

OUR PLEA AND MISSION.

BY R. H. PENLTON.

As the church is Christ's, and as he never authorized the existence of but one, it has been and is yet a prominent feature in our effort to bring about that unity that the apostles taught, and strictly guarded; that Christians may agree as we do in the faith and in the love of God and of each other, and be of the same mind and of the same judgment. That we have done something in this respect is evident from the present efforts at unity all over the land. I know that they have not yet learned the importance of Christian union nor even what it is. But they are learning that sectarianism is work needless, and that something must be done that will enable Christians to co-operate together. We must expect them to commit many blunders and many years in finding out their essential errors. But the world does move. And we may justly claim to have led the public mind in this respect. What was rank heresy in the mouths of the pioneer of this restoration movement forty years ago on the subject of union, is now coming to be regarded as orthodoxy in the minds of the best thinkers of the age. True, they are only beginning to see "men as trees walking." Two scales are not entirely fallen from their eyes; they are yet troubled with spiritual ophthalmia; they are disposed to seek a unity of opinion at the expense of the teaching and commandments of Jesus; but if we are only faithful and persistent in our effort here, we will yet bring the religious world to see that the only hope for Christian unity is in Christ. When we shall have succeeded in this, men will abandon all creeds and confessions of human origin. They will then turn away from all uninspired bases of unity and build again "on the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone."

We have rendered valuable service in the way of correcting the religious nomenclature. The meaningless and unscriptural jargon of forty or fifty years ago is rapidly disappearing. The still-boleth of parties, by which each was rendered a barbarian to every other, are gradually giving way to the more certain diction of the Holy Spirit. We have insisted on the necessity of holding, as matters of faith, only those things which might be expressed by Scripture terms correctly employed. Supposing that the Bible expresses all its thoughts in clear, perspicuous phraseology, we have reached the inevitable conclusion that if we have no other religious views than those presented in that volume, we can best speak of them by the use of Bible words. Hence we have contended earnestly for a pure speech, that we might speak of spiritual things by the use of spiritual words. We have desired to "speak as the oracles of God," not in the words which man's wisdom teacheth, but the Holy Spirit teacheth. The times past of our lives suffices to have wrought the will of the world in using the theological terms employed by uninspired men. And our religious neighbors have thought it strange that we run not with them to the same excess of worldly wisdom, and have sometimes spoken evil of us because of our firm adherence to the words of God, which they have mistaken for fanaticism. But they are coming to know us better, and they themselves are beginning to realize the necessity of a unity of speech, in order to any effective co-operation in the work to which we are call-

ed. If the work on the spiritual tower shall be prosecuted to completion, the babel of tongues must be discontinued, by consenting "to speak words, even in the words of our Lord Jesus Christ."

We have done nothing in the respect of the word of God. Our unwillingness to practice in the name of Christ that for which we have no divine warrant, has not infrequently been put to the account of sectarian narrowness. When we have refused to baptize infants, for the want of any scriptural authority to do so; when we have refused to sprinkle or pour for baptism, on the same account; when we have deemed fellowship to those who had never been baptized, simply because that all who had been united with the church in the days of the apostles had first been immersed; and when we have refused to assist in conducting a meeting after the order of the times, and would not invite sinners to seek pardon at the mourners' bench, but rather direct them, as did Peter, to "repent and be baptized, every one of them, in the name of Jesus Christ, for the remission of sins," we have brought down upon ourselves

an ill-reputation, that has done us more harm than good. The Bible had solemnly enjoined us as a warning to look from which men were to prophesy their respective transgressions to be entirely discredited in a short of faith at a distance, that when we began to profess a unity, not for profit, but for conscience sake, it was a unity that was not of God, but of men. But we have not done so. In this matter as to have our consciences in the name of God, some that refused.

As a kind of necessary result of the respect that we have made of the Scriptures, men are coming to apply common sense in the interpretation of them. They have been treated as if they were a kind of loose bundle of truths, thrown together as if in a sack; a kind of Scripture Bible, having the seal of the operation of the Holy Spirit, that their meaning might be unfolded to the masses. But I am happy to know that men are coming to treat the word of God more respectfully. And by persistent effort just here, we may reason-

ably hope that we may be able to present a united front to the world. It is our duty to do so, and we shall do so.

