPEL?

1. To whom was this promise made? To Abraham and his seed.

2. For whose benefit was it made? It was made for the benefit of the nations.

3. Through whom was this benefit to be conferred on the nations? The seed of Abraham were to bless all nations.

4. What nations were to be blessed? All the nations of the earth.—The earth is the place where they live.

The object of this promise seems to be,

1. That all the nations of the earth shall be blessed.

2. That the seed of Abraham shall bless the nations. In this promise we have the elements of the Kingdom, of which it is said in the N. Testament, the Gospel is the news. The seed occupy the position of rulers. They are to dispense blessings. The nations occupy the position of subjects. They are to be the recipients of blessings. The earth is the territory, or place where these blessings are dispensed and received. Thus we have in this Gospel,

1. The seed are to be the rulers in the Kingdom of God.

2. The nations are to be the subjects in the Kingdom.

3. The earth is to be the territory of the Kingdom.

4. The administering of this government is the blessing.

Hence, when Paul preached the promise made to Abraham as the



hope of God's people, he preached the Gospel of the Kingdom of God. The PROMISE is the GOSPEL. The thing promised is the Kingdom of God. This is the Gospel to be believed. He that believeth this Gospel and is baptized, shall be saved.

### Exhortation.

EDS. WATCHMAN.

*Dear Brethren:* It is a long time since writing anything for your columns. My time has been so fully occupied in preaching the Word in different localities, that I have been unable to do little more. I have faithfully and laboriously tried for the past five years to do all that I could to sound out the Word of life, and I rejoice to know that my efforts have not been in vain. I have moreover endeavored to proclaim "the Word of the Kingdom" in those localities where that Word has never been heard by the living voice or the printing press. A goodly number of such localities I have visited, and found honest hearted men and women in whose hearts the truth has found a permanent lodgment. While there are a few that receive the truth unto obedience, there are many who become offended unto bitter opposition. This is as it should be; such a course or mode of procedure among those who hear the Word is necessary in order to make manifest those who are of the truth. A man who becomes a son of Abraham and a joint heir with Christ, must stand out in bold relief. He cannot burn with truth, and hide himself under the dead and powerless formula of modern churchism. Jeremiah the prophet thought once to refrain from speaking to an evil and

perverse nation, but he said the Word of God was like fire "shut up in his bones." This being his condition he could not cease to proclaim to Israel the council and purpose of God. So we may say it is with all at the present time. They are not altogether unlike a Jeremiah, they cannot, if alive to truth and intelligent therein refrain from speaking and letting their light shine. If they have been washed, sanctified and purified by the name of Jesus and by the Spirit of God; the truth will make them as lamps burning with the brilliancy and power of God's wisdom and might. There are but few, very few indeed of such men and women in the world; and so much the more reason have that few to be confident and faithful, seeing that God has made them chosen vessels of honor in whom he has deposited the knowledge of his sublime and glorious purpose. The humblest believer on earth is greater than a king. If the least one in the Kingdom of God is greater than was John the Baptist. What must be the rank of the lowest of God's chosen ones, when compared with the great men of earth, whose crowns are corruptible and whose glory fades away. If our exaltation is prospective, it is not uncertain. He who has promised is able to fulfill. God is not forgetful of the covenants he made with the father's, nor unmindful of those who have been purified by the blood of that covenant.

The world walks by *sight*, but we by *faith*. We look not at things seen and temporal, but to things invisible and eternal. The contrast between the two is as obvious as the the sunshine to all who are enlightened.—Such persons fail to see it only when they grow weary in well doing, and anxious

for the pleasures and wishes of this life. That there are some among us of this class who have reason to fear, while there are none who need to feel above casting the eye of suspicion into their own hearts. Last may of a long time lurk within us, and so gradually receive strength that we are in danger of being led away captive and so deceived by it as to know it not. Let us not then, dear brethren, grow weary in well doing, nor forgetful of the words to this effect of all the apostles. Let us be careful that we walk not by *sight* as does the world, for the things after which the present generation are looking are temporal, and are passing away. The pleasures and riches of this life are vain and fleeting. They may stimulate and energize us for awhile, and create within us a morbid sensibility of pleasurable feelings, but the re-action will be death. "The wages of sin is death." "Whatsoever a man soweth that shall he also reap; he that soweth to the flesh, shall of the flesh reap corruption." This is the end of all flesh unenlightened by the Word of God.— Their doom is corruption; death will feed upon them and destroy them. But not so is it with those who walk by faith, confidently believing in that future although now invisible, but eternal state of things. Their life is hid with Christ in God, their names are enrolled in heaven, their treasure is there, and their affections are there also: and therefore they are "looking for that blessed hope the appearing of our Lord Jesus Christ." They have turned away from the things of this world "to serve the living God, and to wait for his son from heaven." Jesus says of a certain class, who have all the good things of this life, "Veri-

