Dogmatic.—A man who goes by his own brains, right or wrong.

Peevish.—One who picks into every body's thoughts, and thinks no one right but himself.

Fanciful.—One who, instead of being led by wisdom, runs after a thousand visionary whimsies and conceits.

Self important.—Thinks nobody like himself.

Noisy.—A loud roar, and nothing in it.

Genteel.—The vain fool that is fond of dressing up words without meaning.—*Hill.*

OBITUARY.

Rachel Luckie, consort of Joseph Luckie, died in Caneridge, Ky. very recently. She was well known to me for more than forty years a living Christian, and died in the full assurance of hope.

Also: Levi F. Hall, of Missouri. I boast of having been his preceptor. He was an honor to the human family who knew him—he honored his profession as a Christian, in name and life, and recently exchanged a world of sorrow for the rest prepared for the people of God. He was an elder brother of Eld. B. F. Hall of Louisville.

Columbia, Mo., May 24, 1841.

On the second Lord's day of this month, Bros. Thomas Smith, J. P. Lancaster, and myself were in Fulton. The meeting continued four days. Four confessed the Lord Jesus. On Friday the 14th inst. we met in Columbia, in accordance with the recommendation of the President of the United States. We had a fine congregation; bro. Smith and myself each addressed them. Our meeting continued until Lord's day evening. One valuable accession was made to the good cause—a young lady of great literary and personal accomplishments, volunteered as a candidate for Heaven. On the 22d inst. I preached at the *Bonne Femme* Academy, and immersed the young sister above mentioned. Yesterday, I had a fine congregation and hearing a few miles west of Columbia. One other volunteered to confess Jesus Christ.

Your brother, T. M. A.

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THE INCONSISTENCY OF PARTY SPIRIT WITH CHRISTIANITY.

BY REV. A. P. LIPSCOMB.

I. The character of our institutions should prevent Christians from being involved in party strife.

No form of government, with which we are acquainted, has so direct a tendency to establish union among its subjects as that under which Providence has placed us. Such is the nature of our institutions, their effect is to bind us together. All are regarded alike; we are called by the same name, we hold the same principles, we enjoy a common birthright, and stand upon the same foundation. If the rights of one are respected, so are the rights of all: if the law spreads its broad shield over one, so it does over all. The paths of knowledge, business, fame and fortune, are alike open to all.

It is by this wise arrangement that we secure the greatest amount of happiness and prosperity. What other nations do for a part, our institutions do for the whole. Society is taken as society—the country as a country; all are contemplated, honored and blest.

If, now, such be the peculiar form and design of our institutions, then they can only be maintained by means that accord therewith. United on the great principle of equal rights—pledged to respect and love each other, as brethren of the same family, we must perpetuate our mutual relations by the cultivation of kindness and love, departing from every thing that would destroy sympathy and array one portion of community against another. Do we look to physical

power to keep us together? Are our fears appealed to for the support of the national character? No. The only bond of union that can possibly preserve us, is love. None other we acknowledge—none other could we bear. If there be various interests scattered over this vast republic—if its different sections have their different views and feelings—if there be opposite elements to be harmonized, we expect to have peace and unity only on the ground of sympathy and affection.

Any thing that tends to weaken these feelings, loosens the bond that binds us together. Does party strife produce this effect? Most assuredly. It sets one against another. It has its friends and foes. Find a man under its influence, and you see how this spirit kindles passion—how it makes its subjects hate and abuse its opponent. The malignity of it will appear in the circulated slander and heavy curse: it will breathe in all his words, and embody its fury in all his actions. The history of party spirit in this country, proves that it is capable of the most ungovernable excitement. Character has been sacrificed upon its altar; even life has, in some few instances, been the victims of its rage. The same elements belong to it now: the same fruits may be produced by it, for its principles and objects have undergone no change.

Such being the nature of party spirit, no Christian ought to be under its evil influence. Men may think that patriotism moves them to devote themselves to the interests of party. *Patriotism?* Is that patriotism that inflames the popular mind—that impairs public confidence—that assails men and measures with passionate violence, and sows the seed of discord all over the garden of the country? Call the selfishness and ambition of party, patriotism? I call that patriotism which forgets personal honor and aggrandizement, and looks to the welfare of the nation. I call that patriotism which is based on the purest benevolence, and uses the best means to secure the happiness of society. True patriotism ought to prevent a Christian from being allied with party. If he love his country, apart from any other motive, he will stand aloof from all associations that destroy peace and confidence, and array members of the same

community against each other. Amid the contests of party, if he sustains his proper character, he will occupy the ground that lies between the antagonists, and exert all his moral power to calm the agitated elements. Peace will be his motto, and love his law. Wherever he moves among his political brethren, an air of mildness will be about him, and he will be an example of moderation and sobriety, worthy of praise, and still more worthy of imitation.

If the present condition of our country, with respect to its parties, had been anticipated, no words could have been employed more suitable to political Christians, than the words of Jesus Christ to his twelve disciples: "Behold, I send you forth, as sheep in the midst of wolves: be ye therefore wise as serpents, and HARMLESS AS DOVES."

II. The nature of their moral relation to the country should restrain Christians from indulging in party strife.

Wherever found, Christians are "the salt of the earth," and "the light of the world." Through them christianity is to operate upon others. The influence of their example is to operate on all around them; the image of God is to be seen in them; the beauty of holiness is to be manifested in their deportment, and thus vice is to be reproved, infidelity shamed, and ungodliness counteracted. They are the leaven of society.

The existence and happiness of the community are identified with Christians. *It is so necessarily.* Remove Christian influence from society, and what does it become? Is it not this influence that keeps down those passions that are destructive to the harmony and welfare of the social state? Is it not this that upholds the law and gives majesty to it? Is it not this that attaches weight to public opinion, and stamps its character—is it not this that forms the safeguard of the domestic constitution, and, like the cherubim at the gate of Eden, defends the home of love from unhallowed profanation? *It is so by Divine appointment.* Deity has placed the conservative power of society in the hands of his people. The fate of the Cities of the Plain hung upon the righteous that were therein. "Except the Lord of Hosts had left unto us a very small remnant, we should have been as

Sodom." "I pray not that thou shouldst take them out of the world." It is not intellect—it is not wealth—it is not power that holds society together. It is the influence of Christians. Men look at secondary causes, and attribute the stability of our social institutions to them. We go higher. We ascend to the throne of the universe. We rest upon Providence maintaining the interests and existence of society, through the medium of the church, and making it the channel through which its protection and favor are given thereto.

Christians, then, sustain a moral relation to society. On them hang all its hopes; to them are sacredly confided all its fortunes.

Is not this particularly the truth in our country? Christians here stand in a most solemn position. They have peculiar responsibilities. The structure of our government compels us to depend upon moral means for its support. Whatever we expect to accomplish must be done through virtue and religion. Hence the intimate connexion of Christians with the permanence of our institutions. Talk of the "bone and sinew" of our country! Talk of armies and navies! Talk of wealth and resources! The strength and glory of our fair land are in Christians. Point us to any national evil that they cannot correct, or to any threatening storm that they cannot avert. Think of the benefit of their intercessions at the Throne of Grace—think of the effect of their labors in Sabbath schools upon the rising generation of the country—think of the variety and number of their institutions for promoting the welfare of all classes of the community—think of the power of their example, and you will not refuse to admit that they are the hope of the nation.

