the North Fabius river, and organized a Christian Church consisting of seventeen members. It is named Antioch. Brother Stonard is the Evangelist there and in the vicinity.

Last Lord's day at Houston, in Marion County, two young gentlemen confessed the Lord.

J. CREATH. Jr.

RELIGIOUS NEWS.

A protracted meeting was held at Winchester, Ill. in the present month—23 were baptized. The labrorers were T. Sweet, W. Strong, D. P. Henderson, S. Hatchitt and B. W. Stone. There was at the same time a meeting at Mt. Sterling, not yet closed. We heard a few days ago that about 10, or 12 had been immersed by brother John Taylor, jun.

Bro. T. M. Allen from Columbia, Mo. Jan. 12, 1841; 12 were baptized recently in Columbia, and Bear creek.

In Fulton, were 7 additions, 3 by letter, and 4 were immersed. In a P. S. brother Allen adds, that 3 united with the Church that day ni Columbia. The laborers are himself and brother T. Smith.

Brother J. Creath's valuable communication was partly set up in type, but for want of room, is lard over for the next number.

Brother Crihfield, in his Detector of the present month, gives us a table of additions to the Christian Church since his last number, which are 2480.

Would to God, that piety increased among us in the same ratio with our increase of numbers. Would to God we could receive intelligence of the churches that they "mind not earthly things," and are abounding in the work of the Lord, and flowing together into one body, and all drinking into the one Spirit! Hasten it Lord, in every land! EDITOR.

THE

CHRISTIAN MESSENGER.

MARCH, 1841.

VOLUME XI. NUMBER VII.

(For the Messenger.)

A HINT TO CHRISTIAN PARENTS.

If Christian fathers would read the scriptures twice a day in their families, i. e. morning and evening, and interrogate their children on the contents of each chapter, and sing and pray with them, there would be less for the proclaimers to do. How many readers of the Christian Messenger follow this old fashioned practice? If we had a greater number of christian mothers and grand mothers, who would act the pious part that Lois and Eunice acted, we should have more Timothies in the Lord's harvest. O Lord, be pleased to revive the knowledge and practice of the Holy Scriptures in every family, in every town, village, hamlet, county, state and nation, until, the knowledge of the Lord shall cover the earth as the waters cover the seas! How many parents are raising their children for the Lord, as Hannah did little Samuel from two years old? How many are preparing their children for war by their training? How many for the law? how many for medicine? how many for the world? for riches? for fame? for politics? Many have painted flags in politics, but have never raised a flag of peace and salva-

tion in their families. We have many ardent and bold politicians male and female, all over the country, who are too timid and bashful to pray in their families, or in the congregation. They are too unworthy to take up the cross. All that such can do, is to ask a preacher to pray at night when he happens to call on them.

J. CREATH, Jr.

A NEW YEAR'S HINT.

DEAR BROTHER STONE—

Our brethren and the public are fond of listening to intelligent and able proclaimers of the gospel. After the present race, leave the stage, how are we to obtain such proclaimers? Wait for the Spirit to call, and send them without means or education? We do not believe that now. In addition to the above hints to heads of families, I suggest the following plan, 1. Let every brother, who is able to do it, lay by one dollar either to carry or send it to the next Annual Meeting to be held in Mo. in October next. 2d. At said Meeting, appoint a Treasurer to receive and account for said contributions, 3d. At said meeting, apponit a committee to examine the claims of applicants, wishing to qualify themselves for the proclamation of the gospel, To superintend the disbursement of said money, in procuring clothes, books, boarding, tuition; in short, the place where they shall receive instruction, their progress and entire education, If it is deemed expedient, the beneficiaries might be required to give security for the refunding of the money so laid out, if they should follow any other profession than that of a proclaimer of the gospel. This plan will aid poor pious and talented young men to do good, who pant for knowledge, and for an opportunity to do good. Let the rich educate their own sons and daughters at home, and abroad, in the scriptures, and in all human science. One hundred dollars will aid a poor, and good

young man to do much good in his day and generation Mountains are composed of grains of sand. Seas are composed of drops of water. Large sums are composed of small ones. You cannot expect large sums from individuals. We are born ignorant—we cannot do great good without information; this must be acquired by hard study. You and I have known the want of it and we know some of its advantages. Let us hear from you, Father Stone, on this hint.

Yours affectionately,

J. CREATH. Jr.

Bro. C. shall hear from me on this subject in our next Ed.

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LETTER V.—To B. W. STONE.

Brother Stone:

My dear Sir:—Permit me, with all respect for your superior years, to make a few suggestions on some points of order.—

1st. The numeration and titles of our letters are out of order. For example, the first article in your November *Christian Messenger*, is a letter to me, titled "*Atonement*—No. IV." The next article is my letter to you, titled "*Letter* III.—*To B. W. Stone.*" The next is your letter to me, titled "*Atonement No.* III." In this way receding, a few more essays and you will get back to No. I! This, in my optics, is all confusion. Neither we ourselves nor our readers can refer to any of these essays with accuracy or intelligibility. I may be to blame for so much of this as arose from the loss of your third article. But I move an amendment. I have therefore placed at the head of these articles their proper caption, and intend to do so hereafter.

2d. It also appears to me that there is a series of letters on hand without any connecting thread of argument; for example, instead of replying to my Letter IV., printed in your last you print a new

letter on a new subject. In this way we might print each a score of letters and develope no point, except how far we agreed or disagreed upon one of the most vital points in the Bible. True, you inform us at the close of your last, that you intend in your next to notice my objections to your views "from the beginning." I suggest to your experience whether a detailed and regular reply to each letter would not be better than a wholesale replication once in a long time.

3. With all deference, I would add a third suggestion. You sometimes seem to be fighting over the battles which some thirty years ago you waged against Kentucky orthodoxy, instead of endeavoring to come to an understanding among our selves on what the scriptures teach on atonement. For example, at the close of the first paragraph of your letter you say, "So the blood of the Lamb of God is the means appointed of God, by which he cleanses and forgives the penitent obedient believer." "This," you add "I will now endeavor to make appear." But who of us doubts or denies this!! Then come six pages of your Messenger filled with references to the Hebrew *nasa*, and the Greek *anaphero*, in proof that *nasa* signifies not to bear punishment of sin, but to bear sin away, to *forgive* it. This affects the question debated by you thirty years ago, but is not called for in the present discussion. I have not introduced either *nasa* or *anaphero* into this investigation. But all this seems to me irrelevant to any thing yet between us; for whether correct or incorrect, it demonstrates not *in what way* the blood of Christ is the means of pardon. That it is the means of pardon we both agree, and you need not prove it. But *in what way* is it the means of pardon? This you have not yet shown, and your six pages of criticisms and references reach not this point at all.