ly, they *have their* reward." But we Brethren are not of that number. We walk by *faith* and cannot as yet see with our eyes what God has promised to those who love his Word. But death shall not feed upon us, for God will redeem us from the bondage of corruption and the power of the grave. Let us then strive to bring every thought into subjection to the will of Christ. Let us not make a display of covetousness and then boast of economy, the better to conceal the heartless feeling of gain, nor excuse the folly and wickedness of fashion and luxurious living, by softly whispering in the ears of those around the oft repeated words, "comforts of life." What are the comforts of life? Ask the world around; or, observe what the world in the aggregate possess, and appropriate to the feeding of their lusts by the hand of wealth and taste, and you will readily learn what is meant by the expression, "comforts of life." No, Brethren, in Christ we cannot have what the world terms "the comforts of life." For of such Jesus says, "Verily they have their reward." You cannot serve God and mammon at the same time; and the servant of mammon you must be if you would walk in the world's highway of fashion and respectability. Having "food and raiment let us therewith be content." "Godliness with contentment is great gain." The Lord Jesus and the apostle Paul knew little of the "comforts of life," and thought less of food and raiment. Even these they did not always have in abundance; still they breathe not a word of murmuring or complaint—they were content. Poor in this world, but rich in faith; they were vessels filled with the wisdom of God. The



ignorance and pride of the unsanctified and disobedient, is truly disgusting and contemptible. According to the shades of character assumed do we see, self conceit, hypocrisy, pride, blasphemy, and the baser passions of men growing luxuriantly. He that is instructed in the truth, "needeth not that any should tell him what is in man." The light of the knowledge of God will disclose these things in all their hideous and disgusting forms. Let us then, dear Brethren, keep clear of these things and keep our garments unspotted from the world. We need not be ignorant of our ways, or deceived as to our thoughts and actions if we but keep in memory the word of truth.

Let us then look forward. What is before us? What may we look for the immediate future to bring forth? Times of "peace and safety"? nay, verily, none of us, who put full confidence in the Word of Deity, can believe it. The Gentiles have filled their cup. "The nations are angry and thy wrath is come, and the time that the dead should be judged, and thou shouldst give reward unto thy servants the prophets." These are the great events that now confront us and threaten the overthrow of Gentile dominion. The empires and republics of this world may be numbered among the things of the past. The time has come when judgment is as good as given into the hands of the Saints. We may look now for the ending of the 1260 years, the resurrection of the saints and the overthrow of great Babylon to be speedily accomplished. The interval, two years, of 1866-'68 have long been looked upon by prophetic students as the converging point of prophetic time. Can it be

that we shall witness these startling events? Are we indeed standing upon the verge of a new dispensation? Is the setting up of the Kingdom of God the next great event in order? The signs of the times we think warrant us in looking for the resurrection of the saints at no distant day, and the consequent consummation of the purpose of Deity in the blessing of all nations through Abraham and his seed. Can there be any good reason assigned why these sublime events should longer be delayed? Why should the saints longer sleep in the dust? Men living after the flesh may proclaim the eternal perpetuity of all things, and ask in a scoffing manner, "Where is the promise of his coming?" But those who are watching the signs of the times and waiting for the return of the Lord Jesus, are confident that their salvation is near, even at the door. The movement of things on the Roman earth, pertaining to the Papacy, and the threatening aspect of affairs in the earth, pertaining to Russia, Turkey, and the "Holy Land," is significant of the fulfillment of what has been written by Ezekiel, Daniel and John, and sounds the alarm of coming disaster to the civil and ecclesiastical rule of the Gentiles. Deity hath spoken of these things by the mouth of all his holy prophets a long time ago, and as he has declared "for a long time has he held his peace;" but that silence is about to be broken and a loud voice shall proclaim that the kingdoms of this world are become the kingdoms of our Lord and his Christ. Amen.

Who that comprehends the truth, and has with a child-like disposition of meekness and confidence become obedient to it, can live in sluggish in-

difference to the trumpet-toned events that proclaim the speedy approach of him, who comes as "a thief in the night"? Even the hearts of the hundred wise ones in the world are beginning to fear and fail them for looking after those things coming on the earth. All nations are putting forth their energies to beat back the tide of trouble and war,—but they cannot. They must drink of that unpalatable cup which Jeremiah, the prophet, was commanded to give them. If they refuse to drink, the command is, "Ye shall drink of it"—there is no escape; they must drink until they become drunken and mad, and in their bloody struggles fall to rise no more. The effects of this cup is now working more terrible things among the nations than ever before; evil goes forth from nation to nation until from the very courts of the earth, we see the prophets fiery whirlwind of war arriving. In view then of these things, which are already visibly approaching—what manner of persons ought we to be? How closely should we examine ourselves to see whether we be in the faith or not, and what is more, see whether we have become obedient to the truth in baptism since we have learned it. I fear there are some who are trusting in a spurious immersion. This is not a trivial matter, and no time for faint heartedness. A baptism in obedience to a perverted Gospel, or half Gospel as some may term it, will not answer. We must first believe the Gospel before we can obey it. A man cannot yield obedience to that of which he knows nothing. How then can that be a Gospel baptism, which you received before believing the Gospel? This question, it seems to me, is easy of solution, and one that

should require upon the part of the believer no hesitation to settle forever. But this is not all after having become obedient, we must continue steadfastly in the faith, grounded and settled in the hope of the Gospel, and keep ourselves unspotted from the world.