The spirit of politics, Christian brethren, is not in accordance with the character of our moral relation to the country. It acts against religion. Its subjects fight under another banner, and recognize different principles from us. Numbers of them "have no fear of God before their eyes." "Their mouths are full of cursing and bitterness." "Destruction and misery are in their ways," Shall we—dare we throw ourselves into such associations? "What concord hath Christ with Belial?"

Such is not our sphere. We are not to mingle in the struggle and storm. We are to be enthroned above them. Ours is the gentle influence of love. Ours is the office of the sunshine and quiet dew. Ours is the agency of heaven. Ours is the character of "ministering spirits," not spirits of strife.

Involve yourselves, brethren, in party strife, and your religious influence will inevitably be diminished, if not entirely destroyed. Facts have again and again confirmed this assertion. If this influence be lost, of what value are you to the church and world? So much positive loss to religion is so much gain to the cause of wickedness. Ceasing to be a co-worker with angels and Christ, each of you becomes an instrument of evil; a garland is taken from the cross, and wreathed around the standard of Satan. If the man who merely buries his talents, and indulges in spiritual slumber, be guilty, how much more so is he who gives those talents to a cause that is inimical to the best interests of patriotism, virtue, and religion? Christians are the moral guardians of the American Republic. Politics pervert their influence, and changes its character. Is it not then inconsistent with their relation to the country?

III. Regard for their personal christianity should hinder Christians from devoting themselves to party interests.

Infidelity may affect to despise christianity. Philosophy may give but a cold assent to its truth. Poetry may have no song to celebrate its praises. Nevertheless, Christians know how to appreciate its excellence. They rejoice to honor it. They have experienced its blessedness. It has proved itself to be, in their history, "the power of God unto salvation."

All their hope and happiness are based upon it. No other staff supports them. No other light brightens their pathway; no other voice whispers the promises of hope; no other radiance gilds the grave. "Christ crucified,"—here they rest, and here they triumph.

The first care of christians ought certainly to be, to preserve so divine a treasure. It is in "earthly vessels," and therefore must be guarded. Holiness must receive daily accessions, for we are commanded to "grow in grace."

Fruit must be constantly borne to the glory of God. Whatever tends to destroy the influence of the world, and bring the mind under the power of eternal things, must be used as a means of grace, and every object that would produce opposite effects, must be carefully and conscientiously avoided.

Party spirit is opposed to experimental and practical religion, and, therefore, Christians sin in suffering themselves to be under its influence.

1. It dissipates the mind.

Faith and sense are ever struggling with each other. Faith has but one medium through which to contemplate its objects; sense has various avenues to lead the heart astray. Faith has its sphere outside the horizon of the present, and lives among the realities of eternity; sense has its field all around it. Faith is an acquirement; sense is natural. Hence there is always a warfare between them.

Earthly things are constantly disturbing the spirituality of the mind. The quiet communion of the soul with its Maker is liable to perpetual interruption; the warm outgoings of holy desire, and the preachings of heavenly hope, are frequently chilled and suppressed.

Party strife has this effect. It withdraws the attention from spiritual concerns. It keeps the mind in contact with worldly objects. The law of moderation is forgotten, and the spirit is all eagerness to have certain ends attained. Every event, bearing upon party interest, is closely watched. Conversation is limited to this subject, and reading embraces no other. If Christians are thus borne along on the current of popular excitement—if they become thus deeply interested in the success and triumph of party, and go to the lengths that established policy warrants, their spirituality must be destroyed. Such a result is inevitable. Love will lose all its warmth; devotion all its life. Lukewarmness will chill every aspiration, and deaden every impulse. Religious duty will become burdensome, and the yoke of Christ will sit heavily upon the neck.

2. It leads to the destruction of that difference between Christians and the world, that ought ever to be preserved.

Christ has drawn a broad line of distinction between his followers and the world. The first step in religion consists

in forsaking the associations and habits of unregenerated society, and devoting ourselves exclusively to his service.

Sin has possessed itself of all the objects of the world. I behold Mammon gathering its treasures from every quarter of the globe. I behold Ambition burning to make the earth its own. I behold Fashion assuming every variety of form, and clothing itself in every kind of garb, to operate on popular taste. I behold pleasure lighting up her halls, and adorning her beautiful bowers to secure the hearts of her deluded votaries. All are forms of sin, ruinous to the soul. They only serve to gild the path that leads to eternal death. We are, therefore, commanded "to deny ourselves, and take up the cross—to be separate from sinners—to come out from among them, and to let them see our good works, so that they may be led to glorify our Father in Heaven."

It is sinful to indulge in party strife, because it identifies Christians with the world, and destroys that distinction which ought to subsist between them. They here meet on common ground, and join hands together. They become one in spirit and action. No longer are Christians regarded in their distinctive character. Their badge is laid aside—their glory is gone. Vice is no more reproved by their presence: Infidelity assumes new boldness and daring before them. The name of God is unblushingly blasphemed where they are, and Jesus Christ is "put to an open shame."

Whenever duty compels Christians to associate with the world, they have the protection of God, and there encircles them, an invisible wall of fire that will defend them from their enemies. But if they throw themselves into it from improper motives, and for improper objects, as in this instance, they cut themselves off from the Divine favor and blessing.

IV. The peace and prosperity of the church of Christ are interrupted by the prevalence of party strife among Christians.

The conversion of the world depends upon the Church. God has appointed it the agent to accomplish this great work. All the means requiste for it, he has placed in its hands. The spirit has been poured out upon it—ordinances

have been established—faithful ministers called and qualified, to enable the Church to effect this object.

If the Church have this work to perform, it is all-important, that its peace and prosperity should be steadily preserved. Let them be interrupted, and the world must suffer; the ripening harvest must be left to perish, and the cheering tokens of Millennial glory be exchanged for the signs of darkness and defeat.

There is melancholy evidence for the truth of the fact, that the church is disturbed by the prevalence of party strife, among its membership. If it were proper, instances might here be given, to show the bitter fruits of its operation. We have seen religion checked by it. We have beheld brethren of the same fellowship arrayed against each other, in the most violent manner. We have seen the fire burn low upon the sacred altar—the life and power of godliness extinguished, and the Church clothed in sackcloth and ashes, because of this fearful evil. Standing amid such mournful scenes, with the curse around us; with the sad memorials of premature ruin before our eyes, we have learned to abhor the spirit of party strife, and raise our voice against it.

It is a matter of deep distress, that the Church should, at the present time, have itself thus agitated. It has just now recovered from evils that long darkened its glory and enfeebled its energies. The last chain that held it in bondage, has been broken; its banner waves once more in the air of freedom; the intellect of the world begins to honor it, and the wealth of the world has commenced to flow into its treasury. Convinced of its own follies and ashamed of its own pretentions, Infidelity has retired into darkness and obscurity. The prospects of Christianity have brightened. Commerce is bearing the name of Jesus far and wide; Art and Science are aiding in the extension of his kingdon; Paganism is retiring from its ancient holds and surrendering all its pride and strength to the Cross. Already the glory of the Lord is revealed; and all flesh beholds it; already the islands are calling to the continents and the continents to the islands, to join in the praise of Jehovah; already, the first notes of the Millennial anthem, "Hallelujah, the Lord God omnipotent reigneth," roll over the globe.