4th. Hear me once more upon your illustration,

as also partaking somewhat of the same ambiguity and irrelevance. You introduced it for one purpose, and then command us to apply it to another. The first sentence is, "How the *death* of Christ *bears away* our sins, or takes them away, I will endeavor to illustrate by a figure;" and at the end of the figure you tell us, "This figure is introduced only to show what principle leads to repentance and forgiveness—the goodness of God." Unless you mean the death of Christ bears away our sins by bearing repentance to us, I can see no relevancy between the introduction and application of your figure. May I be permitted to add, that in the six pages of Hebrew and Greek references, as well as in the illustration which follows them, the grand point is strangely forgotten overlooked. The difficulty is not about the "necessity of his death in order to reconciling us to God," but it is about the necessity of his death in order to God's pardoning, us." Would you have one to believe that you make, our repentance or reconciliation to God the only reason why he should forgive us! One might suppose that the drift of your letter before indicated the following to be the philosophy of your atonement:—the death of Christ is to be contemplated merely as a proof of God's goodness—that his goodness perceived in the death of his son, induces repentance; and that this repentance superinduces the pardon of sin. Hence the only necessity for the death of Christ to have occurred, is its superior fitness to produce repentance, which of itself alone when called into being constrains forgiveness. And would you have any one to think that Christ's death occurred simply to demonstrate God's goodness; and that the demonstration occurred simply to induce repentance, and that repentance alone superinduces forgiveness? Brother Stone, you must be explicit in this point, else we shall be greatly misunderstood, if not traduced by our opponents. For my part, I will stand up before

the universe of God, not only in affirming, but in atempting to prove, that the death of Jesus Christ our blessed and only Lord, was, and is, and evermore shall be, as necessary to demonstrating the justice as the goodness of God in forgiving sin. To unite mercy and justice in forgiving the sinner, was, in my view, the supreme end of God's *sparing not* his own son; and I trust on this vital point there will be no difference between us. Come up to it frankly and explicitly, brother Stone; the brethren and the community desire to understand us clearly on this great subject.

After the pains you have taken in this long epistle to enlighten the community upon *nasa* and *anaphero*, it will be expected that I should write something less than six or sixty pages indicative of my views. Allow me, then, to make a few remarks on the inductions you have laid before us. Time was when such array did intimidate your old antagonists, and awe in acquiescence the uneducated and speculative community. But in this more sceptical and inquisitive age we may concede all, at least much, of what you have advanced, [and certainly I, for one, do,] and yet contend that it positively and actually avails nothing at all as respects the great point at issue.

That *nasa* is often rendered as you say, is unquestionably true, but just as true it is that if there be any word in Hebrew or Greek that imports or could import bearing sin as a burthen, a load, and suffering under it and for it, or as a punishment; these are the words that can and do express it.

I need not inform one of your learning that *nasa* is found hundreds of times in the Hebrew Bible; and that, in the judgment of our most learned biblical critics and lexicographers, it is found in more than twenty five different acceptations. Nay, you know that it is one of the most extensive roots in the Hebrew language. If I were to go into the detail, I shall engage to produce numerous and clear instances of its denoting to impose heavy burdens, to load beasts, to impose grievances, taxes, and usury, to bear sin in a vicarious manner, to bear punishment, &c. &c.; and from these facts, which can be fully substantiated from the Hebrew Bible, of what value is the induction which you have been at pains to collect? *Anaphero* too, is only found ten times in the Greek Testament, and in half of these, at least, it is incapable of the translation you give it. Please consider Heb. vii. 27., where it occurs twice, and cannot signify *to bear away*, and also xiii. 21., as well as I Peter ii. 5. and 25. Consult also James ii. 21. I will not, unless compelled by the high regard I have for your learning and your virtues, go into these inductions, for surely our numerous readers would not thank us for our pains.

I will only add, after requesting you to brush the dust off your Parkhurst Hebrew Lexicon, and if you choose to refresh your memory, you may look into Roys, (not a work of high authority, except as a concordance,) and you may find from one to two hundred occurrences of this interesting word, diverse from those you have given. I say, I will only add that your reasonings and inductions on *nasa* leave Isaiah liii. 4, 11, 12, as it was. If, indeed, this whole chapter do not teach that the Messah did suffer for us, the just for the unjust—that he both bore our sins, and bore them away—that he was wounded for our transgressions, bruised for our iniquities, stricken of God, and afflicted for our offendings—that it pleased Jehovah to bruise him, to put him to grief, and to make his soul an offering for sin—it can prove, it does prove, nothing at all.

Speculators and system-mongers, unable to make these scriptures tally with their notions of justice and expediency, have contended against the language of Apostles and Prophets as figurative and farfetched, and sought to substitute for the doctrine of the Spirit

a vocabulary of their own, more agreeable to there respective theories. I fear some may imagine a squinting of this sort in some remarks of yours, as the following.--"Does law or justice admit of such substituted punishment?" What law, or what justice? In return I ask, Does law or justice admit of the punishment by death of an innocent person? My dear sir, we have many very imperfect logicians among system-makers as well as in other classes of society. They dash on Scylla while steering from Charybdis. We see the divine law impinged when something impinges our theory of God's justice; but we do not see that while we are protecting the *law* we are dishonoring the *character* of God by imputing to him the sacrifice of his Son most unjustly and cruelly. For, mark what I say, *if the Messiah, God's Son, did not die under the imputation of sin, as a sin-offering, and for us sinners, all the logicians in America will not convince me that it was just to suffer him to die at all.* And who allowed his death? Was he not delivered by the determinate counsel and foreknowledge of God! He asked to be *spared;* but God *could not spare him and save man*; and therefore he submitted, saying, "*Not as I will but as thou wilt.*" "He spared not his own Son, but delivered him up for us all." "Awake," said Jehovah, "O sword, against my Shepherd—against the man that is my fellow—smite the Shepherd, and let the sheep be scattered." We know who has applied this to the Father and the Son.

I have weighed the above italicised proposition and am sorry to discover that it does not seem to have impressed its momentous weight upon your mind. Why, my dear sir, if God's only and well beloved Son could be murdered according to prophecy, by his counsel and foreknowledge, by his own immutable will, without any sin done by him or imputed to him, who could feel safe in the universe of God, though

innocent as Jesus, and pure as the throne of Jehovah? When, then, you ask, "Does law or justice admit of such substituted punishment!" Remember what the denial of it implies and involves. I ask, Do law and justice admit of the punishment by death of an innocent person! Nay, what moral law justifies the suffering of an innocent person? Every demurrer against the imputation of sin with whom I have debated, is stricken dumb just at this point. Any one that can show me the justice and the law of reason that sanctions the death of those dear innocents whom Herod slew, whom God has slain in the deluge, in Sodom, Egypt and Jerusalem, that he slays every day by the scythe of death, I will in return show to him the justice of substitution and imputation —I will justify the death of the Messiah as a sin-offering by all the facts, documents, and reasons by which he justifies events innumerable, occurring still in the fortunes of every family in the observation of every man of sense and reflection.

As I have not now room for a full exposition of my views on this subject, I must defer till another moon, Meantime, my dear sir, I will send you this, *in proof* a month before the number appears, that you may have time to explain yourself before the next number be due. Come up to the points now elicited, and leave the Westminster Divines and your orthodox opponents to themselves. We have the Bible, and that is enough. Our brethren are anxious for the full examination of this whole subject.

As ever yours,

A. CAMPBELL.

REVIEW OF BRO. CAMPBELL'S IV LETTER.

(CONTINUED.)

Dear brother Campbell:

It seems that my mode of expressing ideas, must be very obscure, seeing I cannot be understood, I will now express them generally in your very language, which is plain and forcible.

In your Christian Baptist, revised by D L Burnet with your last corrections, I find you ably contending for the very doctrine I have advocated in this our discussion, but which you seem now to oppose.

