

Evangelist, I did this in good faith. They had a right to rely upon me, and they did. I have to say that *I cannot come* now. I will lay my reasons before the brethren for this new decision.

1st. On the 26th day of June we laid our eldest daughter under Canadian soil. She was a precious treasure to us. My wife is a delicate woman, and our loss has nearly killed her. She rebelled against going to Oregon from that day. She has stood by my side for fifteen years and done her part well, never refusing to go anywhere with me before. Her tears and pleadings have prevailed.

2nd. The brethren here in Canada have protested against my leaving almost enough to break my heart, but this alone would not have been sufficient to cause me to go back on the contract. My heart is in Oregon and with the brethren in their work. God knows what a year will bring about, but at my first opportunity I shall go to Oregon. My feelings are near akin to a child whose high anticipations of a visit "to the country" is suddenly dashed to the ground by the emphatic "No" from a parent.

With tearful eyes I write this, so that no one will charge the State Board with being direct in their duty. It is not their fault, they, through the Cor. Secretary, have not left a stone unturned to secure me in that field. I feel very sorry for those who have worked so hard, when I think of their disappointment. Brethren, place yourselves in my position, and ask, "Is he justified?" God may over-rule all this for good to us all.

I pray that God may abundantly bless your efforts to extend the kingdom of Christ on the Pacific coast, where I long to be.

Affectionately your brother,
H. B. SHERMAN.

It had been intimated to us before we received this letter that Bro. Sherman could not come to Oregon, and now the matter is settled. It is only necessary to say that we are very sorry that he has been prevented from coming, for we were looking forward to his work with bright anticipations fully believing that Bro. S. would be the right man in the right place. But providence would have it otherwise, and so we yield to the inevitable. While we are sorry to give him up, we wish to state that so far as we can judge, his explanation is entirely satisfactory, and hence we believe the brotherhood of Oregon, under the circumstances, will freely release him from all further obligation in the matter. The State Board will have something to say, and we leave further statements for them to make. Bro. Sherman has our deepest sympathy

in his hours of sorrow, and we hope he will be able to draw sweet consolation from Him who giveth to all his people liberally. May the Lord bless him and his, and at some future day we yet hope to have Bro. Sherman with us on the Pacific coast.

QUESTION AND ANSWER.

If a brother in good standing in the church, in every other respect, should assume the seventh day or Saturday as the proper day to devote to the service of God, and should persist in pursuing the usual avocations of business on the first day or Sunday, what would be the duty of the Elders or church in such case.

Bro. Floyd, will you please answer the above query, and much oblige,

A SUBSCRIBER.

ANSWER.

If a brother, as above described, conscientiously believes that the Lord requires him to keep the Jewish Sabbath as a day of rest, and can not be convinced otherwise, we think he should have the privilege of resting on that day. But for him to persist in disregarding the first day of the week, or the Lord's day, is quite another question. To say nothing of what the New Testament enjoins on God's people in reference to the service of the Lord's day, the law of the land requires that Sunday shall be observed by the American citizen, not as an act of worship, but as a necessary benefit to both man and beast, and the brother who thus refuses to comply with the "powers that be" when not antagonistic to the Divine will, at once becomes a subject of discipline in the church.

Original Contributions.

ALEXANDER CAMPBELL AND THE DISCIPLES.

BY JAMES W. LOWBER.

The name of Alexander Campbell is inseparably connected with the reformation of the nineteenth century. If Luther and the reformation of the sixteenth century represent the rising sun, Campbell and that of the nineteenth represent him in his meridian glory. With Luther the churches started out of the wilderness; with Campbell it completed that journey, and it is now on the road to the celestial city.

Alexander Campbell was born in

Antrim Co., Ireland, in 1786, and died at Bethany, West Virginia, in 1876. Thomas Campbell, his father, was a minister in the Presbyterian church, and a relative and classmate of Thomas Campbell the poet. In 1807 Thomas Campbell emigrated to America; and two

years afterwards Alexander, who had been educated in the University of Glasgow, also. The Campbells settled in Washington Co., Pa., not far from Bethany, which afterwards became the home of Alexander. For a short time, Thomas Campbell was pastor of a Presbyterian church; but the Presbyterians soon became dissatisfied with his position, that the Bible is a sufficient rule of faith and practice, so he was separated from that church.

In 1812 he became convinced that immersion is the only Scriptural act for baptism; so he and the little congregation which he had formed at Brush Run, Pa., were immersed, and united with the Baptist Association, protesting, at the same time, against human creeds. The Baptists were too much wedded to human theories to hear this; the excitement became so great, that the Disciples were compelled to separate themselves from the Baptists.

About the year 1827, the Disciples formed themselves into separate societies, and rapidly increased in the Western States, especially in Virginia, Kentucky, Ohio, Indiana, Illinois and Missouri. In 1864 they numbered four hundred thousand. They number between five and six hundred thousand. Mr. Campbell commenced the publication of the *Christian Baptist* in 1823, which was afterwards merged into the *Millennial Harbinger*. In 1840 Bethany College was founded, and Mr. Campbell was president of it during his life. The Disciples have always taken much interest in education, and their institutions have educated some of the greatest men of the nation. At present they are rapidly disseminating their principles in foreign countries.

We wish now to call attention to some of the peculiarities of the Disciples:

1. They take the Bible as their only rule of religious faith and practice. The Bible is acknowledged by all Christians to be of divine origin; and it is impossible for man to produce a standard equal to the divine standard. Any thing less than the Bible is not sufficiently

authoritative, and any thing more is an effort to add to that which God has made perfect. A peculiarity of the Disciples is, that while they take the Bible as a rule of faith and practice, they draw a distinction between the authority of the New Testament and that of the Old, not made by other religious bodies. They accept the Old Testament as true, and essential to a proper understanding of the New; but the New, they regard, as the proper book of authority for Christians. It teaches the terms of pardon, and the duties of a Christian life.

2. The Disciples accept Christ as their creed. They believe in a personal creed, and not in a dogmatic theory. The word creed is from the Latin *credo*, I believe; and they require faith with the whole heart in Christ, the Christian's creed.

3. The Disciples of Christ have always opposed sectarianism, pled for a union of Christians, and a complete restoration of primitive Christianity. In order to this, they reject all human names and insist that the followers of Christ should now be designated as they were in apostolic times.

4. They apply the scientific method to the interpretation, and oppose the mystic and dogmatic methods. What Bacon was to the scientific world; Alexander Campbell was to the religious. Lord Bacon was the first to apply the inductive method to science; Alexander Campbell was the first to apply the same to religion.

5. There is a tendency among Protestants to disregard the authority of the church. The Disciples believe the church divine, and that it is important to obey the bride as well as the bridegroom. Hence they do not believe that a man can not be a Christian out of the church.

6. That the Holy Spirit operates through the word of truth and not independent of it, is a peculiarity belonging to the Disciples. There is no other religious body that believe it, but it is clearly Biblical teaching on the subject.

7. The Disciples do not consider baptism a mode, but a specific act. The question of baptism is not, therefore, with them one of opinion, but of translation. The word translated, settles the question.

Lancaster, Ky.

Write down the advice of him who loves you, though you like it not at present.