Shall the church be suddenly arrested in its career of usefulness? Shall its peace and prosperity be interrupted by party strife and contention? We warn the church of this evil. We call upon ministers to discourage it, with all the eloquence their tongues can command, and all the zeal with which their sacred profession can inspire them. We call upon all the members of Christ's body to frown upon this spirit, and to show by temper, word and deed, that higher considerations than those of party, stimulate their actions.

Let us bring these remarks to a conclusion.

If the sentiments herein contained be in accordance with truth and fact, the condition of our country is to be deplored. There is too much contention and violence among us. There is too much reliance on human means, and not sufficient confidence in Providence. There is too much selfishness and ambition. Free from foreign trouble, we are beginning to distress ourselves, and in a season of unexampled peace and plenty, waste our energies and obstruct our prosperity, in a warfare with each other. Though the same blood flows in our veins; though we acknowledge the same great principles and seek the same great objects; though we encircle the same altars and worship beneath the same vine and fig tree, yet we are viewing one another as enemies, and indulging in all the fury of ungoverned passion. Should this spirit continue to increase and diffuse itself, what have we to expect, but the outbreakings of popular feeling, and the repetitions of those scenes, which have dishonored other lands, and stained them with blood? Is any one so blind, that he cannot see the danger; so thoughtless that he does not realize it? If there be such an one, he is not fit to live among freemen; he is unworthy of his name, ancestry and fortunes.

Christians should be the last, in the present state of the country, to participate in party strife. Their influence ought to be exerted to soften the rage and quiet the heaving ocean. Their efforts ought to be directed to the diffusion of love and harmony. Closer to the altars of their country should they stand, and firmer should be their union than ever before. Nor should their intercessions cease, at a throne of Grace, until the last shade of gloom has gone, and peace has once

more spread its smile over every hill and valley of our beloved America.

If Christians neglect their solemn duty in such a crisis as the present, there can be no hope for us. Corruption must grow; violence must increase; passion must become more and more furious. In the same ratio, mutual respect and affection will diminish, confidence be lost, and the common ties, that bind us together, be weakened. When dangers threaten us; when the foundations are shaken and the pillars of our liberty tremble, we are accustomed to fix the eye of hope upon the Christians of the country, and cheer our hearts with the belief, that their moderation, prudence, piety and prayers, will be instrumental in perpetuating the existence of our blessed inheritance. But if they forget their responsibilities, and mingle in the fierce and vehement struggles of party, thus reducing themselves to the same level with ungodly men, and sacrificing the holy influence they might exert upon society, then must we resign ourselves to despair and look upon our country as kindling the fires that are to consume her.

Our trust is in God; our cause is in his hands. "The wrath of man shall be made to praise him." If he guided our forefathers over the deep, and defended them amid all their early exposures; if he led the heroes of the revolution through their long and wearisome conflict, will he not still be our friend and preserver? If we are faithful to him, he will not forsake us; the pillar and cloud will continue to go before us, and our future history will be a history of honor and glory.

One sentiment has ever occupied our bosoms; one prayer has ever been upon our lips. As we walk around the monuments of our country; as we view her institutions; as we listen to the rejoicings of her free population, and then think of the evils that assail her, that sentiment sinks deeper within us, and that prayer ascends from our lips more fervently to Heaven, "PEACE BE WITHIN THY WALLS, AND PROSPERITY WITHIN THY PALACES." Is there no response to that prayer? Yes, it comes from every quarter of the land. It rolls from the summit of the Alleghany; it speaks from the banks of the Mississippi; it is borne upon the breezes that blow from

the North, and swells from the gardens and groves of the South. Again be that prayer offered, "PEACE BE WITHIN THY WALLS, AND PROSPERITY WITHIN THY PALACES."

FOR THE MESSENGER.

"Who is *greatest* in the kingdom of heaven?"—Matt. xviii. 1.

There is not in the human mind a more common propensity than to aspire to something, which by the world is called *great.* Men have ever sought to be distinguished by their fellows, and to be exalted above them. This is seen in all ranks and conditions of men, from the most elevated situations of fortune down to those who occupy the humblest stations in life. This has caused the military chieftain to bathe his sword in the blood of the innocent, to obtain the title of *the great.* Instances of this kind in the history of man go to show the aspiring disposition of mankind to what is thought to be *great.* In the kingdom of heaven, (the church of Christ upon earth) prevails the same aspiring disposition—hence the question, "who is greatest in the kingdom of heaven?" At the time this question was proposed by the disciples, they had not as yet formed correct views of Christ's kingdom, viewing it as of an earthly nature; or to be as the kingdoms of the world, with which they were familiar; and they expected when established to have some honorable place assigned them in that kingdom; and the desire of each was to be greatest. This disposition was not peculiar to the first disciples: we often, in the present day, see the same spirit in professed Christians. There is often a strife among them who shall be greatest. To be thought the wise man, the learned, the critic, the eloquent orator, the logician, is that to which the minds of too many aspire. Others manifest a desire to be leaders of the people. Some are not willing to unite with certain congregations without being promoted to some office in the church. Too many are like a certain pagan unbeliever, who said he would be willing to become a christian, if he could be made a bishop of Rome. How mortifying to see this disposition apparant in professed

Christians! But we have not as yet given the answer to the question asked: "Who is greatest in the kingdom of heaven?" The Savior has given a definite answer; we will now attend to it. Jesus called a little child unto him, and set him in the midst of them, and said, "Verily, I say unto you, except ye be converted, and become as little children, ye shall not enter in the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." Matt. xviii. 2—4. Again hear him; "Then there arose a reasoning among them which of them should be greatest. And Jesus perceiving the thought of their heart, took a little child and set him by him and said unto them, whosoever shall receive this child in my name, receiveth me, and whosoever receiveth me receiveth him that sent me; for he that is least among you all, the same shall be great." Luke ix. 46-48. Again, ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you let him be your minister; and whosoever will be chief among you, let him be your servant, even as the son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. xx. 25-28. "If any man desire to be first the same shall be last of all, and servant of all." Mark ix. 35. How different this from the notions of men, with regard to what constitutes the great man! Unfortunately, the aspiring tendency of our nature takes an opposite direction, and feeds a very misguided ambition. Too few are willing to be last of all and servant of all; to humble themselves as little children; to sit like Mary at the Master's feet. Let us remember the many admonitions given us, and learn to be humble. "He that humbleth himself shall be exalted, and he that exalteth himself shall be abased. God resisteth the proud, but giveth grace to the humble." James iv. 6. "For thus saith the high and lofty one that inhabiteth eternity, whose name is holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isaiah lvii. 15. "Blessed are the poor in spirit, for theirs is the kingdom of

heaven." Matt. v. 3. May we learn from these precepts to be humble, and like Mary, be willing to sit at the Master's feet, and be taught by him! May the Lord inspire all his people with these noble sentiments of the Christian poet!

