

CHRISTIAN ADVOCATE.



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ORIGINAL.

For the N. C. Christian Advocate.
Our Village.

Bro. HEFLIN.—The village of Jackson, about which I desire to say some things, is situated in Craven county near the head of navigation on Bay River. In the past, not more than eighteen months ago it was apparently given up to wickedness, and was almost a *Solom*. The people, for the most part, had not the fear of God, and were taken captive by the devil at his will. Vice flourished like the rank weeds by the rivulet, and overpowered every good influence. Intemperance waved its black banner over willing votaries, who were allured into its knotted vines. Home, and the Sabbath, were neglected, and its fountains of happiness were polluted.

The kingdom of Satan prevailed in triumph; his forces were marshalled, and he held the field with victory upon his iron brow. But Religion came in its humility, and in the mighty power of God; and Jackson is redeemed. Our village no longer sits in the shadow of death, and mourns under the bondage of sin; but in the dwellings and in the streets there is joy and peace. Light, glorious light has sprung up in our midst, and the darkness has fled. Her people have seen and felt the great salvation of the Lord of hosts; the dead are alive, the lost are found, and we have a continued feast of holy love. And the Lord is still carrying on the good work; many precious souls have been born of the Spirit; others are stepping into the troubled waters that they may be healed. May the Lord continue with us until the last sinner shall be converted. Blessed be God for the glorious change already accomplished in our village! The dancing saloon has become the prayer room where God's people enjoy his presence. Intemperance has lowered its banner, and Temperance has lifted anther, inscribed "Glory to God in the highest, peace on earth, good will to men."

The card table has upon it the Bible, and around it gather, not the votaries of chance, but the worshippers of God.—Could you be with us, Bro. Heflin, you would see how the bread you cast upon the waters when you were with us before, has come again in a harvest of souls. The revival which began when you dedicated our church last July, was a blessing to many souls. And now the Lord has met with us again, and verified his promise to his people. I have never witnessed such a time before, in this region of country. Our church, Mount Vernon, is much strengthened, and her members are all thorough, working Methodists.

Baptismal regeneration, and the works of the law by which no man can be justified, seem to be letting go their hold upon error, and coming up to the help of the Lord against the mighty. The meeting has been kept up for twenty evenings, and is yet going on. Our beloved brother Moore has been with us a part of the time, preaching acceptably and with success.—Up to this time, this last meeting has resulted in the accession fifteen members to the church, among whom are the most influential men and women belonging to our village. Nearly all our citizens are members of the church; and while we dare not boast, yet "glorying in the Lord," we cannot avoid contrasting the present condition of Jackson, with what it was a year or two ago. For the happy change, be all the power and glory ascribed to God alone. And may He ever continue to bless and preserve our village.

T. P. C.

For the N. C. Christian Advocate.
The Record of Crime.

Bro. HEFLIN.—It has doubtless long since occurred to your mind, that at certain times, certain crimes seem to become common, and even popular. One species of crime seems to predominate for a season, and then subside and give place for another, which also in its turn is succeeded by another.

Sometimes murder prevails on every hand—then suicide—then robbery—or something else.

Now, does not the publication of one crime induce the commission of more of the same sort? Does not one suicide produce a kind of diabolical desperation in the mind of some one, who otherwise would not have thought of self destruction, and induce him to do the same thing? I have often thought the publication of such things had much to do with those spasms which seem periodically to afflict and horrify human society. If this be so, the press should be very cautious how it throws off intelligence of this kind for the public mind.

The history of the world, from its earliest records to the present, is the history of carnage and blood—a record of crime! The reader's mind becomes familiarized with crime, and loses that horror at crime which instinctively impresses the mind of one less familiar with the record of blood. How much the records of the past have to

do with the crimes of the present day, we know not, but perhaps no little. The object of many things written and published is to do good, and in some instances does good, but does not the evil preponderate? And is the publication of crime, not after all, a mistake?

Frequent y the deeds of the most miserable marauders are published to the world. To the writer there seems to be no conceivable good in it; but much evil. Some years ago there was published a sketch of the life of Monroe Edwards, the great Texian *forger*. Many of his plans of deception were given—his use of chemicals, for effacing the records of notes, bonds, &c., and for inserting whatever he chose.