Let us then, dear Brethren, see to ourselves that we are a people prepared for the Lord at his coming. Let us keep out from under the overshadowing wings of the political and religious world. He who walks under their shadow will sicken and die. He must come out in the open air and sunshine of truth, if he would have the strength and vitality of a healthy and stout-hearted man. The political and religious world combined can protect no man, for both are doomed to destruction. But the Lord "knoweth them that are his," and will preserve them. With enlightened minds and pure hearts, let us continue to shine as lights in the world, waiting like Zachariah and Elizabeth of old for the Kingdom of God.


My letter has grown to greater length than was designed, and I fear it will claim too much space in your WATCHMAN.

Yours truly, in hope,

GEORGE MOYER.

Indiantown, Ia.

THE CHOLERA.—During the forty-eight hours ending at two o'clock Monday afternoon, there were reported at the Health Office, eighty-seven cases of cholera, twenty-one of which resulted fatally. It will be seen that while the number of cases reported average about the same, there is a marked decrease in the number of deaths.—*Eve. Journal, Chicago.*

 In Spain the sale of newspapers is prohibited in the public streets.



### The Discussion at Old Union.

EDS. WATCHMAN: Inasmuch as a notice appeared in the columns of the WATCHMAN that Bro. J. M. Stephenson, of the One Faith, and P. T. Russell, of the Campbellite or Christian persuasion, would hold a discussion at Old Union, commencing on the 25th of September, on the state of the dead and the *time*, the Kingdom of God shall be set up.

I presume many have been anxiously waiting to hear the result, which I shall briefly sketch. The parties met at the time and place agreed upon, and spent six days and a half. Three and a half on the state of the dead, and three on the kingdom. Stephenson affirming the entire unconsciousness of all that pertained to man in death, and Russell affirming that the kingdom, spoken of in Daniel 2d chap. 44th v., was set up on the day of Pentecost. And the result was glorious for the cause of truth; and as Commodore Perry said to Washington after he had defeated the British on the lake, "we have met the enemy and they are ours." Without giving the particulars of the arguments, I would say that Stephenson fairly, logically, and scripturally took from P. T. R. every position and point he made; and after Russell had contended for three days that the Pentecost kingdom was an everlasting kingdom, and never would come to an end for the reason that man had immortality in this life, and could not die, and defied J. M. S. to show from the Bible where the kingdom ever was spoken of as nigh at hand after Pentecost. And J. M. S. read from the 21st of Luke where Christ "gave all the signs that shall precede his com-

ing, and the last, the budding of the fig tree, then says when you shall see all these things come to pass then know that the Kingdom of God is *nigh at hand.*" Stephenson asked Russell what kingdom that was? Russell replied it was the everlasting kingdom. J. M. S. told him that they had come together and let us shake hands, for they had agreed that the everlasting kingdom they had been contending about was not set up at Pentecost, but at Christ's second coming; but Russell withheld his hand. I know of no one except those of his own faith whose judgment was overwhelmed with prejudice that claimed a victory for Russell. The Methodists and Presbyterians present said he had the right side of the question, but failed to sustain his position; and as evidence that Russell and Walker (his right hand bower) themselves saw that they had not succeeded to their own satisfaction, and that of their brethren, they went to Indianapolis the next day and filed an application for a *copyright* of their half of the debate to keep us from publishing it *verbatim* as delivered, under pretense that he was going to publish his own from some notes that Walker had taken. When at the commencement of the discussion we tendered them the privilege of going in and bearing half of the expenses, and take half of the books; they absolutely refused to have anything to do in the matter. So when they got through with the first proposition we employed the best reporter in the State to report the kingdom proposition, and had it reported *verbatim* and written out ready for the press, which will be ready in a few days; we paid him fifty dollars.— And as soon as ready, it will be for-

warded to Harvard for publication. And for him to try to stop its coming before the public is admitting that he is weighed in a balance and found wanting. What I say concerning his application for a copyright I know, for I went to the clerk and saw it, and the title of the book. His *right* embraces "Materialism *against itself*," composed of twenty-six speeches delivered at Old Union in a discussion with J. M. Stephenson.