"O that I could forever sit,
With Mary at the master's feet!
Be this my happy choice!
My only care, delight and bliss,
My joy, my heaven on earth be this,
To hear the bridegroom's voice!"

LIVY HATCHITT.

Chambersburgh, Ill. June 15, 1841.

FATHER STONE: I have just returned from a tour in Missouri of six weeks, the greater part of which time I was with brother Creath, who is faithfully and successfully preaching the gospel. At a meeting of four days in the town of Shelby, the county seat of Shelby county, there was an addition of upwards of thirty, the most of whom were by confession and baptism, a few by letter from other churches. In Monticello, the county seat of Lewis, we held another protracted meeting; five made the good confession, as many more probably were received into the church there by letter. A few miles west of Monticello, I attended a meeting where there were three made confession and were baptized; four were received by confession and baptism east of Houston, Marion county; one in Palmyra. May the good cause continue to prosper. LIVY HATCAITT.

CHRISTIAN EXPOSITOR.—ISAIAH liii.

Vs. 1. "Who hath believed our report? and to whom is the arm of the Lord revealed?"

1. The idea intended is, that but few believed the report.

2. The *report* is the gospel: so teaches the apostle Paul

when quoting this text, in Rom. x. 15, 16. "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" But they have not all obeyed the gospel, for Isaiah saith, "Lord, who hath believed our report?"

3. To believe the gospel, is the same as to believe on Jesus. So taught the apostle John, xii. 37, 38. "But though he had done so many miracles before them, yet they believed not on him: That the saying of Isaiah the prophet might be fulfilled, which he spake, 'Lord, who hath believed our report, and to whom hath the arm of the Lord been revealed?"

4. Paul represents that this faith in the gospel, or in Jesus, is effected in us by the word. "So then faith cometh by hearing, and hearing by the word of God—for how shall they believe in him, of whom they have not heard." John represents that this faith in Jesus is effected in us by the miracles which Jesus performed before them: "But though he had done so many miracles before them, yet they believe not on him." The foundation of faith as described by both is the same; for it is the word confirmed by miracles.

5. But all that heard the word, and saw the miracles by which it was confirmed, did not believe it; and John assigns the reason: verse 39, "Therefore they could not believe, because that Isaiah said again, He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them." Matthew and Paul, or Luke, give a little different version of this text in Isaiah. They state it thus: "Their eys they have closed, lest they should see with their eyes," &c. Matt. xiii. 15; Acts xxviii. 27. John represents their blindness and hardness to be effected by God himself, lest they should believe, convert, and be saved. Matthew and Luke represent the people themselves, as closing their own eyes, and stopping their own ears, lest they should see, convert and be saved. The apparent difference is easily solved by this; John's expression of the idea is a Hebraism. The Hebrews frequently represent an action to be done by God himself, when it was only intended, that he suffered it to be done, or did not interpose to prevent it.

Instances of this are common, and it is believed, they are universally admitted by all bibliologists. In this case we are obliged to receive the interpretation, or make the inspired writers differ. God wills that all should be saved and come to the knowledge of the truth; but if he himself is actively blinding and hardening them, is there not an opposition between his will and actions? how can he condemn them for unbelief?

6. "And to whom is the arm of the Lord revealed?" The arm is the common emblem of power. That power is the gospel; for "the gospel is the power of God unto salvation to every one that believeth." The gospel disbelieved is powerless; but when heartily believed, it effectually worketh, and is the power of God unto salvation. This is the current language of the New Testament.

7. The reason why any believed in Jesus and his gospel, was the testimony of God, which he had given of his Son. He spake by the prophets, and many centuries before his Son came into the world, he predicted the very time, place and manner of his coming—the wonders of his life, death, resurrection and ascension. When Jesus came into the world, those who had been taught of God, or who had heard and learned of the Father, came unto Jesus, and the very idea of their coming to him implies that they believed in him. "We," said one, "have found him of whom Moses and the prophets did write." In him they saw the predictions fulfilled which plainly marked him to be the Messiah who was to come. When they saw him, they saw the seal of God upon him; for him hath God the Father sealed. This was heaven's confirming seal, consisting of the fulfilment of prophecy—the divine declaration of the Father at the baptism of Jesus—the miracles which God did by him in life—the wonders of his death, and the power of his resurrection. Now, no one can come to Jesus, except the Father draw him. As before said, all who come to Jesus, do believe in him, by which faith they are drawn to him. God the Father draws them. How? Because he gives them the evidence that Jesus is his Son, and the Savior of the world. He has affixed on him the seal, by which we believe and are confirmed that he is the Son of God. Whosoever believeth in

me, believeth not in me, but in him that sent me. For we receive the testimony of God concerning his Son.

8. The reason why many believed not in him, is, because they were taught by men, and not by God. The Rabbis and teachers of Israel taught the people very differently from the Father by the prophets. The Rabbis taught that Messiah would come in all the pageantry of an eastern monarch—that he would literally fill the vacant throne of David—sway his sceptre over the world, and cause all nations to succumb to his authority—that he would live forever, and never die—that he would elevate the Jews to the pinnacle of earthly glory. To the unbelieving Jews the Savior said, "You also have seen me, and believe not." Why? Because they could not see one of those marks of Messiah which their teachers had taught them to expect to find in him. While they believed their teachers, it was impossible for them to believe in Jesus, "Ye believe not, because ye are not of my sheep. My sheep hear my voice, and I know them, and they follow me." If you were of my sheep, like them you would have heard and learned of the Father, and have believed and come to me, and have followed me. But not being my sheep, you believe not in me, nor in the Father who sent me.

9. The very same reason holds good, why multitudes believe not at the present time. They do not learn of the Father, the Son, nor of the Holy Spirit, as they have taught in the Bible. The world is filled with the doctrines of men, which are variant and contradictory to one another. How can the world believe in Jesus, while they believe in erring men? Can all their jarring creeds and faiths be in accordance with the faith once delivered to the saints? We trow not.

I proceed to verse 2. "For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness: and when we shall see him, there is no beauty that we should desire him."

1. As a tender plant. Such are infants, and such was Jesus, who from infancy grew up to manhood.

2. And as a root out of a dry ground, he hath no form nor comeliness. As to the physical appearance of the Lord Jesus, it was doubtless, perfect; but by deep sorrow and grief, he was like a root out of a dry ground, withered and dying—without form, comeliness and beauty, so as to be desired by a fastidious, carnal and unbelieving world, who were too blind and depraved to appreciate his moral worth, and excellency.

Verse 3. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid, as it were, our faces from him; he was despised and we esteemed him not.

1. Here the prophet speaks of things that are not, as though they were. So clear was his vision of these future events, that he speaks of them as *now* passing before his mind; 'He is despised and rejected of men'—it follows, that they also despised and rejected him that sent him—for Jesus is the very character and image of the invisible God. We see in him God manifest in the flesh—we see in him the Father, the glory, power, wisdom, love, grace, and every perfection of the Father, shining—resplendently shining. O, that men would consider this! They either love and receive the Saviour, or they despise and reject him. If they despise and reject him, they despise and reject him that sent him. If you loved the Saviour, you would obey him, and confess him before men. There are no neutrals in christendom—they all either love and obey the Saviour; or they despise and reject him. In which class art thou, O reader?