On page 511. "Then he led him (Abraham) out, and said to him, Look up now to heaven, and count the stars, if you can number them. Then he said, So shall your seed be. And Abraham believed God, and it was counted to him for righteousness. Gen. 15. This faith in this promise was accounted to him for righteousness. So says Moses, and so says Paul: but so does not say John Calvin, nor John Wesley. One says, his system says, that it was, Abraham's faith in a future Messiah, which was accounted to him for righteousness, and the other says, it was Abraham's obedience which made him righteous. I am not to argue the case with them." 'Therefore it was accounted to him' (i e his belief in this promise, that he should be the father of many nations) for righteousness. It brought him into a state of favor and acceptance with God.

'He that believes that God raised up the crucified, dead, and buried Jesus, and made him the Savior of the world, believes in the same manner; i e, rests upon the truth and power of God; and this belief of the promise of eternal life, through a crucified Savior, is just of the same kind as Abraham's faith—the object only different. And therefore all they of this faith are blessed with believing Abraham.

Page 512. 'Now the true faith has in all ages, been one and the same thing, in kind, if not in degree. The true faith has ever been the belief of all the revelation extant at that time. Hence Abel, Enoch, Noah, Abraham, Isaac, Jacob, Moses, &c. were all justified by believing the communications made to them So Paul teaches, Hebrews x. 1. Noah became heir of the righteousness, which came through faith, by believing God's promise concerning the deluge, and Abraham by believing, 'So shall your seed be."

'System-makers, to form a theory in the crucible of their invention, say, that all were justified by believing the same thing. But this no man living is able to show. It is true: I contend, that the ground work of salvation by faith was either prospectively, or retrospectively the sacrifice of Christ. But not a person on earth believed that the Messiah would die as a sin-offering, or rise from the dead, from Eve to Mary Magdalene. Without believeing this, now-a-days, none to whom it is reported can be saved. The patriarchs had visions and anticipations of a Messiah, but so indistinct, that they who spoke most clearly, Peter tells us, were not able to understand them: for, although they sought diligently, what the Spirit which spoke in them could mean, they did not understand its communications. But to conclude this episode. The father of the faithful was accounted righteous through believing the promise made to him, and all his children

shall be ranked with him through believing the communications made to them. Romans 4: to the end,

These are sentiments, with one exception, which I have been endeavoring to plead in this discussion, and which I have thought you opposed. I should be glad to know that these are still your sentiments. The one except one I have made to the above extracts, is this, 'It is true, I contend, that the ground work of salvation by faith was either prospectively, or retrospectively the sacrifice of Christ.' This I view as a mere salvo of my brother to secure his orthodoxy from impeachment. How it can be made to agree with what immediately follows I confess I cannot see. How the sacrifice of Christ could be a means of salvation, when not one from Eve to Magdalene believed, or understood it I have no conception. If it was a means, it operated on the mind of God alone, and not on man. By it I suppose you mean, God was pacified, placated, propitiated, or made propitious, and reconciled to man, so that he could pardon the guilty, and save him from sin. But of this I have more to say in its proper place.

I now proceed to review your IV Letter. In the commencement of it you glance at the points in which you think we have concurred; which points you include in nine propositions. These with a few exceptions I have long since received as true. The exceptions I will now point out.

Prop. 1. You say we concur in this, 'That *to expiate*, and to *pacify*, and *atone for*, are scriptural ideas and expressions.' In this my brother is mistaken. I have constantly asserted that to *expiate* and *atone for*, are not scriptural expressions; they are no where found in the English Bible. Besides, I have said. that 'sins atoned for,' as you express it, is not a scriptural *idea*, but an awkward expression used by some to support their system of religion.

Prop. 5, If I understand you in this proposition, I can see no concurrence of our ideas. It is the very point in which we most widely differ. See my II letter of review—page 158, 159

Prop. 6. You say, 'Salvation, then, under the law, spiritual and eternal was through faith, repentance and sacrifice, as it was from Adam unto Moses.' In this sentiment you think we concur. Did I ever intimate that spiritual and eternal salvation was ever obtained by sacrifices from Adam to Moses, or from Moses to Christ? Have I not called upon my brother for proof of this your position? We have concurred in this, that the sacrificial system under the patriarchs was substantially the same as that under the law, and that they could not give spiritual and eternal salvation to any?

On page 146. You take notice of five affirmations (as you are pleased to call them) which I have made in my previous communications to you. 1st. You say, "You intimate that errors, or as yon define errors, viz: sins of ignorance, require blood; but that greater transgressions, or what are in contrast with simple errors, called sins, are forgiven without blood or sacrifice. In

one sentence, that errors require blood, and that sins did not!' This last sentiment you express with a note of admiration. My brother need not wonder at it, for it is the appointment of God himself Of the many texts to which I have already referred as proof positive on this subject, I will quote one which is decisive. Num. xv, 22--31. "And if ye have ERRED, and not observed these commandments which the Lord hath spoken unto Moses—Then it shall be, if aught be committed by IGNORANCE without the knowledge of the congregation, that all the congregation shall offer one young bullock and one kid of the goats for a sin offering. And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it is IGNORANCE. (Mark this, my dear sir.) And they shall bring their offering and their sin-offering before the Lord for their IGNORANCE. And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people were in IGNORANCE. And if any soul sin through IGNORANCE: then he shall bring a she goat for a sin-offering, and the priest shall make an atonement for that soul that sinneth ignorantly, when he sinneth by IGNORANCE before the Lord, to make an atonement for him. and it shall be forgiven him. But the soul that sinneth PRESUMPTUOUSLY (mark the contrast) the same reproacheth the Lord, and that soul shall be cut off from among his people, because he hath despised the word of the Lord, and hath broken his commandment, that soul shall be utterly cut off; his iniquity shall be upon him,' i e, It shall not be purged away by sacrifice. Now, my dear sir, is it not plain from this passage, that errors and sins of ignorance required blood in order to be forgiven? And that sins—presumptuous sins [for so have I defined my meaning) did not admit of sacrifice, because they were unpardonable by law, such transgressors must be put to death without mercy. If such were pardoned, this pardon was not an exemption from the death denounced by law, nor was it obtained by legal sacrifice; but it was a spiritual pardon, or justification of a soul granted to believing humble penitents, who pleaded mercy. Lev. xxiv, 40-43. If then I have affirmed this, is not the affirmation based on truth?

2. You say, that I 'intimate that there was a gospel preached to Abraham, by which Jews and Greeks were justified, and that it had neither blood nor sacrifice in it.' And how will my brother prove that blood or sacrifice was a part of that gospel? You will say, because Abraham offered sacrifice? Must I conclude that because Moses sacrificed, that the law was part of the gospel? Paul says, 'the law is not of faith.' If Abraham's sacrifice was part of the gospel, so must be the sacrifice of Moses for you admit it is the same sacrificial system.

3. My third affirmation is, as you say, 'That the Jews under the law, and the Gentiles without the law, were justified by Abraham's gospel without any sacrifice, or deeds of the law'—

and then you strangely ask, Do you make sacrifice one of the deeds of the law? I verily do. Does brother Campbell deny it? He may deny what no intelligent man ever affirmed; that the sacrifice of Christ is not a deed of the Mosaic law, and he will boldly tell us, 'that not a person on earth believed that the Messiah would die as a sin offering, or rise from the dead from Eve to Mary Magdalene,' and that John Calvin's sentiment was wrong, who said that Abraham was justified by faith in a future Messiah. I refer to your lucid remarks quoted in the beginning of this letter.