IV. I can continue only to repeat myself.

We have our faults, but we have our merits. It is a fearful thing to say, but we have done nothing on the ground of expediency or compromise. The only thing that we have done is to have kept the word of God, and have applied to the facts of the world, the principles of the church of Christ, as a organization, in the essential features of it, as pointed by its own teaching, did not exist when this restoration began. We have found that we have the same organization, that we have all the outward marks of the first church, except the presence of supernatural gifts, which were extraordinary and disappeared about the close of the first century. We have seen that already, we have accomplished much in bringing back the religious world to primitive faith and practice. But the question may be asked, have we not done our work, and, therefore

we are to be satisfied with our present position? We are to be satisfied with our present position, but we are not to be satisfied with our present position.

If we are not in our view of the application of God's word to the church, then we stand alone in our own opinion, and we shall be left alone in the world. It is our duty to do so, and we shall do so. We do not stand alone in our view of the application of God's word to the church, then we stand alone in our own opinion, and we shall be left alone in the world. It is our duty to do so, and we shall do so.

If Christ had a purpose in giving us the church, and for that purpose set in the church the members that he did then, can the purposes of the church be accomplished and realized with us that

But these have increased, and we are to be satisfied with our present position. We are to be satisfied with our present position, but we are not to be satisfied with our present position. We are to be satisfied with our present position, but we are not to be satisfied with our present position.

Nov. 27, '81. ALL TOGETHER!—The old year has gone, and the new one will be the better. For a full hour, I "Spoke to the children of Israel that they go forward." — True Story

Continued



TO THE FRIENDS OF BETHANY COLLEGE.

This institution is now in the midst of the forty-third year of its useful career. It was founded by Alexander Campbell in 1818, and was named in his honor till his death in 1841. Since then it has been in the possession of W. K. Penlton, who was one of its original faculty, and has rendered continuous service for forty-two years. We need not remind those familiar with the history of Bethany College how earnestly he labored to build up the most cherished of all the virtues which he so carefully cultivated, and which he so earnestly employed in the great work of reformation, and which he so bravely and nobly defended. He said that, in an age of general popular education and ever-advancing scholarship, the Church must be held of these instruments to advance and defend the claims and principles of apostolic Christianity; and, with the characteristic promptness and resolution of his great and devoted heart, he proceeded at once with his own means to erect the necessary buildings, employ a competent faculty, and to begin the great work, which we recognize to-day as the invaluable result of this movement.

The matriculated of the college count by the thousand, and at the end of this current year, the number that will have taken full degrees will be over six hundred. It is not too much to say that they constitute the large body of regulars, and are toiling hard in our ranks. They are engaged in every department of our educational course, and are doing credit to our college, and are doing credit to our country. They are doing credit to our country, and are doing credit to our country. They are doing credit to our country, and are doing credit to our country.

saved the College from a prostrate condition, and it is to the way that it has been enabled to continue its services till now. But the time has come when this can no longer be relied upon, and we are constrained to make the fact known to the hundreds of thousands of disciples who are scattered all over the world. The building of Bethany College, which for architectural beauty and adaptability is a monument worthy of its great founder, needs repairs, and the increasing attendance of young ladies demands a suitable and modern hall for their accommodation. Also, it is known to many that our president is giving gratuitous service in his unassuming and unassuming position, and that none of the faculty is receiving more than a bare support. From time to time we have been compelled to give up our usual approved professors, because we could not compete with other and younger, but better endowed institutions, in the matter of salary. Men who, in Bethany College, had built for themselves a national reputation, we have been compelled to have taken away from us, simply because we could not pay them a reasonable support, or as much as was offered them elsewhere. We believe that the friends of Bethany College will say this could not and must not continue to be, and therefore we make this earnest appeal to them for aid.

We would not be understood as disparaging any other educational interest among us. Bethany College cherishes as a part of its policy with its own daughters. It is proud in the possession of all, and we are glad to say that they are all free from any kind of pecuniary obligations. We trust that they will be able to do so, and we are glad to say that they are all free from any kind of pecuniary obligations. We trust that they will be able to do so, and we are glad to say that they are all free from any kind of pecuniary obligations.

A. E. MYERS, Executive Committee of Bethany College. J. W. LEWIS, J. C. PALMER, C. H. BEATTY, J. E. KEENE. P. S.—The foregoing statement and appeal of the Executive Committee of Bethany College is sent forth with my most hearty approval and fervent prayers. I trust it will not fall unheeded. I have given all the years of my public life, directly or indirectly, to the interests of Bethany College, and the university which I cherish with as much affection as I can give. I have given all the years of my public life, directly or indirectly, to the interests of Bethany College, and the university which I cherish with as much affection as I can give.