2. A man of sorrows and acquainted with grief:—Even among men, the more heavenly, spiritual and holy, have the sharper sorrows, and more pungent grief--not on account of themselves only, but especially on account of a sinful world, who reject salvation with all its appendent pleasures, and rush on in sin, and therefore must experience all its appendent evils. Witness Isaiah, Jeremiah, Daniel, Paul, and others—who seeing the evils impending the world were burdened, and in pain as a travailing woman. They were men of sorrows and acquainted with grief. But supereminently was this the character of the holy, sinless, heavenly Jesus. He wept over a ruined world—a world that rejected him and the salvation he brought them—and to add to his sorrows and grief, his own received him not, but hated him, and conspi-

red with the powers of earth and hell to persecute and put him to death. In view of this he cried out, "Now is my soul troubled even unto death.

3. "And we hid as it were our faces from him; he was despised and we esteemed him not." So despicable was he in the estimation of the world, that they are represented as hiding their faces from him, not condescending to look upon him, and disdainfully turning their faces another way from him, and thus hiding them from him.

Verse 4th. Surely he hath borne our griefs and carried our sorrows: Yet we did esteem him stricken, smitten of God, and afflicted.

1. There are two senses in which Jesus bore our griefs and carried our sorrows. As the son of David, and of Adam according to the flesh, he came a partaker of all human infirmities and afflictions—this was a necessary qualification of his priesthood—to be tempted in all points as we are, yet without sin; but for our sin, the sin of mankind—to have a fellow feeling of our own infirmities—even to die the death of the cross. The second sense is; that he might bear them away, or carry them away. "Behold the Lamb of God that taketh away the sin of the world." This is the particular idea of the New Testament writers. Matthew viii, 16. "When the evening was come, they brought unto him many that were possessed with devils; and he cast out the spirits with his word, and healed all that were sick; that it might be fullfilled, which was spoken by Isaiah the prophet, "Himself took our infirmities, and bore our sicknesses." The new version by Doct. Geo. Campbell has it more properly.—Himself took away our infirmities and carried off our sicknesses. This without the aid of criticism must be received by all as the true meaning of the word—for they are introduced to prove that he healed all that were sick; that is, he removed their sicknesses, or bore them away. To represent Jesus in this simple act of healing sicknesses of every description as bearing the punishment of their sicknesses in his own body as a substitute, appears foreign from the meaning of the Spirit, if not absurd in a very high degree.

2. When Jesus was bearing our griefs and carrying our sorrows in the first sense stated above, in the highest degree,

it is added, "Yet we did esteem him stricken, smitten of God and afflicted. "Jobs friends considered him a hypocrite and great sinner, because God suffered him to be so greatly afflicted." But did they judge correctly. The people in a certain island judged Paul to be a great sinner, because a viper fastened on his hand; but was their judgment correct. The Jews judged our Lord to have a devil; but were they correct? So we did esteem him stricken and smitten of God and afflicted; but did we estimate correctly? There are many, who like the Jews, think yet, that God punished his own son with sorrows and death. This we shall examine in the subsequent verses in our next number.

I have no interest in any system of religion but the Bible. Let us hear what that saith. The christian world appears to be receding from this once popular doctrine, that God killed his own Son in order to reconcile or propitiate himself to sinners. For many years I have not heard it preached from the pulpit by any sect. Of Doct. Watts' popular hymn,

"Alas! and did my Savior bleed,"

The most popular collections have omitted the second verse:

Thy body slain sweet Jesus, thine,
And bathed in its own blood;
While all exposed to wrath divine
The glorious sufferer stood.

If it be a scriptural doctrine, a fundamental, vital principle of christianity, why neglect it. Why preach and teach the superstructure of the system, and neglect the foundation?

B. W. S.

To be continued

☞ We learn from the Protestant and Herald that Dr. Andrew Wylie president of Indiana University, is a candidate for ministerial orders in the Episcopal church.—*Journal of Christianity.*

Judæus appella credat, non ego.

Gov. Buchanan of Liberia, has demanded the expulsion of the Methodist Missionaries from the colony,—alleging as a reason, that they have been engaged in exciting disaffection, and propagating seditious doctrines among the colonists,—endeavoring thereby to bring the colony under the absolute dominion of the Methodist church.—*Ib.*

Great accession at Jeffersonville.

After a severe struggle for ten years against sectarian pride, ambition, and corruption, the truth has triumphed in Jeffersonville—gloriously triumphed.

A protracted meeting commenced here on Friday the 21st ult. and is still in progress. Up to the time of our paper going ro press fifty three had confessed the Lord and were baptized into his death. The whole community is aroused; and there are many more persuaded to be Christians. Bless the Lord O my soul; let all within me rejoice, for the Lord God omnipotent reigneth.—*Ib.*

INDIAN ANECDOTE.

As related by Rev. Mr. Chase, a chippeway Minister.

About fourteen years ago, when Missionaries first came amongst us, many of our people were greatly addicted to drunkenness. For white persons had already established groceries in many parts of our nation. Amongst the rest there was a certain Chippeway, who was almost a constant sot. The larger portion of his time was spent at the grog-shop in miserable carousal. But naturally he was a man of good intellect; and according to our mode of education he was posessed of more than ordinary accomplishments; and might have been extensively useful, but for his intemperance! However at the earliest opportunity, he determined to visit and hear the new Missionary, then a very strange thing in the

land. He approached and seated himself in the congregation, assembled in the beautiful forest, at a convenient distance from the man of God. Full of the customs and usages of his fathers, and passionately fond of his liquor, he had not dreamed of the strange man operating upon his feelings. Yet he was sufficiently polished to be duly sober, and respectful on the occasion. He scanned the Minister from head to foot, with a most scrutinizing eye. There was something mysteriously sacred and striking in the very appearance of the man, for which he could not account. His piercing, yet innocent eye, lights up with a peculiar flame, to look poor Indian's guilty heart clean through. His fearful denunciations of sin, especially drunkenness, were like the peals of seven fold thunder upon his ear, and ploughed up the very core of his heart. And the simple unvarnished story of the cross stole upon him with a magic charm, to him perfectly unaccountable.

By this combination of influences, the iron hearted toper of the forest was wholly unmaned. His giant form began to tremble and give; his every muscle, before stout, was now unstrung; with a mountain weight of guilt pressing sensibly upon him, he fell prostrate on the ground, and there lay motionless and apparently cold as in death. But his soul struggled in prayer to the Great Spirit who directed him to the blood of the cross, which the Missionary had vividly portrayed to his view. The greatest medicine men were gathered round in utter consternation, for they had never seen such a disease as that. Their eldest prophet knew no means by which to divine the case. It defied their skill and called all the contents of their numerous medicine bags. There lay the great tawney man of the woods, perhaps never before the subject of fear or disease, stretched upon the cold ground; and worse than all none knew what was the matter. But while the prophets and medicine-men were desponding, his heart was being called off from their usual idolatry to the true religion of the Great Spirit. In the moment of the last and fearful extremity, his fetters were smitten off and his mountain load rolled away. He leaped up full of life and activity. His distorted features were totally changed. His countenance glowed with the most bril-

liant expression; telling upon the radical and happy change that had passed upon his heart. His eye beamed with a new and extatic lustre. He spoke, as it were a new language, only fully understood, by those who have experienced similar feelings. He proclaimed aloud, Great Spirit *good, good, good to poor Chippeway*? Me no more drink whiskey! me Wm. Case, go preach; make Chippeway happy. And true, he did go and preach, and many a Chippeway made happy through his instrumentality. But strange to tell, those same white men, used their utmost exertions to make him drink. Come drink, you know how we used to drink together. But he would answer them, me no drink whiskey:—make drunk!—mad!!—ruin Chippeway, me no drink—Got no Bible? Bible good! make Chippeway good happy—me go preach. Bible to Chippeway make him happy. Thus he continued to resist their temptations, and soon he was able to read the holy scriptures and expound them with great usefulness amongst his brother Chippeways.