ISAIAH HORNADAY.

Clermont, Ind.

**To the Friends and Patrons of the Watchman.**

We deem it wisdom at this time, to publish a statement of the financial condition of the WATCHMAN; also our future plans.

We purchased the WATCHMAN about the middle of the year, when perhaps two-thirds of the subscription had been paid. There is now some four or five hundred dollars due on this year's subscription, to say nothing of arrears further back. On this account the paper has not paid the expenses of its publication, without any remuneration for editing, business &c, &c. Consequently we have been forced to use about \$100 worth of the proceeds of books, to meet the expenses of publishing the WATCHMAN; and from the small receipts during the past three weeks, it will require \$100, or \$200 more to publish the paper until the commencement of another volume.— From that time onward the paper will sustain itself.

The MILLENNIAL BANNER, *has*, and *will* cost when this volume shall be completed \$90, for which we shall have received no remuneration. Hav-

ing no means with which to publish books, we sold to Bro. Reed our interest in what books we had on hand, and he is making arrangements to replenish our book department. Our patrons are aware that we contracted a debt of \$1,000 for the WATCHMAN, the books, and the stereotype plates. We have adopted the following plan of raising the above named amount—viz., to raise it by a joint stock Association. Each stock of \$10, to entitle the holder to one vote. When the above named sum shall have been subscribed, we will transfer our title to the above named property, to a board of trustees, who shall be appointed by the stockholders. This board of trustees to appoint Editor, and own and control all things pertaining to the WATCHMAN. (Stereotype plates, and either the books, or the proceeds of their sale, unless they shall allow us for the bare expenses of the WATCHMAN, which will not be necessary if half the amount due on this year's subscription shall be paid.)

The foregoing plan, of an Association of our best brethren owning the paper, seems to meet with universal approbation. By our individual effort, we have obtained good names for about \$700. We have not time to visit every locality where there are brethren, personally; we would therefore solicit the co-operation of efficient brethren to obtain the remaining \$300. We wish the stockholders distributed over the entire field. We have none except in Illinois, Wisconsin, Indiana, and Buchanan, Mich. We wish to perfect this arrangement by the first of December. We believe that the foregoing is the only feasible plan of publishing a periodical. It divides the interest and responsibility



among our best brethren. All the religious papers which are alive, of which we have any knowledge, are published upon this plan. It has never been God's plan that one man should occupy a position so responsible.

We would appeal to brethren to take this matter in hand; and what you do, do soon. We have been paying interest on \$1000 near five months.

Any stock sent to J. M. Stephenson, acting Business Agent for the WATCHMAN (until the Association shall be completed,) will be receipted in the paper. Or inform us through the paper of the stock pledged, and as soon as the amount shall be pledged, the stockholders can elect a board of trustees, appoint a treasurer, and secretary, and send on their stock, and we can have the paper free of debt, and upon a lasting basis of finances, and usefulness, by the commencement of another volume.

J. M. S.

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### What Think Ye of Christ.

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EDS. WATCHMAN.

Having recently read the review of the article recently published under the above heading, I wish to call attention to the criticism upon the same.

1. In reference to the two creations, Bro. C. asks, "Did God in fact create the first Adam before Christ was actually brought into being?" and then asks, "Is not the work of creating one as much the work of God as the other?"

1st. Well Bro. a first implies or presupposes a second and to argue that the second is before the first, when speaking of two events that follow in consecutive order, is to say the least, a peculiar arrangement.

2d. Certainly they are both creatures of God, and it certainly is not doing violence to language to say, that one is a creation of God, and the other *the* creation of God.

It may be said of a man united to Christ, he is *a* son of God but he is not entitled to the name, "*the* Son of God."

The two creations so far as the review is concerned, stand uncontradicted.

Bro C. says, my quotation from the DIAGLOTT of Col. 1: 15—16, only strengthens his position.

Well my dear Bro. if the phrase, "on account of him, and for him" simply means, "by him," then does not the fact that God has provided salvation "for man" or "on account of man," prove that it was provided "by man." Again, Bro. C. says, "will Bro. W, tell how he arrives at the conclusion that God will only have the honor of creating immortal saints." Well Bro. I have arrived at no such conclusion, for I learn that "God made the angels, that he also made man, and through their agency will complete the grand crowning art of creating a race of beings to whom he will impart the divine nature.

My language does not state that the last is *a* creation of God, "but by way of distinguishing it from others; "THE creaton of God." I will now notice Bro. C's position on Jno. 17; 5, that "Bro. W. thinks that Christ prayed to be glorified with the glory the Father had in reserve for him."