4. In this you strangely represent me as teaching, that remission in all cases both before and since the law, is without shedding of blood. Brother Campbell, I have never taught this, I have never affirmed it, I have never been conscious of such a thought passing through my mind. To this discussion I appeal for justification from this charge. I have constantly maintained that pardonable sins of error and ignorance were remitted through the blood of legal sacrifices, and that under the gospel we are all justified by faith in the blood of Christ. Had I affirmed that 'Noah became heir of the righteousness, which came through faith, by believing God's promise concerning the deluge and Abraham believing, So shall thy seed be,' then, there might have been some plausible ground for the charge.

On Page: 148. You say, 'I am sorry to see my brother, Stone, intimate a doubt on this subject, i e that the seed of the woman was Christ—the bruising his heel indicated Messiah's sufferings—the bruising of the serpent's head intimated Satan's ruin—the Lamb, sacrificed by Abel, is the Lamb slain from the foundation of the world.' My dear brother it would make me sorry to cause sorrow to one whom I so highly esteem as I do you. If ever I expressed any doubt on the subject you named; I am perfectly unconscious of it, and am entirely ignorant of the time and place, when and where, such a doubt is expressed. In the belief of these things I have been firm from my earliest recollections of truth. Sorrow then no more for me from this cause. Rest assured you are mistaken.

Page 150. You think my opposition arises from a conviction, that if you establish that sins in general were expiated by patriarchal or legal sacrifices—and especially on the principle that the victim died for, or, instead of the offerer, the whole system of old orthodoxy naturally follows. I believe I have more honesty than to oppose any doctrine, because it is old or new orthodoxy; but I have opposed some of the doctrines you advocate, from a conviction that they are not the doctrines of the Bible, I must

oppose, irrespective of old orthodoxy, that all sins, but the sin of apostacy, were expiated by patriarchal or legal sacrifices, for reasons already stated in this discussion. And for the same reason, I must oppose the doctrine that the victim died in the stead of the offerer. I think I have clearly proved, that no victim ever suffered death at the altar, as a vicarious substitute, or in the stead of the offerer; because no person, against whom the law denounced death, was permitted to offer a sacrifice for his sin. Against pardonable transgressions, against sins of error, and of ignorance, the law did not denounce death: therefore the death of the victim was not in the stead of the offerer's death. Was the woman after child birth worthy of death, and therefore, the death of the victim slain for her, was in the stead of her death? Was the leper—the man with a running issue, and many other similar cases, worthy of death, and therefore the death of the victim was in their stead? If this be the old or new system of orthodoxy, I must reject it, although 'more learned, more devout, more intelligent, and more practically useful, than old or new heterodoxy.' My rule for judging is, does the Bible teach it?

My brother thinks it is my dislike of old orthodoxy, that I have so tenaciously adhered to the doctrine of sacrifices, which as I think were taught by Moses and Paul, and that I have opposed the opposite. Might I not also think, that your fondness for old orthodoxy, and your high encomiums of it, is the cause, why you so strenuously advocate its fundamental doctrines? For when once it is admitted, that the victims were substitutes, and died in the stead of the guilty, then to be consistent, we must receive the whole orthodox system, as taught by the Westminister creed makers. For, if I understand you, the man, guilty of death by law, is freed from this sentence by bringing a victim, which suffers death in his stead—God is now *pacified*, now *propitiated*, or made *propitious*, he is now *reconciled* and *placated*, to the sinner. Does it not follow that the great anti-type, the Lamb of God, was a substitute and his death was in the stead of the guilty world—that God was propitiated, made propitious, and his anger turned away—that his law's demands were satisfied—and the honors of his government sustained in his granting pardon to the guilty? Then, it certainly follows, that Paul's doctrine of no justification by the deeds of the law, is overthown; for the person and his surety are one in law; if the surety, pays the debt, due according to law, in the stead of the person, then is the person free from obligation, and is justified on the principle of law, not of grace; for there can be no grace, pardon nor mercy in the justifier on this principle.

If the surety or substitute, Christ Jesus, must suffer the penalties of the law, and part of those penalties were eternal death, then must he be eternally suffering death; and if justification or pardon cannot be granted till the demands against the sinner be satisfied, it follows that it cannot forever be obtained, for it will require an eternity to suffer the demand. If he suffered temporal death as a substitute or in the stead of those under the sentence of death, Why do all die?

Are we not required to forgive one another, even as God forgives? Are we not to be imitators of him? 'Forgive us our trespasses, as we forgive them that trespass against us.' 'If thy brother repent, forgive him.' 'A certain king would take an account of his debtors; among them was one who owed him 10,000 talents, and had nothing to pay. The debt was just, and justice demanded payment—the poor debtor acknowledged it—but humbled himself, and pleaded for mercy: The king graciously forgave the whole debt. SO IS THE KINGDOM of HEAVEN. Had an advocate of old orthodoxy been there, he would have taught a very different doctrine from that of the great Teacher. He would have said, The debt is just, and, therefore, must be paid; pardon cannot be granted on any other terms. If the debtor cannot pay, a surety must. A generous, wealthy man, becomes his surety; and pays the full demand. Now, says the creditor, I forgive—I pardon. Does the debtor thank him? Is he under any obligation to him? Is there any thing like pardon in the case? But the debtor is now justly indebted to the surety for the full amount; and his surety must forgive as God forgives; that is, when the debt is paid. Is not the idea of pardon, and favor entirely excluded from this system of old orthodoxy.

Had this been the true system taught in the Bible, is it not strange that the doctrine can never be found there? Was it taught by Christ in his sermon on the Mount? Not a hint of it. And yet said Jesus in the conclusion of it, Whosoever heareth these sayings of mine, and doeth them, is like a man that built his house upon a rock. Was it taught by Peter at Pentecost? Not a hint of it; and surely had it been true, he would not here have omitted it; yet 3000 were saved without the knowledge of it. Yet the doctrine is dubbed orthodoxy—a fundamental truth!

On page, 151. My brother still contends that the patriarchs from Abel offered up sacrifice to God, through faith in the promised seed, and were pardoned in anticipation of the redemption of the transgressions to be brought in under the New institution. Yet you acknowledge they neither understood, nor believed that Messiah would ever die as a sin-offering, and rise from the dead; and yet you quote Isai 53, and Daniel 9, in proof—of what? That Messiah would die, and yet they neither understood, nor believed that he would die as a sin offering. I had asked (pa. 152) Is there one instance on record, from Adam to Christ, of

one person being justified by (faith in) the blood of Christ? You answer: 'Moses esteemed the reproach of Christ, above all the wealth of Egypt, and endured as seeing him that is invisible.' My brother surely cannot think that Christ in this text means Christ the Lord! It means the anointed people of the Lord; for so the words Messiah and Christ often signify.

Your affectionate, and old brother

B. W. STONE.

THE UNION OF CHRISTIANS.

The following is the substance of a course of lectures on Christian Union, delivered in Jacksonville, Illinois, in January 1841, by B. W. Stone.

The Union of Christians is the all engrossing subject, which occupies the minds, and engages the tongues and pens of the Christian community at the present day. This is truly cheering to the pious of every name; because it plainly indicates that the professors of Christianity are awaking from the sleep of ages, and begin to see the incompatibility of disunion, and sectarianism, with the holy religion of the Bible; they see their deleterious effects on society in general, and are anxious and engaged for their removal, and to have a better state of things introduced into the world. It is too evident to be denied, that the christianity as now generally exhibited, is almost a caricature of that taught by the Savior. This was the ministry of reconciliation—to reconcile the jarring world to their God, and to one another, and to unite and bind them together with the bands of love, and peace. But is this the ministry—are these the divine effects of the christianity now taught in the world? Alas! With a sigh we have to say, No.