About the same time the life of Jno. A. Murrell, also appeared, with the development of many of his villainous plans. This was doubtless a fine treat for many a young man and was read with much relish. And in this money loving age, many of these plans have probably been stored away, by one, and another for future use. These plans, with a little variation and amendment, may easily be brought into requisition again, and applied to new purposes. As such, these developments of former plans of wickedness are a legacy bequeathed to all such as may incline to pursue a similar course. This last case is especially encouraging to such.—Here is the history of the man and his crimes together with the assertion, that he became penitent, sought and obtained pardon, and finally died in peace and triumph. Thus the plans devised by them, are not suffered to die with them, and they, tho' dead yet speak through the press, giving encouragement to those coming after them, both as to success in their pursuits of villainy; and then of final happiness in a future state. Now should not these publications be regarded, and dealt with as other incendiary documents? We incline to the belief that such a course would lead to the improvement of public morals, and that there should be no record of crime.—Perhaps there would be found fewer railroad and steam boat accidents, fewer murders, suicides and robberies if all these things were kept out of the news papers.

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For the N. C. Christian Advocate.
Bishop Early's Letter.

Bro. HEFLIN: I read with no ordinary degree of interest, Bishop Early's letter, published in the Advocate of 31st ult., in regard to the education of an interesting Indian youth, by the name of John Teboomer Talbot, who is now at school, and is making rapid improvement in his studies; and also believes that he is called of God to the ministry. The good Bishop makes his appeal to N. C. and Va., especially in behalf of the Indian youth, while money coming from other sources will be cheerfully accepted by him. There should be no hesitancy on our part, in responding to the Bishop's call. North Carolina Methodists have great hearts which are wont to beat in unison with the calls for aid in advancing the cause of the Redeemer upon earth. But it is a notorious fact that we have a great deal upon our hands the present year. Our China mission is to be cared for, and the various enterprises of the church within our borders. Our ministers and agents will have their hands and hearts filled with the business affairs of the church; but with all the work we have to do, we must do something for the Indian youth introduced to our notice by our venerable Bishop.—Suppose, Mr. Editor, you invite the Bishop to come over and spend two or three weeks within our borders, and present the cause of the Indian boy to our people. If he would consent to come and preach some of his red hot and old fashioned sermons, such as he is capable of preaching, and then call upon our good brothers and sisters for assistance, I have no doubt but that he would realize, by ocular demonstration, that North Carolina Methodists appreciate such calls as he has made for his Indian boy. We should like to see the good Bishop among us—insist upon his coming. But if circumstances prevent his coming to N. C., any time during the present Conference year, we request of him to state how much money he would have us raise for the object which he proposes.—When the Bishop informs us, then let us raise the amount and send it to him. He relies upon the benevolence of the church to carry out his great scheme. Let the members of the church look at this subject in its proper light, and there will be a willingness to do as God has commanded and prospered. Christians can do a great deal of good with their money. Oh, that they may ever heed the lesson taught, "Make to yourselves friends of the Mammon of unrighteousness that when ye fail they may receive you into everlasting habitations." How blissful will be the reception of the christian into the land of fadeless beauty by those who are gone before him, who were the beneficiaries of his benevolence while on earth.

This thought should stir us to action,

should excite us to the faithful performance of our duty.
JOSIAH.
Baden co., N. C., April 12, 1859.

For the N. C. Christian Advocate.
The Missionary Cause.

The time is fast approaching when our ministers, one and all, should present this cause to the consideration of their respective churches. One of the most noble institutions of the church, as all will acknowledge this to be, should by no means be neglected. Let every minister set apart some month, early in the year, as the special time to attend to this blessed cause.—One great evil among us is, that we put off this work until the close of the year, as if we, as faithful ministers of Jesus, were afraid to present this cause to our people; or as if we lacked confidence in its importance ourselves. Perhaps some put it off as long as possible, for fear of being called beggars, or for some other reason of no more moment. Well, we should discharge our duty faithfully, let others say what they please. And thus we will gain the approbation of the pious and intelligent portion of the church and country, together with the approbation of God. There is not a more glorious feature of our church than this. The true missionary spirit was the very means of handing the gospel down to us; without it, we would still have been without God and without hope in the world. Shall we now close our hearts and our purses, and say, "This glorious gospel car shall move no farther!" Can we do it and still enjoy the favor of God? Would he not remove the candle-stick from our midst? Then let sermons be preached, and this cause be fully presented to every congregation. If this is done and our people be made clearly to understand it, they will give. While on the other hand, if it is not presented and explained, they will not give. They must know what they are giving for. A mere statement will not do; they demand the proof; and also to see that their pastor has his heart in the work.—God will bless our efforts and open the hearts of our people. W.