The glory he had with the Father before the world was, was either actual or prospective. Bro. C. says, "he *had* (not will have) that glory, and asks his Father to re-invest him with that glory again." That is, "to clothe

with office or authority to place in his possession, an office of rank or dignity a second time." Now Bro. you state that when thus situated in his pre-existent state, "he was not related to man or angels;" you do not tell us what his position was, but one thing you will allow *he was not of the seed of ABRAHAM*. Will you now tell us how his prayer, if answered thus would affect his future position as the heir to David's throne."

If the Father re-invests him with that "pre-existent" glory, will it not be by a process the reverse of which he was divested of that glory? Certainly, how was that? Well if he did not personally pre-exist he could have been conceived in the womb of the Virgin Mary; but if personally pre-existing we must use the word "receive" to make sense. If the Father should "re-invest" him with "pre-existent" glory he would thereby cease to be the hope of Israel, unless God should repeat the process by which he was constituted the heir to David's Throne.

Again, "Query. How could Christ have glory with the Father and not be thus?"

Query No 2. How could A., have an estate in London held in reserve for him by B., and not be there? Bro. C. says, "I will call attention to some of the general teachings of the Bible touching the pre-existence of Christ," and then proceeds to show that Deity through agency created Man.

All this evidence that the Deity did not personally do this, is readily conceded. Then the question simply resolves itself into this. Who or what agents did Deity employ to make man? If it was not Deity personally it was an agent or agents; if an agent let the

Record tell it. How readeest thou? As an inducement to eat the fruit it was said, "They should be as gods, &c. " And the Lord God said, Behold the man is become as one of us. One of whom? Ans. "One of the gods."

Q. Who are they? Ans. Psa. 97: 7. Speaking of God's Son, David says. "Worship him all ye Gods:" and Paul says, referring to the same event, Heb. 1st. "Let all the ANGELS of God worship him." Have angels acted as agents, and were they called by the name of God? Ans. Ex. 23: 20--21. God says of his angel, 'I will put my NAME IN him.'" God's glory was manifested to Moses in the Bush and on the mount by the same agent.

One more instance, Gen. 18: 20,-21. "And the Lord said.....I will go down now and see whether they have done according to the cry of it which is come unto me, and if not, I will know." This certainly was not Deity, for he knew all about the matter. Then who was it? The record says it was the ANGELS. Now my Bro. in Christ, I will notice your quotation from Heb. 1st. and suffer me to correct a mistake occurring there. Paul does not say, "by whom he made the "world" but uses the plural form which properly rendered, reads, "On account of whom (Christ) he, (God) constituted the ages. DIA-GEORR." Now Bro. does that make your position stronger? Notice the Greek word is *aionas* from *AIONON* which is properly translated age, an indefinite period of time, past, present or future. The grand and mighty succession of ages that, through eternity, will circle away, and the unfading glory of this brilliant series of ages, all on account of, and for the



Son were constituted. Blessed thought!

No wonder Paul says that for the joy set before him he endured the cross, (Heb. 12: 2.) "In order that he might exhibit in THOSE AGES which are approaching the surpassing wealth of his favor, by kindness towards us in Christ Jesus."—(Diaglott rendering of Eph. 2: 7.

It is unnecessary for me to ask space for the remainder of that chapter, as Bro. C's attempt to show that Christ has done the work spoken of there, can be shown to be a failure by referring to the 102d Psa. verses 24-27 "I said, O, my God take me not away in the midst of my days, of old hast thou (God) laid the foundation of the earth," they shall perish but thou (God) art the same and thy (God's) years shall have no end." Then Bro. I will submit the above passages to a board of grammarians who shall decide as to who the pronouns refer for their antecedent.

Finally, "could Christ come from heaven the first time if he had not been there?" Ans. Could John the Baptist come from God (who is in Heaven,) without his having been THERE? Now dear Bro. I have attempted in as brief a manner as I could to reply to your objections, and show my position to be tenable, and have tried to do this in the Spirit of Christ. our elder Bro. whose noble example I wish to imitate, and my prayer is that there may be none other than the most kindly feeling manifested during our investigation of this Scriptural question. And may God's precious truth upon this as upon all other questions pertaining to christian faith or character be the highest object of our ambition.

Your Bro. in Christ,  
J. F. WAGONER.

### Correspondence.

#### *Bro. of the Watchman:*

Since my last I have been preaching once and twice a day to large congregations — more than could get into our houses of worship.

Last First-day it was a grand sight to see the people coming over the broad prairie in every direction, on horse back and in wagons.

Our house was large but in every part it was filled to overflowing and about one hundred that could not get in. Truth took effect.

On Monday morning we retired to the Iroquois river where I immersed two into the Christ. One of the number was Dr. Horton's wife.

At Hickory Grove our meetings resulted in good. I immersed one into the Christ for the remission of sins.

Eld. Shanklin is with me and is rendering essential aid. By him I am conveyed from one point to another.

R. V. LYON.

Middleport, Ill.