The attempts, hitherto made to effect this desirable object, have appeared to me to be ropes of sand. Heterogeneous materials can never unite; for "What fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And

what concord hath Christ with Belial? And what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2. Cor. vi 14—18. These are given as reasons, why the saints should not be unequally yoked together with unbelievers. The force of these words has been partially lost by applying them solely to intermarriages between believers and unbelievers. Of the evil of this we have no doubt; but that the apostle had a higher object in view—the unity of Christians, we firmly believe.

A yoke needs no definition; its mechanism and use are perfectly understood by us all. Its design is to unite the energies of cattle on whose necks it is put; were it not for this, their strength would be exhausted without producing the designed effect; for frequently they would pull in opposite directions, and effect no good. But the yoke unites them and their energies. In this sense the law of Moses was called a yoke, because by it Israel were united in the great work required of them. In the same sense the law of Christ is a yoke to unite his people in the great work of saving the world. We acknowledge there are many other yokes besides those of Moses and Christ—yokes made by the wisdom, rather by the folly of man, by which the various sects are united to their particular parties. Yet these yokes we do not acknowledge of divine authority. The yoke of Moses, and the yoke of Christ, could not be worn by the same person at the same time; nor can we see how a party yoke can be worn together with the yoke of Christ; it is certainly a hindrance, and can effect no good, but it is an evil continually. The Christian world begin to see and feel

these yokes are clogs to their liberty in the gospel, and many are throwing them off as useless lumber.

The Father of mercies saw with pity our fallen, wretched world like lost sheep, wandering in "the dark and cloudy day," anxious to find rest from their devouring enemies, but continually falling into the mouth of their fell destroyer. In love he determined to raise a standard on earth, in order to collect and unite the poor, distracted and confused world, and give them rest and salvation from all their enemies. This benign intention he communicated to his prophet Isaiah, saying, "In that day there shall be a root of Jesse, which shall stand for an ensign of the people: to it shall the Gentiles seek, and his rest shall be glorious." Isai: xi. 10 This ensign was the Lord Jesus—the root of Jesse—the root and offspring of David—David's Lord, yet David's Son. This ensign, or standard was raised more than 1800 years ago on Mount Zion in the view of the world—its flag yet waves on the breeze of the Spirit, inviting all to flow to it for rest and salvation. In the Bible is Jesus evidently set forth in all his unsearchable riches. Under this banner the primitive Christians fought the good fight of faith, and conquered; under this they enlisted millions of their dying fellow men in every land, and led them triumphantly into the kingdom of God.

Happy would it have been for the world, had the church thus continued united under the ensign of heaven. But, alas! The craft of making standards —human standards, prevailed—scores are made by men, and multitudes prefer them, and enlist under them instead of the good old standard of heaven, the Bible alone. Their makers have promised their followers more permanent union and peace; but the contrary has been the fact. Division has succeeded every such standard, and is now the order of the day —and while such standards exist, Christian union cannot be effected.

We will suppose all these various sects are together in one wide plain, there various banners stationed around. The sound of the trumpet is heard—the alarm drums are beaten—to arms—to arms—the enemy is near, is vociferated by the officers on the top of their voices. The soldiers all immediately face to their different colors, and quickly repair to them, soon are they marshalled in order for battle--they look for the enemy, but seeing none, they inquire of their leaders, where they are. See you not, say the leaders, that group of men standing under yonder strand of colors? They are our enemies; they are damnable heretics, hated by God and all the saints. They even dare to deny the five holy points of our religion, and if the foundations be destroyed, what shall the righteous do? If they prevail, we are undone—they must be exterminated, it is not fit that they should live on the earth. Now, be valiant in fight, quit yourselves like men, be strong—take good aim, present, fire. Excited by such harrangues, the soldiers obey. Away flies a volly of balls of calumny, detraction, misrepresentation; and verbal persecution. (Civil power has now forbidden lead, fire, steel and gibbets.) The party assailed is not idle—they return the fire, excited by the same spirit. Nor are any of the other parties idle—all fighting one against the other. O unhallowed warfare! God dishonoring, and world distroying warfare! The boast and joy of hell, the grief of every humble saint!

In the beginning of the present century the standard of heaven was almost forsaken—all havng enlisted undre the party standards of the day. There was a great and a general revival of religion—the attention of Christians of every name, was taken—they flowed together in one spirit—worshiped together, and loved one another as brethren. But the jealous demon of partyism became alarmed, for fear their party would lose. This alarm was spread, and the most blessed

work I ever beheld on earth was marred. Wearied and sick of partyism, and party standards, and party yokes, five of us, Presbyterian preachers, fled for refuge to the standard of heaven alone, forsaking all others. We were derided as enthusiasts—as mad men for such a procedure; and it was confidently predicted that we should speedily come to naught. O what blasphemy upon the Bible, and its divine author! that he should give us a book for our guide to heaven, so imperfect, that it could not answer the purpose designed!

We found experimentally, that by this bold, party-daring step of enlisting under the standard of heaven alone, the sectarian world were all engaged against us, and threw their fiery darts against us in constant volleys. The craft was in danger. If we prevailed, they must fall—their pride of opinion—their love of honor—their streams of wealth, and worldly ease, must all fall. The wail of Babylon would be heard afar off. "Alas! Alas!! That great city; for in one hour is thy judgment come." At this opposition of the sectarians we need not wonder; for our very design and aim is, to destroy partyism, and to unite under the one standard, and name, all the family of Jesus on earth. It always was, and forever will be, that the children of the bond woman, persecuted, and will persecute the children of the free woman. They must be cast out.

These remarks shall suffice for an introduction to the subject of Christian Union. I shall base the whole on John xvii. 20,21,22. "Neither pray I for these alone, but for them also who shall believe on me through their word; that they all may be one, even as thou, Father art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me." From this text I design to deliver four lectures.

I For whom did Jesus pray, that they might be one.
II What that union is for which he prayed.

III The means by which this union is to be effected.
IV The happy consequence of such union.

LECTURE I.

1. For whom did Jesus pray that they might be one?

The answer is easy, "For them also who shall believe on me through their word." There are three things necessary to constitute and designate a true believer. 1st. The word or testimony of the apostles is the foundation, or means of their faith—they believe "through their word." "These are written that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his name." So then faith cometh by hearing, and hearing by the word of God." 2d. Another thing indispensible in faith is the object of faith—"them who shall believe on me"—that "he is the Christ the Son of God." 3d. The third thing is, that "they may have life through his name," that "they may be one as he and the Father are one." With the things written, or with the scriptures, is connected life—eternal life, by faith the connecting link. Without the scriptures there is no true faith, nor life—the scriptures are the foundation and means of both—without faith the scriptures are unprofitable and life not obtained. Many profess to believe in Jesus because their parents believe in him, and because it is unpopular not to profess to believe in him. For the same reason, had they been born and raised among Mahometans, they would have professed faith in Mahomet. Such faith is not productive of life or good fruits, and pronounced by James as dead being alone. True faith in Jesus works by love—sanctifies the heart, receives the Holy Spirit, overcomes the world, leads to repentance, reformation and obedience, and produces eternal life; for "he that believeth on the Son of God hath eternal life." "Whoso believeth that

Jesus is the Christ is born of God." For such believers as these Jesus prayed, that they might be one. He did pray that light and darkness might be one—that righteousness and unrighteousness might be one —or that disobedient believers, and obedient believers might be one as he and the Father were one, for such a prayer could not be granted. Neither did he pray that the many sects of professed Christians should be one; for this is equally impossible, seeing among all the sects there are multitudes that have not the Spirit, "who mind earthly things." Such union is not desirable.