Cross Roads, April, 1859.

For the N. C. Christian Advocate.
Explanatory.

Bro. HEFLIN: In your issue of the 24th of March, I notice an article headed "What do you think?" over the signature of "W." I presume he must have had reference to a party or ball in this county from the initials and circumstances connected therewith. Under such impressions, therefore, I wish to correct the errors, and state what is so. 1st. That the house is not owned entirely by Methodists. 2nd. That no official member gave his consent then or previously for such purpose.

In conclusion, I will merely suggest to "W." that it would be nothing more than justice done to those concerned to be a little more cautious in giving publicity to things unless he is sure they are true.

By giving the above a place in your paper, you will oblige

Hyde co., April, 1859.

For the N. C. Christian Advocate.
Let Truth Prevail.

It is a lamentable fact, though too true, that there are almost, if not altogether, as many parties in religion as there are in government or politics; and nearly every one of these church parties has established a college, bearing its own peculiar name. In this State, we have an institution which is called a University. The different churches, as it were, take different shares in this establishment. It must not be forgotten, that some branches of the christian church, take no part at all in it, for the same reason that poor hungry Sam didn't eat his breakfast. It is the opinion of the writer, that in the walls of a University, there should be no sects in religion, or if there is, the Christian denominations should alike be represented therein. For, when two students, of apparently the same talent, and of the same acquirements, are about to take their leave of their Alma Mater, after four years toilsome study, and their merits are to be decided upon by the entire faculty, if one of these students should happen to belong to the predominating sect in the above named body, the decision is known without being told.—These are not mere assertions, but real, living facts, and speak "trumpet tongue" against sectarianism among a people, who call themselves the followers of Him, whose mission upon earth, was "peace and good will toward men." The immediate corollary, to be deduced from the above facts, is that a Methodist or Baptist student stands no chance for a just degree of honor, in a Presbyterian college; or, in other words, honor is not accorded to whom honor is due.

STUDENT.

Common Sense.

The argument most apt and ample, For common minds, is the example.

For the N. C. Christian Advocate.
A Precious Jewel.

There is nothing which seems to adorn and beautify earth so much as religious children properly instructed in the things of God. It is making Zion a nursery on earth, which will be transplanted in the fair fields of endless light and glory. For the cultivation of such tender plants, how little interest is taken; they are allowed to grow up among briars and brambles, exposed to all the wiles of the wicked one. Parents should consider it a great and glorious honor to be engaged in training children for the Lord. Such training is not only preparing them for usefulness and happiness here, but is fitting them for the bright world of glory.

Children are the objects of our Saviour's care; he watches all their tottering steps, hears all their little stammering words, understands all their thoughts; and when father and mother forsake them, then the Lord will take them up.

Youth is the time when the strongest impressions are made upon the mind, either for good or evil. How important then that good impressions should always be made, impressions of a moral and religious character! Teach a child wrong and it knows nothing but wrong; teach it right and it knows nothing but right. Thus saith Solomon, "Train up a child in the way he should go, and when he is old, he will not depart from it." When and where should this training be attended to? At early childhood, and around the parents' knees. The great hurry of business ought not to cause these lessons to be neglected. There is nothing that appears more angelic, than to hear little children readily answering all the questions asked them in our catechisms, and bowing at the parents' knee, repeating the Lord's prayer. Now, in accents of love and joy, may the parents say:

"Children our kind protection claim,
And God will well approve,
When infants learn to lip His name,
And their Creator love."
Spring Garden. T...

For the N. C. Christian Advocate.
The Beauty of Consistency.

"We wish to return from our backslidings and do our first works over again, that the Holy Spirit may again descend upon us, and raise us from this moral stupor, this spiritual death."—Icon.—N. C. Presbyterian, March 5, 1859.

You may learn the history of my subject, by reference to an article upon the first page of the newspaper from which my text is taken. Icon, wishing to beg some money to have windows made in a certain "Barbecue church," addressed a communication to the Editors of the N. C. Presbyterian, setting forth that said church is an hundred years old, and that it has been "more than fifty years since they have been blessed with a revival." In fact, the first part of the article is a kind of lament over the death pall of "Barbecue church." What caused "this spiritual death" the writer does not determine whether it was *laziness* on the part of the laity, or *too much exaltation* on the part of the ministry seemed to perplex Icon. At any rate, he wished the membership to go to work, and the ministry to be brought down to the capacity of the people. To accomplish these two objects, he sent his "Barbecue church" communication to the press, in which, the words of my text occur.