DEAR BROTHERN: The cause of Gospel Truth is progressing some in our country, notwithstanding the opposition to the glorious future reign of Christ in his Kingdom. We are made to rejoice when we see the interest manifested by those in our midst, searching for the Truth, and many are very anxious in the cause of our Blessed Redeemer.

Two weeks ago I immersed Bro. and Sr. Allonson and Nancy McLeland. They were once members of the Campbellite order, and had been immersed in the Campbell faith, but they were dissatisfied, and concluded to start anew.

They have been in our faith for many years. Bro. A. is one of our best preachers, and until recently, was satisfied with his baptism.

Brn. and Srs., let us examine ourselves and see if we are in the true Faith of the Gospel. And I would further remark, let us see if we were in possession of the Faith when immersed. If faith is required in order to have a valid immersion, certainly we must have a genuine faith and the result a genuine immersion. Respectfully,

W. L. WINSLOW.

Kokomo, Ind.

*Beloved Brethren of the Watchman:*

The Gospel is believed by some in this Western region.

Since my last I have given one funeral discourse at Ashkum, Ills., for a Mrs. Cloud, to a large congregation. My text was 1 Cor. 15: 26. The like they never heard. At Plato, eight miles from Middleport, I gave eight discourses to attentive congregations. Had the opportunity of immersing three into the Christ for the remission of sins. Others are convinced of the doctrine we preach. On Monday, the 8th inst., I left for Fairview Meeting-house, to meet an Elder of the United Brethren, who had agreed to discuss the following :

1. *Resolved*, That the Scriptures of the Old and New Testaments teach, that man has an immortal soul, which has knowledge between death and the resurrection.

2. *Resolved*, That the Scriptures of the Old and New Testaments teach, that the punishment of the wicked is death, or destruction, and not eternal torture.

Upon my arrival he backed down, and said, he never consented to discuss the above propositions, but we proved to the congregation that he did. We offered to discuss all the doctrines upon which we differed, but he fled for his life (I suppose), after listening to me for 2½ hours on the mortality of man, and that all who die out of Christ will never be received into Life.

Tuesday the 9th I started for

Bluegrass, Vermillion Co., Ills., where I gave three discourses to large congregations,—one of them was a funeral sermon of a son and daughter of Brother and Sister Smith. Truth took effect. Three requested immersion at my hand. Philip-like I immersed them, and on their way rejoicing I left them to journey for the Kingdom, whilst I am in pursuit of other sheep.

Bluegrass, Ill. R. V. LYON.

### To the Friends of the Youth's Banner.

I wish to say a few words to those who are in favor of continuing the publication of the MILLENNIAL BANNER. It is very desirable to have a paper for our children, which will both interest and instruct them. And in order to accomplish this, the parents *must* themselves be enough interested to *sustain* such a paper. It not only requires money to print, but also matter to be printed.

You all know how hard a matter it has been to keep the paper alive for the past year. The receipts have not been enough to pay the *printer*, to say nothing about the labor of editing it, which would not be very great, were the parents enough interested to send original matter to fill it. The statement has been made, that if 800 *paying* subscribers could be raised, it could be published. But I very much doubt that number being raised. There is, and has been so little interest manifested in it from the beginning, that the prospect is not flattering. It is chiefly supported by a *few* parents who have subscribed for, from two to twenty copies. And you who *read* it, well know how meagre are its pages. Only a *few* who ever contribute *any thing* to its columns. It must be



mostly made up of selections from the floating mass of religious literature, designed to teach the children of the nineteenth century, the various dogmas and notions of the different sects. You may imagine therefore, the task of reading over a pile of Sunday School papers, religious novels, and extracts of *wonderful experiments*, &c., in order to select a little from the mass, which is *unmixed* with the corrupting errors of the day. For if we would be particular about *anything*, it should be the kind of reading we place before our children. We cannot expect to keep from them every thing which is false and fictitious in an age like this, when books and papers are as numerous as the leaves of the forest, and when errors and *vices* even, are dressed in the garb of *truth*, and decked with all the beauty and splendor, which the pen of the poet, or the imagination of the gifted writers of the day, are capable of bestowing. But one thing we can do, we can supplant these thousand and one errors, by instilling into their youthful minds, the simple and pure principles of *truth*. And not only should we be careful what religious instruction we give our children, but their minds should be well fortified against the immoral practices of the day, to which so many of the youth of the land are addicted. Should we not be careful to instruct our children in the principles of temperance and moral reforms, which will tend to develop that integrity of character upon which *alone* the *christian* character can be firmly based.