URBANUS.

Gallatin, Feb. 1st, 1841.

[*Temperance Reporter,*]

PERIODICALS.

The last Harbinger contains several communications from correspondents deprecating the increase of religious periodicals among us. They urge sundry objections against so great a number, some of which we think utterly at fault, while there are others deserving the serious consideration of the brotherhood. There is no doubt with us, but they all do more or less good, and have been useful auxiliaries to the cause. But apart from the dissentions which they are liable to occasion, we think the strongest in favor of fewer, is to be found in the ability which would more likely characterize them. With the limited circulation, which the most of them have, it is impossible to secure the undivided attention of learned and talented brethren. We cannot therefore expect to have periodicals of extensive circulation and commanding influence, until the support of the friends of the cause, can be sufficiently concentrated upon one or more papers, to ensure their support, and secure the editorial labors of able brethren, who will devote their whole time and talents to the enterprize.

If we had one large weekly sheet, published at some central point, and one monthly or quarterly, it seems to us that they would abundantly subserve our purposes. And if such an arrangement could be made, we do not doubt that nearly all of the present periodicals, would cheerfully give place. We presume that few if any of them, have any pecuniary gain in expectancy for their labors and that they would most cheerfully concur in any arrangement, that promised a greater amount of good. The present editors with their numerous correspondents, by occasionally furnishing communications to one LARGE WEEKLY, together with every item of intelligence affecting the cause, might give to such a paper unusual interest and capacity for usefulness.—*Christian Publisher.*

EFFICACY OF INFANT BAPTISM.

Houston, Ill. June 9, 1841.

BRO. STONE:—On the 29th of May I heard an address by the Rev. J. S. B. in which he indirectly exhibited proof, (as he supposed) of the *efficacy of infant baptism.* This was not the burthen of his effort; and hence the use of the term *indirectly.* His subject was JUSTIFICATION; and in his remarks on infant justification, he introduced the remarks which follow, which are substantially as he uttered them.

He asked three questions, and a fourth, as he said, for the conclusion to be drawn from the third, as follows:

"1. Is God a just and holy being? Ans. Yes.

"2. Will a just and holy being punish innocent creatures? Ans. No.

3. Does God punish infants with death? Ans. Yes.

4. Are then infants innocent? No.

Do you then send all infants to hell? By no means. For

they are justified—redeemed from hell, by the full and perfect sacrifice, satisfaction and atonement of Jesus Christ. But are infants innocent? *They are not, or we would not baptise them*; I understand myself," &c. &c.

He then spoke from five to ten minutes on the relation of infants to Adam—to sin—to God; and said that infants sinned in Adam unwilfully, unknowingly, and unpersonally. He also stated, in how far he deemed infants were benefitted by their juvenile justification; representing it as efficacious till they arrived at the age of accountability; when if they relied on Christ by faith, it would continue efficacious. But if they should not rely on Christ by faith for salvation; for this wilful, known and personal sin, they must seek justification from God, or be damned, as other sinners. Quere--Has he two baptisms; one for infants, another for adults?

I have been a little more actively engaged in the Master's cause this spring, than usual. In the vicinity of Chili, three have been added to the church in two or three weeks; and the prospect good for more. The churches in this county, as a whole, are doing but little. There is too little proficiency in christian attainments—too little living the christian life. But we hope for better times. May they speedity arrive! Bro. Curl labors considerably this season; with what success I am not advised.

Grace, mercy, and peace from God our Father, and Christ Jesus our Lord, be with you.

Yours in the hope of the gospel.

HENRY A. CYRUS.

—

EFFICACY OF INFANT BAPTISM.

REMARKS ON THE ABOVE LETTER.

I shall particularly notice the four questions asked, and answered.

1. "Is God a just and holy being? Ans. Yes." In this answer we all agree.

2. "Will a just and holy being punish innocent creatures? Ans. No." Your preacher may be too fast in his negative

of this query. Does he not believe with the orthodox christian world, that God punished his own, perfectly harmless, holy, undefiled Son? That the Son was made by the Father to bear the punishment due to the sins of the world? That the Father himself inflicted the punishment on his innocent son? For it is God that taketh vengeance. This is his prerogative, and he claims it exclusively: "I will repay, saith the Lord." If it belongs to God to punish the sinner for his sins, then must he not punish the sinner's substitute, in order to make a full and perfect satisfaction for sin? This he would not deny; and therefore with Luther must say that Christ was the greatest sinner in the world, because to him were imputed all the sins of the world.

Our evangelical brethren generally err from the truth by not marking the great difference between punishment and suffering. Even Bishop McGee, the orthodox champion on this doctrine, says that a literal transfer of guilt and punishment *is an idle charge made against the doctrine of atonement.* Doct. Cleland, of Kentucky, also testifies that "neither guilt nor punishment, strictly speaking, can be conceived, but with reference to consciousness, which can no more be transferred than personal identity or moral qualities." Another writer of high eminence says: "That Christ suffered for sinners, no christian has ever denied—suffering by no means implies punishment. The line of distinction is plainly marked; no suffering is a punishment, which is not caused by some moral defect, or guilt. Punishment is the suffering of a person, who is conscious of guilt, or of an evil intention; and no suffering is punishment without this consciousness on the part of the sufferer. As Christ was a holy person, free from sin and guilt, it is evident he could not be punished, however much he might suffer." So your preacher thinks that a holy and just being will not punish innocent creatures.

Query 3d. "Does God punish infants with death? Answer—yes." Here your preacher has erred. Death was a punishment to Adam, because he was conscious of guilt; but it was only suffering to his infants who were unconscious of guilt or evil intention. The children of a drunkard suffer want and distress; but they are not punished for his crime.

The children of parents debauched and consequently diseased, inherit their disease, and suffer through life; but are they punished for the guilt of their parents? So Adam the father of all sinned and brought suffering and death upon all the world; but it is plain, their suffering and death are not punishment inflicted on them by the vengeful arm of God; if they were, they have paid the debt or forfeit themselves, and need not a substitute to pay it for them. The satisfaction is fully and perfectly made by themselves. Jesus took flesh and blood, such as the children had, that he might suffer all our infirmities, even death itself—that he might be a merciful high priest, and destroy him that had the power of death, that is, the devil, and deliver them, who through fear of death, were all their life time subject to bondage. This is a very different idea from his being punished in order to make a perfect and full satisfaction to the demands of law and justice in our stead—a doctrine no where taught in the bible.