The leading doctrine of my text is this: Persons, after having been converted to God, may lose all their religion and afterwards may be renewed; and consequently the back-sliding's ease is not "hopeless." Let me remind the reader that "Icon" wrote what he knew, and testified to what he had seen, and gave old Barbecue as a monumental witness of what he said; and that he wrote for the *Ogas* of Presbyterianism in North Carolina. With these things before you, I may proceed to an investigation of my subject.

1. *Persons who have been converted may lose all their religion.* This doctrine is set forth in the text with so much clearness, and so fully corroborated by "Dr. Pearson" in his interesting conversation with his "Cousin John," as almost to supersede the necessity of a single remark.—However, notice, 1st. The members at "Barbecue church," are members of the Presbyterian Church. 2nd. The session, composed of the pastor and ruling elders, sat in judgment upon their religious experience, pronounced it genuine, that they had been "effectually called," and were of the "elect," and surely they knew for they had prior into the "secret councils of God." 3rd. The members of old Barbecue have backslidden from their christian experience. Query. What goes with their "effectual calling?" The word "backslidings" was too indefinite for "Icon," and he explains, 1. They had reached the point of "moral stupor." 2. They had gone beyond mere "backsliding," had reached and passed another point in their retrogressing experience, that of "moral stu-

por," and had advanced to the very lowest depths of ruin, that of "spiritual death." This surely completes the grand climax of backsliding. If "Icon" had rested his case when he reached the word "backslidings," he would have presented that relic of ancient Presbyterianism in an enviable aspect, for he would have shown that they had lost their religion, ceased to be "effectually called," and were no more of the "elect"—deplorable! What a gloomy spectacle for the christian to contemplate. "Ichabod" written upon the windowless walls of "Barbecue church," the glorious Shekinah, like the fabled Peri, has returned to its native abode; and for "more than fifty years" that church has remained beneath the dark pall, and within the inebrous grasp of "spiritual death," and none to help her—none to plead her cause, lest the peculiar doctrine of "once in grace always in grace," should be brought into contempt by themselves. Let them thank God for raising up "Icon."

II. *Persons that have lost all their religion may be reclaimed and saved.* The N. C. Presbyterian of Feb. 26, has a selected article on its fourth page, headed, "Calvinists and Arminians," which gives an account of one Rev. Abel Pearson, D. D., concerning a somebody that the Calvinist D. D. gloried in calling "Cousin John," a very definite and illustrious personage; to be "Cousin" to Dr. P., was surely honor enough for one "John"; and I doubt not their declared consanguinity, for they were reasonably well, according to the story; that if "Cousin John" ever lost his religion it was a "hopeless case" with him. By what means do you suppose the Dr. convinced his "Cousin John"? You would not guess in a thousand years, I will tell you; the Dr. said, "What a pity." Is not that profound theology for a learned Doctor of Divinity. But the "tree is known by its fruits." The learned and professed Doctor is known by his argument. And the N. C. Presbyterian endorses that same. But to my subject.

After having lost all of their religion they may be reclaimed and saved. "Icon" says, "We wish to return from our backslidings." 1st. They "wish," where did the wish originate? Does God mock that ancient relic of Scotch devotion to Presbyterianism? If they wish to return that wish is the legitimate result of the Holy Spirit, and is the Spirit of truth and cannot lie. 2nd. They "wish" to return from their backslidings," but if it is a *hopeless case* they cannot do so. 3rd. "That the Holy Spirit may again descend upon us." Here the means of returning from their backslidings are presented, do our first works over again." If the works are performed the end will be accomplished, work and receive wages. That is clever, "Icon," when a poor Methodist, "Cousin John," lost his religion Dr. Pearson said, "what a pity," and consigned his dear "Cousin John" over to a "hopeless" doom, but when "Barbecue" has been *spiritually* dead "more than fifty years" she may return with a little effort, "doing their first works over again."