I would therefore recommend that we have a paper for our children which will form a moral bulwark against the hosts of sin and vice with

which they are every where surrounded. A paper which will not only be instructive but *interesting*. And if we expect our children to be *interested* in these things, we must take some *pains* to interest them. If we do not they will find plenty of reading matter which will not only interest them but will lead them astray. Now we must wake up to this subject. Is it possible that you, Brethren and Sisters, who are instructed in the glorious truths of the Gospel, can be so indifferent to the instruction of your children? How many families among our Brethren whom I have seen growing up under the popular influences of the day, who, when they were old enough to appreciate the truths of the Gospel sought, instead the fashionable and popular resorts of the multitude—the church, with its gilded trappings, its rich and fashionable congregations, and its cultivated and accomplished minister, who would not tarnish the polite and refined sentences which comprise his beautiful sermon, by uttering the plain, old fashioned truths of the Bible. And these are the influences our children are surrounded by, and shall we sit and supinely fold our hands and look on undisturbed and uninterested, when our children are receiving the bias, which these powerful agents of error are sure to give against the plain and simple truths and principles of Christianity. But, Brethren and Sisters, do you expect to have *such* a paper? If you do you must make a little sacrifice toward sustaining it. And it should be a larger, better and more interesting paper than the YOUTH'S BANNER has ever been. Do you expect to give your children the right kind of a pa-

per for 30 cents a year? You who ought to know what the cost of printing papers are at the present prices, just figure a little and see how cheap you could afford to publish the right kind of a child's paper, and report. For I assure you it is a task I would not wish to undertake at the *present prospect*. And unless there is more interest manifested by the friends of truth I do not think it advisable to try to keep up the paper longer. If any *are* interested in this work we would be glad to hear from them. I take the liberty of thus freely addressing the friends of truth upon this subject because it falls to my lot at present, to take charge of the little paper called "the YOUTH'S MILLENNIAL BANNER."

Yours fraternally,

L. M. STEPHENSON.

APPOINTMENTS. — We will commence a series of meetings at Jeffersonville, Ind., on Sunday, October 28, and continue as long as the interest shall render advisable.

J. M. STEPHENSON.  
H. V. REED.

NOTICE.—Brn. Johnson and Middlekauff, we will hold meetings at Silver Creek and Amboy as soon as possible. Will announce the time in Watchman. J.M.S.

I will preach at Jordan Centre on the 3d Sunday in October. Let there be a large representation of both families, as this is my last meeting in Warren County, Ind. R. V. LYON.

SPECIAL BOOK NOTICE.—All orders for books and tracts, must hereafter be addressed to H. V. REED, Harvard, Ills.

NOTICE.—I will preach at New California, Wis., where Bro. Pilcher shall appoint, October 21st. J. M. STEPHENSON.

Subscribers sending money should write a plain, legible hand, giving Post Office, County and State, where they reside, and when wishing their directions changed, they should give the Post Office changed *from*, as well as the one removed to.

The cholera is again on the increase in New York city. 34 cases were reported Sunday.

## NEWS OF THE WEEK.

We have European news by the cable to the 10th instant. The difficulties between Prussia and Saxony have been adjusted, and peace negotiations conclusive. United States 5-20s were quoted in London at 71½.

The battle of Candia was fought between 20,000 Turkish troops and 40,000 Cretan insurgents. It lasted eight hours, and the former were masters of the field. The Cretans were badly armed. They lost 600 killed.

The bark Ambrosine, while going from Cardiff, Wales, to Vera Cruz, was lost at sea on the 2d inst. Ten of the crew perished; the rest saved themselves on a raft.

An extensive and very destructive conflagration visited Quebec on Saturday, Seventeen churches and convents and two thousand houses were consumed. Twenty thousand people are rendered homeless.

The Fenian scare is ended in Canada, and the question of annexation to the United States is said to be now engaging public attention there.

In his recent speech, while Maximilian declared that he was firm in his position, he acknowledged that circumstances surrounding him are "adverse." They will be far less agreeable after the departure of the French troops.

Since the breaking out of the cholera in Cincinnati, there have been 1,406 deaths from the disease in that city, 254 of which occurred in September. It has now almost disappeared.

CORRECTION.—In the WATCHMAN for Oct. 5th, vol. 2, no. 14, p. 212, col. 1st, under heading "Eld. Ben. Franklin, the Campbellite," 4th line, instead of *discrimination*, it should read *dissemination*. Also Column 2d same page 3d line from top, instead of *insidious*, it should read *invidious*.



## TO CORRESPONDENTS.

- E. Wiley—We sent your paper free.  
 D. Strickler—It was received on the books, but not credited in WATCHMAN, it was an oversight, we credit both this week.  
 T. E. Adams—Will send the paper,—all right.  
 S. H. Ennis—We send you No. 15, but have not No. 24. J. M. Albert's address is Hayfield, Pennsylvania.

LETTERS.—J Thorp, J F Wagner, C Boyd, 2, Dr. N Field, Miss H E Simms, W Bassett, E H Strong, P Sutton, E Miller, jr., O W Bower. A J Eychaner, D. Strickler, J Ewing, L Mead, S H Ennis, P Clough, L H Lincoln, S D Fahrney.