Query 4. "Are, then, infants innocent? No." Here your preacher is misled by not marking the difference between punishment and suffering. His next query and answer involve very serious things indeed. He asks: "Do you then send all infants to hell? By no means; for they are justified, redeemed from hell, by the full and perfect sacrifice, satisfaction and atonement of Jesus Christ." On this I remark,

1st. If all infants are justified, I ask, is it a justification from the condemnation of sin? If so, why do they yet suffer and die? Are they justified from the principle to sin? Why then do they go astray from the womb, speaking lies?

2d. But your preacher says, infants are redeemed from hell. From this we must conclude that the original constitution, which God gave to Adam, involved unoffending infants in eternal death, or the punishment of hell fire! As this constitution must then have been agreeable to the nature and will of God, and he is unchangeable, then, it follows, it is yet agreeable to the will and nature of God, that unoffending infants should suffer eternally in hell! This would indeed draw a dark veil over the glorious character of God, from which we justly abhor. Who believing this doctrine

could see any thing more horrifying in the sovereign decree of reprobation?

3d. That condemnation to natural death passes upon all for the one offence, or disobedience of Adam, is certain; so by the righteousness or obedience of Christ, the second Adam, all shall be made alive, or raised from the dead. This is a justification from the condemnation to death. This is undisputed.

Another query of your preacher is: "But are infants innocent? Answer.—They are not; or else we would not baptize them." Does he believe in baptism for the remission and washing away of sin, as did old father John Wesley?—From this hint I should so conclude. This was the great argument of St. Austin, the father of Calvinism in early ages of christianity. Infants must be baptized, according to him, because they are guilty, in order to wash away their sin.—But your preacher had infants justified and redeemed by the full and perfect satisfaction of Christ, what need have they of baptism for remission of sin?

What follows of your preacher's remarks, I pass by without notice. They may serve to amuse those fond of speculation; but my mind has long ceased to be pleased with such things.

B. W. S.

CHRISTIAN EXPOSITOR.

Heb. vi. 8.—This epistle is addressed to the Hebrews, especially to that part of them who believed in Christ as having come in the flesh. These Jewish Christians were in great danger of apostacy; and many of them through sophistry and persecution had already apostacised from the gospel. To establish them in the truth, and to prevent them from apostacising from Christ to Moses, or from the gospel to the law, was the epistle written. This is evident from the face of the whole letter. In the close of the fifth chapter, the apostle had plainly intimated, that since their profession of christianity they had made but small progress in the knowledge of Christ, or his doctrine—they were yet babes in

knowledge, and like babes feeding on milk. He also plainly hints the reason; because their attention was divided between the law and the gospel.

He wishes to disengage them from the law entirely, and fix their sole attention to the gospel. "Therefore, seeing you have made so little proficiency in the knowledge of the gospel by your attention to the law,—"Let us go on to perfection, leaving the first principles of the doctrines of Christ, as taught by the old schoolmaster, Moses, in the law, and go on to the perfect knowledge of the doctrine as taught by Christ himself. These principles of the doctrine of Christ, are not the doctrine that Christ taught, but those taught by Moses, the schoolmaster under the law. He taught the A. B. C. of the doctrine of Christ by types and ceremonies; but the Jews had the veil over their heart, that they could not see the end of those things to be abolished. Paul wishes them to leave those first principles of the doctrine of Christ, and go on to perfection—to learn from the great teacher sent from heaven, that which is perfect and leads to perfection. What must they leave? Not repentance, faith and the resurrection, these are the very life of the Christian —these cannot be left an hour; but they must leave the foundation of them; for the law was considered by the Jews under Moses, as the foundation of repentance and faith. And indeed so it was--For "We have found him of whom Moses in the law and the prophets did write. From the testimony and teaching of Moses, they believed in Jesus and repented,

"Not laying again the foundation of repentance from dead works." These dead works are not what they were to repent of, or reform from; but they were the foundation of repentance, or of what produced repentance. They were their sacrifices of lambs, kids, bullocks, &c. These were typical representations of the Lamb of God sacrificed for us. In those sacrifices the remembrance of sin was made—so shall they look on him whom they have pierced and mourn. The Jewish Christians in attending to these dead works, or works of death—the sacrifice, crucified the Son of God afresh, typically slaying him, and putting him to an open shame. These sacrifices were also the foundation of faith—

faith that the serpent should bruise the heel of Christ, and infuse the poison to death; but that the seed of the woman should bruise its head; or that Christ through death would destroy him that had the power of death, that is the devil. It was the foundation of faith; yet they saw it not because of the veil. These the Jews must leave. Christ, the end of the law, and perfection are come.

"Of the doctrine of baptisms—or of purifications by bathing. This ordinance was to be performed by the ceremonially defiled. They were to bathe themselves in water, and be clean, before they were permitted to enter the tabernacle. This doubtless represented that baptism of John and of Christ for the washing away of sins of heart and life, or for the remission of sins, before they were permitted to enter into the church on earth; John's baptism was called purification. Again: The bathing of the person defiled pointed to the burial and resurrection of Jesus to immortality—when all the defilement of his flesh, not his own, but of our sin, was forever washed away—he was perfected from all by his suffering and rising from the dead. So all baptized into him shall rise to immortality from the grave, washed from all the mortal defilements of the flesh. These things were written by Moses for our sakes, on whom the ends of the world, or the Mosaic economy are come.

"The laying on of hands." This was an ordinance in Israel. Whatever they devoted or consecrated to God, they laid their hands on—as their sacrifices and priesthood. As sacrifice under the New institution have ceased by the sacrifice of Christ; therefore no longer bring your sacrifices to the altar, and consecrate or devote them to God by the imposition of your hands. The laying on of hands in devoting, sanctifying or setting apart the eldership to the work of the ministry, is yet retained under the New Institution. It is but the antitype of the setting apart the priesthood under the law, which was done by the laying on of hands.

"Of the resurrection of the dead." Did Paul intimate that we must lay aside this doctrine? No: it is every moment essential to our life and comfort—it is one of the very pillars of the gospel—an essential part of it. We must lay aside, not the doctrine itself, but the first principles of the

doctrine, which principles are found in the law of Moses; as the bathings, and rising out of the bath of waters—as the entering into the holiest by blood, or death. In this are death and the resurrection plainly taught.

"And of eternal judgment." The word judgment has many meanings in the Bible. When applied to God it generally signifies what he has judged to be right and proper. Hence all his revelations to man, and his decisions and acts according to those revelations, are called judgment or judgments. The Israelites considered all the revelations of God to be eternal; reasoning that what was once right, must be eternally right, and consequently binding. Therefore, as the law was a revelation of God, and binding upon Israel once, it can never be set aside, or abrogated, but must be eternally binding. By this argument many of the Jewish believers were caused to apostacise from Christianity, or to unite the law and the gospel in their religion.