It may be asked, How can faith in Jesus as the Son, and anointed of the Father, produce such divine effects? I answer: In believing this, we ascend to the Father in heaven, and see his boundless love to the world, bursting forth in the gift of his Son, to live, die, and raise again for our justification and salvation —we see the love of the Son in leaving the abodes of glory, and his matchless condescension in humbling himself for our good. Who in heart can believe these things and remain unaffected? Who, believing with all his heart that Jesus is the Christ, the Son of God, will not bow humble submission to his will? Who will not be influenced by such faith to come to God in his own appointed way, and receive his Holy Spirit? Who, having received the Spirit through faith, do not love the brethren, and become one, even as the Father, and Son are one?

B. W. STONE.

(TO BE CONTINUED.)

For the Christian Messenger.

In the second number of the Messenger is submitted a few thoughts for the reflection of the Elders of congregations, which I hope will be duly considered,

and also acted upon by all who have been called to this good work. It was there urged that part of the Elders duty was to visit their brethren at their house, and instruct, admonish, and exhort them in order to the discharge of Christianity. This is a subject in which I feel an increasing interest, and wish further to urge it upon the Elders of every congregation. And I would also invite the attention of all our Evangelists to this subject; that they may urge it upon all suitable occasions. You no doubt feel solicitous for the spiritual welfare of those, who make profession under your labors. Will you not then urge these things? But some might ask for divine authority for pursuing such a course. I would ask such to read part of the 20th chapter of Acts, beginning at the 17th verse. There we are informed the Apostle Paul called to him the *Elders* of the church at Ephesus, and laid before them his manner of life as a Christian; no doubt for their imitation, he speaks of his course as a teacher of religion. In verse 20, he observes I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and *from house to house.* I would ask what was the object of the Apostle in thus speaking? Was it merely to boast of what he had done? Or was it to be imitated by the Elders whom he had called together? Surely all will say the latter. Then if Paul would be imitated by the Elders in Ephesus in his course, surely he designed to be followed by all others in every age and at every place. The Apostle surely believed that the future welfare of the christian church greatly depended upon the christian deportment of the elders, and the course pursued by them towards their flocks. The solemn charge he gave on the occasion referred to, is evidence of the fact.

Take heed to *yourselves* and all of the *flock*, &c. To sustain a good moral and religious character, is indispensible on the part of an Elder to enable him

successfully to lead his flock in the way of righteousness. Therefore all his reproofs, rebukes, and exhortations, should be fortified by pious example. But there are some who sustain the character, and yet it is to be feared do not to the full extent, feel the obligation which is binding upon them. Let such know that their office is no bed of ease, on which the indolent may rest with careless indifference; unceasing care and anxiety should be felt by them for the spiritual welfare of all under their care. I would that all could feel the force of what is expressed by the poet in the following lines—

'Tis not a cause of small import,
The pastors' care demands,
But what might fill an angel's heart,
And filled a Savior's hands.

If the importance of what is here expressed was rightly appeciated, Elders would not be satisfied with merely giving their congregations an occasional lecture on the subject of religion without ever once enquiring into their spiritual welfare--no; such would be their anxiety for them they would not stop short of visiting all their brethren, and enquiring into their several conditions, as regards their advancement in the divine life. And they would impart to them the necessary instruction, to enable them to discharge their christian duties, and over come the temptations of the wicked one—they would know of them whether they were living in the practice and enjoyment of the christian religion; if not they would urge the necessity of it upon them. Will not our Elders be more faithful in these duties?

There are many young converts, who require instruction. But our brethren need to be reminded of their duty towards their Elders—they must sustain them, while they are employed in this work; for they cannot faithfully discharge all these duties, without the churches administer to them, in carnal things.

And in this there is utterly a fault amongst us; there is evidently more zeal for sustaining Evangelists, and making converts, than teaching them to observe all things commanded by the Savior. But we hope the attention of our brethren will be turned more to this subject; for its importance demands attention—immediate attention. I would ask, ought not the churches every where to be as forward to sustain their Elders, and enable them to discharge their duty towards those who are under their care, as in sustaining Evangelists in order to convert men and women to Jesus Christ? Is not the work equally important?

These things are submitted to the consideration of the brethren, with the hope of stirring up their minds to this important subject. And I should be gratified if some of our talented and influential brethren would say something on this subject, in order to give it greater weight. May the Lord bless our efforts to promote his cause, and to his name be the praise.

LIVY HATCHITT.

THE DISUNION OF CHRISTIANS.

My mind was led into a serious train of thought from reading two articles on "prejudice," published in the Christian Palladium, for Feb. 15, 1841. With those articles I was highly pleased—ample justice was done to the subject. The monster was portrayed in its true colors and features; the very sight inspired hate and disgust in all philanthopists, especially in the humble christian. A few pages after these lucid essays, I found an article headed, "The Reformation," published in the Editor's department, which seemed to me in direct opposition to the noble sentiments of the two former essays, and a practical illustration of prejudice in its most odious forms. "The Disciples, and Mr. Campbell and *his* brethren," are the subjects of

the Censor's vituperant zeal. The author must know that thousands of us disown the name *Disciples*, as a family name, and hold fast the name *Christian*. Yet we love those who prefer the name *Disciples*, because they are brethren. We have often, and constantly disowned A. Campbell as our master and leader; yet we rejoice in being called *his* brethren; because we view him, with all his real or supposed human imperfections, as a holy brother in the Lord.

The Censor in the Palladium says; "All reformations which reform the sinner *in spirit* and *practice;* enlighten the saints so as to make them more holy, and love one another more fervently, should be countenanced." Permit me to add, *vice versa*. This is a noble sentiment, and worthy of all acceptation. We all are professedly Reformers, my brother not excepted. While you see wrongs in us, do you see none in yourselves? While you are laboring to reform us, are you engaged to reform yourselves? You see wrongs in our *spirit* and *practice*; (with shame I acknowledge there are too many) but do you discover none in your own spirit and practice? Self knowledge is the only weapon that can slay prejudice. We must speak evil of no man—all bitterness in spirit and word must be laid aside; so says our common standard—we are to provoke one another to love and good works—not to wrath, and the evil works of defamation.

I acknowledge, and always have acknowledged from full conviction, that too much acrimony, and uncharitable zeal have been indulged and manifested between the Eastern and Western Christians for some years by gone. It is time, high time to reform from these evils. They do no good, but much injury to the cause we plead. We should now endeavor to strengthen the stakes of Zion, and build up her broken walls. The world needs our labors, which are vainly spent in the unhallowed warfare, too long waged among ourselves. Let us take the advice of the good old

Apostle, "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and evil speakings, as new born babes desire the sincere milk of the word, that ye may grow thereby."

The brethren in the East are hereby informed that we in the West—the far West, are convinced that in the long struggle against opposers, we have greatly lost of the spirit of humble piety. There is now a general determination among us to build on the ground we have gained, and to go on to perfection in holiness. We invite you to do likewise. Reformation in spirit and practice is greatly needed. Union of Christians must take place in order to the conversion of the world. If any will fight their brethren let their strokes be blows on the air.