When a subscriber forwards money for the *Watchman*, by mail or otherwise, he will be particular to see that it is immediately acknowledged in the following manner. If the name does not appear within two weeks, he may know that the money has not reached us, and will please notify us at once.

## RECEIPTS.

- \$1.00.—D Strickler.  
 \$1.50.—J K Binson, J Hashburger, Jas. Logan, S Davis, J Shoemaker, E Miller jr, I, H Lincoln.  
 \$2.00.—Samuel Smallwood, N Maxey, D Strickler, J Ewing, P. Clough, S H Ennis.  
 \$2.25.—L Mead.  
 \$3.00.—J. Thorp, W Bassett, W D Hollingsworth, S T Brown, H B Railsback, D Railsback, R Railsback, O W Bower.

## THE NEW TRACT FUND.

Amount to be Raised, \$500.

Believing the days are evil and that we owe a duty to this generation, to properly set before it the Truth, and that our money and time belong to God, whose stewards we are, we donate each of us the following amounts for the furtherance of the Gospel among the people:

H. V. Reed.....	\$10 00
Adam W. Lohr.....	1 00
J. N. Jerome.....	5 00
Jon. Wells.....	5 00
Mrs. E. G. Ayer.....	5 00
W. H. Hornaday.....	1 00
L. M. Stephenson.....	5 00
John James.....	2 00
John Snowden.....	2 00
A Friend.....	5 00
N Griffis.....	5 00
L. H. Lincoln.....	50
P. Sutton.....	1 00
A Friend.....	10 00

## Books &amp; Tracts for Sale at this Office.

MILLENNIAL HARP, a collection of Scriptural Hymns, for social and family worship. Twelfth edition, much enlarged. It contains 367 hymns and 110 pieces of valuable music. Price, in leather binding, \$1, postage paid.—An extra edition, full gilt, \$1.50.

THE GLORIOUS FUTURE, THE KINGDOM OF God! Or the reign of Christ and his Cabinet. This work embraces 48 pages of nicely Printed matter. Price \$10 per hundred free f postage. Or, 10 cents single postage paid.

BIBLE TRIUMPHANT: being a reply to a work entitled, "14 Self-Contradictions of the Bible, published by A. J. Davis," by Mrs. H. V. Reed. Price, 50 cents, post-paid.

TWO-CENT TRACTS.—What is Truth?—Singly, postage 2 cents each.

A NEW AND COMPLETE CONCORDANCE of the Holy Scriptures, being on the basis of Cruden. 561 pages, well bound in Cloth, Price \$2.00, Postage 24 cents.

DICTIONARY of the Holy Bible, for general use in the study of the scriptures, a work of 534 pages. Price 2.00, postage 24 cents.

DISCUSSION on the "State of the Dead," between Dr. N. Field and T. S. Connelly, a work of 308 pages in which the Dr. shows in a masterly manner the falsity of immortal-soulism. Well bound in cloth, Price \$1.00.

ARTS OF DECEPTION. A Poem by Dr. N. Field, containing 40 pages. Price, 15 cents.

DISCUSSION of future punishment, between H. V. Reed and V. Hull. Price 25 cents post-paid.

FOUR-PAGED TRACTS.—Can you believe?—The "Age to Come," not a Heresy.—50 cents per 100, postpaid, assorted.

THREE-CENT TRACTS.—"The Kingdom of God—not a Church Kingdom, nor located in Heaven"—The Soul, its nature and destiny—The Spirit, its nature and destiny.—35 cents per dozen, assorted, post - paid. If sent singly, the postage will be 2 cents each.

THE BELIEVERS ONLY HOPE of a Future State, or Life in the Future, an Israelitish Hope. Price 5 cents. Postage 2 cents.

FIVE-CENT TRACTS.—The Covenants of Promise (a letter to a friend)—The Cross and Crown, or Pilate's question answered.—Rich Man and Lazarus. Postage 2 cents each. 50 cents per dozen.

GERMAN TRACT.—*Das Evangelium des Reiches Gottes, wie es durch die Bibel offenbart ist.* (The Gospel of the Kingdom of God, as revealed in the Bible). By Thos. G. Newman. Price 5cts., or, 50 cents per dozen, postage paid.

THE COMING STRUGGLE.—Among the nations of the Earth. By R. V. Lyon. Price 10 cts. Postage 2 cents.

MAN IN DEATH.—And Christ the only way Out of Sheol, into a Future World. Price 5 Cents. Postage 2 cents.

NOTICE.—Hereafter all matter designed for publication, or pertaining to the Editorial department, must be directed to  
 EDITORS WATCHMAN,

Subscribers in the United States, in sending money, should be very particular to send nothing but U. S. Currency.



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G. M. STEPHENSON