Which number of the N. C. Presbyterian are we to believe, that of Feb. 26, or that of March 5? Will the learned editor of that paper inform the public which has run off from the track, Icon or Dr. Pearson? But perhaps both are orthodox, the object of the one is to *kill* the Methodist, that of the other is the salvation of the *elect*. Backsliding makes it a *hopeless case* with a Methodist, but Presbyterians may be "spiritually dead more than fifty years," and yet be reclaimed. Truly "consistency is a jewel," but rarely worn in certain cases.

Application. This same Presbyterian newspaper is taken by Methodists who subscribe for no Methodist paper. How is this? Can it be that Methodists will, "of their own free will and accord," select a newspaper, whose object is to bring their church into contempt, and place it in the hands of their children, and give them no paper to counteract its baneful influence? Is it right for us to yield quietly to such things? If the Presbyterians wish to preach the "unconditional final perseverance of the saints," let them do it, but why slur the Methodists? Now, I would say to all such learned wisacres as Dr. Pearson and his endorsers, better employ your *learned* powers about something else, and leave the people of God to promote the cause of Christ. Now be still. AMINIS.

Aspen Grove, N. C.

Daniel Webster's Poetry.

A "lady who knows," has given the Journal of Commerce from memory the following lines, which, she says, were written by Daniel Webster for a lady who had requested his autograph on the same page with that of La Fayette:

Dear Lady,—I a little fear
'Tis dangerous to be writing here;
His hand,—who bade our eagle fly,—
Trust his young wings and mount the sky.—
Who bade across the Atlantic wide

Loud cannons roar—new navies ride,—
Has traced in lines of trembling age
His autograph upon this page.
Higher than the eagle soars,
Louder than the cannon roars,
His name shall through the earth be
sounding,
And o'er the wave of time be bounding!
While thousands obscure as I,
Cling to his skirts, he still shall fly
And spring to immortality!
If by his name I write my own,
He'll take me where I am not known;
The cold salute will meet my ear—
"Pray, stranger! How did you come
here?"

SELECTIONS.

From the Boston Recorder.
Questions on Strict Communion.

The questions which follow are from a Baptist friend of ours, who is earnest and zealous in favor of confining the privileges of the Lord's table to those who have been baptized by immersion. The argument for his conclusion is well put, and presented with unusual strength in this series of questions. The very pith of the subject is here given in a few words. Whether our answers are as satisfactory to others as to us, each reader will judge for himself.

Messrs. Editors:—Our acquaintance thus far has taught me to love and respect you as Christians and gentlemen. I have read your articles and those of your correspondents, on the subject of communion at the Lord's table, with much interest, and hope that the knowledge of our Saviour's will in this matter may be attained as the result of this discussion. Hoping myself to be, in a great measure, uninfluenced by passion, prejudice or creeds, I propose the following interrogations for your impartial consideration.

1. Is it proper for any one to commune at the Lord's table before baptism?
2. On whom does the responsibility of deciding what is Bible baptism rest?
3. What then must I do if my judgment and conscience teach me that my Christian brother or myself has not been baptized?
4. In God's positive instructions does he not require the same of every man that he requires of me?
5. In disregarding the order of God's house as I understand it to be revealed, would not my judgment and conscience bear witness against me?
6. Is it consistent for me to treat a Christian brother as baptized until I have the evidence that he has attended to the duty?
7. Is it proper to withhold from my Christian brother church membership, and yet invite to the Lord's Supper.
8. There is more than one author who asserts that sprinkling is Bible baptism, and immersion is of heathen origin; can such brethren consistently commune at the Lord's table with the Baptists?
9. If we believe baptism to be a prerequisite to celebrate the Lord's Supper, do we not acknowledge that all whom we invite to commune have been baptized, let the mode or element be whatsoever it may; whether it be immersion, pouring, sprinkling, or applying moistened fingers upon the brow; and whether one or more element, as used by the Catholics, be applied, oil, salt, or holy water; and may we not add, snow or sand?
10. Have we not reason to fear that much of the excitement on the subject of communion is begotten by sectarian, rather than Christian, feeling?
11. Is it not remarkable that while so much importance is placed upon denominations communing together at the Lord's table, so few embrace the opportunity where it is offered?
12. Is it not Christian charity to concede the same rights and privileges to others that we claim to ourselves?
13. Can a well-balanced Christian mind respect those who act consistently with their own professed religious principles for the sake of accommodating any class of persons, however much they may be beloved?

I present you briefly my views of the distinction between Church and Christian fellowship.

Church fellowship implies fellowship or sanction of church order. Christian fellowship includes fellowship or evidence of Christian character.