B. W. STONE.

P. S. We propose to the Editor of the Palladium, that he give an explicit statement of the objections he and the Eastern brethren have against us as a people. These objections I will endeavor to answer in a mild and candid spirit. We are not afraid of our errors being exposed—we wish to know them before we appear before our Judge in the last day, in order that we may reform. If you will publish my answers in the Christian Palladium, I should be glad to receive your objections against us, why you cannot unite with us, immediately. I wish your objections to be short and pointed. If you accord with this proposition, and proceed to its execution, I have no doubt, but it will greatly conduce to the interests of Christianity. B. W. S.

In the Christian Herald, for Feb. 14th, 1841, I have read brother Millard's remaks on a letter I addressed last Septe. to an old brother in Troy, Ohio. I request the Editors of the Christian Herald to publish that letter for my sake—for the truth's sake. As an injured old brother, I make the request—it will speak for itself. B. W S.

(For the Messenger.)

Middletown, Missouri, Feb. 28th 1841.

"Search the scriptures for in them you think you have eternal life, and they are they which testify of me." John v. 39.

The Bible is the best book that was ever written, rich with instruction, for time and eternity. It has been the wonder of the wise, and the support of millions, even in the hour of dissolution; it is the rock that has thrown on our sin worn world, that glorious hope of immortality, for which the Heathens would have given a world, and for which the men of genius among them sought with diligence but in vain. What is all the wealth and magnificence of the world to this glorious and soul stirring truth? Can any thing in the gay fields of imagination supply its want? Immortality, eternal life, unfading glory, are now made sure to us by him, who conquered death, hell and the grave. In vain had the lamp of reason alighted up her rays, and explored the system of nature. Cicero with all his eloquence together with all the aid of learned Greece had sought this pearl in vain.

In due time God developes the origin and destiny of man—he lays a foundation, on which we may safely build. The Revelation from Mt. Sinai, was indeed but moonlight, and yet under it that favored Nation enjoyed many divine blessings; but they could not from it gather plainly the glorious hope of immortality. The veil darkened that point—the cherubims covered it with their wings. But in the fulness of time, God sends his own Son to redeem us from the yoke of bondage, and from the power of sin and satan—he brings life and immortality to light through the gospel. He sends the glorious gospel to dispel the dark clouds of ignorance, and break the enchantments of vice—he has smoothed the road that leads to God with his illustrious example, and his life has given an unering way-bill in Holy word. The God of heaven

has set up a kingdom, that is never to be destroyed, Dan. 11 chapter. The power of the kingdom of darkness is to be overthrown by this little stone cut out of the mountains without hands.

God has sent forth his word conquering, and to conquer. It is the great and effectual means in converting the world. Men in the midst of folly and superstition may ask, how can these things be? But we would only refer to the ages when human law supplied the place of God's word, and that is sufficient to convince any impartial man of our assertion. In relation to heaven, then, brethren search the scriptures and learn of Jesus. Prepare to meet thy God, O Israel, build yourselves up in the most holy faith, and have fervent charity among yourselves, for that will hide a multitude of sins. This book also reveals the awful destruction of them who obey not the gospel. Hell with all its torments awaits the wicked. He whose voice is as the sound of many waters, will destroy you and appoint your portion with the devil and his angels. Turn then, O sinner! Jesus is ready and none that comes to him will he in any wise cast out, he is at the door, and if any man will, he may partake of the waters of life freely.

JOSIAH W. COX.

QUERY.

Brother A. S. Robards proposes the following query for answer.

"Is conscience innate, or the creature of education.

Answer. Innate ideas, innate knowledge, innate holiness, innate sin, and innate conscience, are words to me without meaning, contrary to scripture, and sound philosophy. That man is born with capacities to receive ideas, knowledge, and the moral qualities of holiness, sin and conscience, is true. A vessel may be made with a capacity to hold water; but if water be not infused, it will for ever remain empty.

From these remarks I have long since concluded that conscience is the result of our judgment on our own actions, and that judgment formed by education. Paul from his education in the Jews' religion, and his opposition to Christianity, judged his course right in adhering to the one, and opposing the other. In this he had a good conscience. But after be embraced christianity, he would have had an evil conscience in pursuing his former course. Why? Because of his better information and judgment. The papist from his education has an evil conscience when he neglects to count his beads, and when he indulges himself in eating meat in lent; but when he confesses these sins to the priest, and receives absolution, he feels a good conscience. From your education your conscience would not be thus affected. But if conscience be innate, and not formed by education, all men would be affected in the same manner.

EDITOR.

I had started to a protracted meeting, some distance off when brother A. Campbell's V. letter arrived. He says that he had sent a proof sheet of that letter several weeks ago. This never come to hand. As soon as I received the last Harbinger, I hurried to the printing office, and ordered the printing of his 5th letter, and the one to him I had written previous to receiving his. I am glad that brother Campbell has come to definite points in this discussion. I promise in my next to meet them promptly. It is hoped that this discussion will soon close, and give us more room to plead for the union of Christians, and to show the means by which this desirable object can be effected. The present time I view, as the most important age for many centuries past. The Protestant part of christianity's advocates, are every where

waking up, and seeing the real state of the christian world. Union, union of Christians is the general cry. Catholics in Europe and America, are on the alert to subdue the world to their faith. On Ireland they have laid their claims; and on America too, as being first discovered under the flag of Papists. Who can foresee the events just about to astound, and revolutionize the world? The day of wonders is at hand. O christians, ye are brethren, why do ye wrong one to another? Would it not be a good thing to have a convention of the various denominations of Christians to be holden in some central point in America, and there and then consult upon some general points respecting the union of Christians? The query is proposed for an answer from the religious journals printed in America.

B. W. STONE.

NEWS FROM THE CHURCHES.

Elder J. McVey writes from Flat Rock, Ky. Feb. 16, 1841.

I have baptized about 100 since last July in these regions in two visits.

Brother J. W. Cox of Middletown, Missouri, writes Feb. 28th, 1841. The church in this section numbers 28. They seem to be living in their duty, and marching onward. No Evangelists attend us, but we meet together pretty regularly to worship the Lord in his own appointed ways. We had but 3 accessions last year.

Query, proposed by bro. A. Perrin, Stanford, Ky. How shall we understand Luke xvi. 9? "And I say unto you, make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations." From the first verse to 12, is a parable spoken by the Lord.

1. The rich man had a steward who was employ-

ed to superintend his affairs. This rich man represents the Lord of glory, and the steward represents the Lord's servants, to all of whom he has committed the goods of this world, with directions to improve them for him: compare verse 12.

2. The steward wasted his employer's goods, by using them for his own advantage, and to feed his pride. This fitly represents the stewards of the Lord's goods, who embezzle them for their, own use in pampering their pride, by purchasing costly apparel, building superb houses, furnishing them in splendid style with rich furniture, carpets, &c. These men never think that all these goods and money are not theirs, but the Lord's, and that he requires them to honor him with the substance in their possession.

3. The steward had to account to his master for wasting his goods, and was deposed from his office. So the Lord's stewards have to give an account to their Lord for wasting his goods; and if they shall be found to have been unfaithful in the unrighteous mammon, they will lose the reward of the true riches forever, verse 11.

4. This steward saw before him nothing but poverty and distress through life, without a home--without money, and without friends—unable to dig, and ashamed to beg. Friends he must have, and according to the world, he used a happy expedient. He called all his employer's debtors together and made them write other promissory notes instead of those formerly given by them; as a note formerly given of 100 measures of oil, was given up to the debtor by the steward, and one of 50 received in lieu of it. So of all the debtors. By this means, unjust as it was, he gained many friends, who invited him to their houses, and welcomed him to share of their abundance. So we the Lord's stewards are to make unto ourselves friends with the mammon of unrighteousness by giving liberally to the needy and poor among us--by

giving to aid Evangelists in spreading the gospel at home and abroad, and for other benevolent purposes. By this means we make many friends in earth and in heaven, who, when we may fail or die, will receive us, not into temporary abodes on earth, but into everlasting habitations in heaven. O! how much true riches we may secure and lay up in heaven, while we dwell on earth, by wisely and piously distributing our goods and money for the glory of God. "I was hungry, and ye fed me; I was thirsty, and ye gave me drink; I was naked, and ye clothed me; I was a poor lost sinner, and ye sent me the word of life; I was a poor condemned prisoner, and you visited me, and administered to me not only temporal comforts, but the soul cherishing hope of eternal life; I was a widow, with orphans, and ye visited and helped me. Therefore will the Lord say, Come ye blessed of my father, inherit the kingdom--everlasting habitations--the true riches of eternity. But those who have wasted the Lord's goods in living sumptuously, and not giving bread to the hungry, clothes to the naked, aid to the Evangelists, support to the widow and orphans, shall hear the dread sentence, Depart from me ye cursed into everlasting fire; because they had not made friends with the mammon of unrighteousness.

Wealth rightly, and religiously used, is a great blessing; but if improperly and irreligiously used, is a great curse. O that the world would lay these things to heart; especially the professors of christianity! Covetousness is idolatry, and no idolator hath any inheritance in the kingdom of heaven.

B. W. STONE.

Within the last three weeks we had a protracted meeting in Mt. Sterling, Illinois. I lift there no last Tuesday, up to which time between 30 and 40 had

been added. A meeting was carried on there also at the same time among the Presbyterians, Baptists and Methodists, and, as I understand, about the same number were received. In Springfield, Ill. about ten days ago a meeting closed, when a goodly number were added—how many I have not heard.

The attention of our country is at this time more generally, and seriously impressed with the subject of religion, than was ever known before. Nothing more needed than Spiritual preachers. Here is work for many. O that the Lord would thrust forth more laborers into his vineyard. Cannot Kentucky send us help? O that they would! We want plain, intelligent, humble, spiritual preachers—not philosophizing drones. Such the people will support and aid in the good work.

B. W. STONE.

RELIGIOUS NEWS.

Boone County, Missouri, Feb. 10, 1841.

DEAR BROTHER STONE:—

On Friday before the 5th Lord's day in last month, a meeting commenced in Fayette, Howard County. The teaching brethren in attendance, were Brothers Tho. Smith, M. P. Wills, J. P. Lancaster, J. Prewitt, Wm. Burton and myself. I was compelled, from imperious engagements to leave on Sunday evening after the meeting commenced; up to that evening ten additions had been made to the church; and among them, Bro. Hamden L. Boon and his lady.

Brother Boon had been for many years a very respectable preacher in the Methodist Episcopal Church. A short time previous, he had withdrawn from that church "with a moral and ministerial character free from reproach." On Lord's day he came forward to unite with the congregation, and availed himself of that opportunity to give his reasons, for having withdrawn from *the one*, and his desire to unite with the other church.

His address was able, appropriate, and interesting; and was listened to with profound attention by a very large assembly. He spoke with great affection of his Methodist brethren, and bore testimony to their piety and christianity; and desired them to remember, that it was *their system*, and not the *people* under it he opposed—he regarded human creeds, and partyism as unauthorized by the word of God—opposed to the nature and genius of christianity, and the harmony and union of christians: and the union of the people of God, being in accordance with His word, and essential to the conversion of the world, he was constrained by a supreme regard for the word of the Lord, and a sense of duty, to unite with those who took the Bible as their only creed, who maintained the right of private judgment, and "received each other without regard to differences of opinion." But I pretend not to give any thing like a type of this interesting address.

Brother Boon having previously been immersed, and his character as a christian teacher well known, was set apart as one of the Elders of the church in Fayette. Bro. Wills remained until the Wednesday following, when 25 additions had been made. Bro. Smith continued until the Monday afterwards, (the 8th inst.) when the meeting closed; 59 having been added to the church during the meeting.

Among those who united, there were a few Methodists and Baptists, one or two Episcopalians—the rest from the world. 'Praised be the Lord.' If our beloved brethren will only "let Brotherly love continue"—'and walk worthy of their high vocation'—truth will triumph, and the union of saints prevail.

Last Lord's day Bro. Wills and myself were with the friends near Millersburg. One confession and two immersed who had previously owned the Savior.

Your Brother, T. M. ALLEN.

Bro. Gano writes from Centerville, Bourbon County, Kentucky, the 21st. January 1841. I was in Paris on the 3d. Lord's day in December, and the meeting was continued by either bro. J. T. Johnson and myself up to Christmas night; 5 additions; during our sojourn among them. Saturday morning bro. Johnson left for Caneridge, and I for Millersburg,--here I continued until the next Thursday evening, bro. J. Irvin with me from Lord's day evening--20 confessed the Lord, 2 united by letter--and one reclaimed --bro. Ricketts came on Thursday evening from Caneridge, and informed us they had gained 6 converts there." T. M. A.

OBJTUARY.

Died at the residence of her father, in Sangamon County, Ill. Nancy Howser, consort of W. Solomon Howser, on the 27th, day of February, A. D. 1841, after a protracted illness of some six or seven months, which she bore with Christian fortitude and resignation. She embraced the Christian religion at an early age, and lived a pious and examplary life, and those that knew her longest, loved her best. She has left a disconsolate husband and one child, and a large circle of friends and relations to mourn her premature death, and their irreparable loss. But they have this consolation, that she left in the triumphs of faith in the religion of Jesus Christ, her Redeemer. She was entirely resigned to the will of her heavenly Father, although her suffering was great, yet she was never heard to murmur. "Jesus can make a dying bed, feel soft as downy pillows are." She was born in Shelby County, Kentucky, on the 19th, day of November, A. D. 1814, and removed with her father to Illinois, in 1835.

Bro. J. T. Johnson writes, March 4. 1841, that a meeting just closed at Mayslick, the fruits of which were 81 additions—more fully in the next number.

THE

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CHRISTIAN UNION.

LECTURE II.

(CONTINUED.)

John xvii. 20. 21. "Neither pray I for these alone, but for them also who shall believe on me through their word, that they all may be one, even as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me.'

On this text I delivered four lectures.

I. Who they are, for whom Christ prayed.

II. What that union is for which he prayed.

III. The means by which it is effected.

IV. The happy consequence of such union.

The 1st I have already considered, and it is believed, that I have made it evident, that true believers only are those for whom Jesus directly prayed. I have shown that three things constituted true believers. 1st. The means: They believe through the word of the Apostles: 2d. The object; They believe on me, and These are written that ye might believe that Jesus is the Christ the Son of God. 3d. The effects; That they might be one, and that they might have life through his name. I now proceed to

II. What that union is for which he prayed.

1. He did not pray that all that professed to believe in him might be one; because all that profess to