The former may exist without the latter necessarily. The latter may exist without the former. A BAPTIST.

ANSWER TO THE ABOVE QUESTIONS.

1. It is not proper for any one to commune before baptism.
2. The responsibility of deciding what is baptism, rests with the person to be baptized, and with the minister baptizing—so far forth as to govern each one's own acts in the case.
3. If my conscience teach me that I have not been baptized, while I am fit subject for baptism, I must be baptized. And if my conscience teach me that my brother has not been baptized, while his own con-

science teaches him that he has, I must respect the action of his conscience in the case, and not claim jurisdiction for my conscience in the proper sphere of his. So I must treat him as a professing Christian brother, notwithstanding what I consider a defect in his baptism.

4. In God's positive institutions, he requires of every man what he requires of me, if my circumstances and the light which I have received be the same. And he requires every man to settle his own judgment, or be fully persuaded in his own mind, and answer a good conscience before God as to what the Bible teaches concerning baptism.

5. V.

6. If I am satisfied that my Christian brother has received what his own conscience decides to be baptism, I must treat him as one who has answered all the claims that I have upon him in the matter of fellowship as to his own baptism.

7. Church membership is not a thing to be given or withheld as Christian fellowship is. If I refuse to invite to occasional communion a professing Christian who differs from me in some important principles—not fundamental—and not such as prove him not to be a Christian, I exclude from Christian fellowship one of the members of the body of Christ. But if in entering into Church Relations and Covenant, I am careful to join in that Covenant only those who agree with me in all the important principles, fit to be upheld in a Church Covenant, I do not, in that provision, exclude any one from communion, or from Christian fellowship. For that church, whenever it spreads the table of the Lord, invites to his table all professing Christians, and makes it a cardinal principle, to hold Christian fellowship with all such. But in the particular work of sustaining its ministry, and building on its own foundations, it takes the liberty to separate from Christians not agreeing with it, as Paul and Barnabas separated from each other. Here, in the example of Paul and Barnabas, separating and working in different fields, when not able to agree together, we have the example for conducting the work of individual churches, separately from those real Christians who do not agree with us. This, while it separates no Christian from the table of the Lord which we spread, secures to us the privilege of reaching to build the kingdom of Christ, only with those with whom we are agreed.

8. Make the mutual repellant even stronger. Suppose one asserts that immersion is of heathen origin, that the other asserts that baby sprinkling is of Popish origin; if they are Christians, we see no hindrance to their communion, for they can agree that each one has answered his own conscience before God. "Who are thou that judgest another man's servant? To his own master he standeth or falleth." You believe that the other's baby sprinkling was a Popish invention; he sees in it an ordinance of God, and you, remembering that every one of us must give account of himself to God, leave him to judge in that matter, on his own responsibility, according to that word, "Let not him that eateth, despise him that eateth not, and let not him which eateth not, judge him that eateth, for God hath received him."

9. Principles are not tested by incongruous or impossible suppositions. The question is not now about communing with Papists or Mohammedans, but with persons making a fair and credible profession of evangelical Christianity. And no such persons would substitute snow, sand or oil, as the element of baptism. And then our invitation to communion is not our approval of one's mode of baptism, but only our concession that in the matter of baptism, he has acted as a conscientious, though it may be, a mistaken, Christian.

10. Yea.
11. Yea.
12. Yea.
13. Nay.

Now as to the definitions in the concluding paragraph, we have simply this to say, that they put asunder what God had joined together. The question is, whether a church has a right to exclude from the table of the Lord, any members of the body of Christ—any who can say, "We are members of the body, his flesh, and his bones"—whether the fact of one's being a Christian, is not his title of admission to the Christian's main ordinance, by whomsoever held—whether it be not a practical contradiction to acknowledge one as a brother in Christ, and then shut him out from the Father's table? This question has been best answered by Paul in this, "Why dost thou judge thy brother, and why dost thou set at naught thy brother; for we shall all stand before the judgment seat of Christ?"

Besides, we find no instances in the New Testament, where a distinction is made, so as to make one kind of fellowship to be a sanction of one's church order. We find in the divine document no fellowship among Christians, but Christian fellowship—and that fellowship is made to be a common participation in Christian privileges, Christian love, and Christian ordinances. We know of no instance where the term imports "sanction of church order." And to us the distinction seems arbitrary and unwarranted.