The apostle warns them of the danger of this course. For it is impossible for those once enlightened, &c., If they fall away to renew them again to repentance. Now to fall away signifies, to fall or apostacise from Christianity to the law. Gal. v. 4. "It is impossible to renew them again to repentance."—For the law to which they have fled cannot give repentance.—"Seeing they crucify the Son of God afresh, and put him to an open shame." By their sacrifices they typically crucify him, and declare that he has not come into the flesh. But should these apostates from the gospel to the law, be convinced of their error, and return to Christ and his gospel again; will they not find repentance there? Yes; there, but not under the law.

B. W. S.

Bro. J. R. Ross, of Fort Madison, writes, June 17, 1841: "We had a two days' meeting last Saturday and Lord's day in this neighborhood, and obtained ten additions—five by immersion—three from the Baptists, the others were immigrants. Among the immersed was an old revolutioner in his

89th year. I also immersed two of Union, Desmoines county since I last wrote you. The prospects are brightening greatly in this section."

Published by request.

When on the cross my Lord I see,
Bleeding to death for wretched me;
Satan and sin no more can move,
For I am all dissolved in love.

The bloody nails pierce through my heart,
And in his groans I bear a part;
I view his wounds with weeping eyes;
But see! he bows his head and dies.

Come, sinners, view the Lamb of God,
Wounded, and dead, and bathed in blood;
Behold his side, and venture near,
The well of endless life is here.

Here I forget my cares and pains,
I drink, but still my thirst remains:
Only the fountain head above
Can satisfy this thirst for love.

O, that I thus could always feel!
Lord, more and more, thy love reveal!
Then my glad tongue shall loud proclaim,
The grace and glory of thy name.

Thy name dispels my guilty fears,
Revives my heart and charms my ears,
Affords a balm for every wound,
And Satan trembles at the sound.

Think, O, my soul! if 'tis so sweet,
On earth to sit at Jesus' feet;

What will it be to wear a crown,
And sit with Jesus on his throne!

T. V. G.

A CARD.

B. W Stone acknowledges the politeness and Christian temper of Doct. A. Wylie, exhibited in his note in the last Equator. The editor willingly corrects the mistake made, in saying, that the sentiments of Doct. Wylie, stated in the Equator, were from his pen. The Doct. informs me they were from the pen of one who took notes from his lectures while being delivered, This is probably the reason why the editor could not undersand them.

EDITOR.

Monticello, Lewis co. Mo. June 24, 1841.

FATHER STONE: Since the beginning of this month, with the aid of brethren Hatchitt, Ballinger and Thomas, we have received ninety persons in this part of Mo. We received between seventy-five and eighty at two meetings in Shelbyville, in Shelby county. We had a time of refreshing and rejoicing. Praised be the Lord for his goodness. We need more laborers--the fields are white to harvest--send us laborers. Yours in the hope of a better state of things.

J. CREATH, JR.

Bro. T. M. Allen, of Mo., writes, June 21: "On the second Lord's day of this month, bro. Smith and myself were at Rocheport; two made the good confession. At the same time bro. Wills was in Cole county, where two others made the same confession. Yesterday we were in Columbia, when five were added to the church--one by letter, the oth ers by faith and obedience."

June 3, 1841, Brother J. McBride, of Bolivar, Mo. writes: "Our church here is in good condition, and numbers fifty, or upwards. Our prospects for an increase are quite flattering."

July 12. Brother P. Humphrey, of Alton, writes: "Since last March I have baptized 33--three from the Baptists and ten from the Methodists, who had been previously baptized. The church numbers 94, having elders and deacons, and meet every first day to worship, according to the ordinances of heaven, in singing, teaching, exhorting, praying, and breaking of bread."

Scotland county, Mo. June 21, 1841.

Dear BROTHER STONE: The churches here are named Lebanon and Antioch, to which I preach. Antioch is 35 miles north-west of Monticello, on the N. Fabby river. Lebanon is west of Antioch 12 miles. I have baptized 26 since last August, and received two by letter. The churches are living in fellowship and love. We wish the teaching brethren to visit us when convenient. The prospect is good in this part of the country.

Yours in hope of eternal life,
JOHN STANNARD.

Stilesville, Ia., June 29, 1841.

I have just time to give you the good news in central Indiana. By the joint labors of brother Lockhart and myself there has, within the last month, been 62 accessions, 54 of whom we immersed. The remaining eight had been baptized by the Baptists and Methodists.

I have just heard from a protracted meeting at Bloomington, at which 50 have been added. Also from a meeting in Putnam county, at which nine or ten were baptized. The

accessions so far as I have witnessed, are mostly characterized by intelligence and much moral worth. Thank the Lord for his unspeakable gift.

Yours in the good hope,
T. J. METLOCK.

South Point, Franklin county, Mo. July 2, 1841.

Dear BROTHER STONE: As an opportunity favorable for writing offers, I will address you a few lines, and give you a brief statement of the religious state of society amongst us at this time. There are two congregations in this county, who bear the appellation of Christian; and take the word of the Lord for their discipline. The two churches contain about 130 members. At Marthasville, in Warren county, on the opposite side of the Missouri river, there is a small church of 12 or 15 members. At Pinckney, in the same county, bro. Samuel Rogers and myself held a two day's meeting last Saturday and Lord's day. We had a glorious time; 32 made the good confession, and were immersed; among which were seven or eight from the Methodist church. There is no Christian church organized at Pinckney. Bro. Samuel Rogers has, for the last three months, labored faithfully amongst us; during which time he has immersed 82 persons, chiefly of the most influential and respectable citizens.

One object of this letter is, that you may use your influence in our behalf, to procure for us some faithful proclaimer of the ancient gospel. Bro. Rogers left this place two days since for Ohio, without any certain assurance of his return; yet we hope he will again visit us, as we believe no person could be more profitable here than he, as an evangelist. We strongly solicit the aid of some of our preaching brethren in this State, or from Illinois, as I am the only one of our brethren that is stationary, who pretends to proclaim the word. I am, and have been, for the last four years, engaged in mercantile pursuits, by which I am necessarily confined, and; in a great measure, debarred from attending to the duties incumbent on a preacher of the gospel. If there could be able proclaimers of the gospel in the town of Pinckney and vicinity, the good that would arise would be beyond calculation I must now close.

I subscribe myself yours, truly, in
Hope of a blest immortality,
JAS. K. RULE.

THE PROGRESS OF THE GOSPEL IN THE UPPER MISSISSIPPI, MO.

The congregation in Monticello, Lewis county, Mo., was organized in September, 1839, by bro Hatchitt, of Illinois, with a few members. It now numbers in town and county, from 80 to 100. Bro. Creath, jr. Evangelist--John Shanks, Y. Moore, J. Stephens, J. Sullivan, Francis Richardson, H. Roberts, elders and deacons. Thirteen lately added.

The congregation in Houston, Marion county, Mo., was organized April, 1831, with nine members. It now numbers 150. C. Ballinger and Jacob Creath, jr., proclaimers--G. Banks, W. Jones and others, officers.

The congregation in Shelbyville, Shelby county, Mo., organized April, 1840, with 14 members. B. W. Hall and J. Sullivan, Elders. They now number 64--32 added at a meeting in June last. Bro. Creath, Evangelist.

The congregation in Palmyra, Marion county, Mo., was re-organized in June or July, 1840, with a few members. They now number more than one hundred members. Brethren Lewis, Bryan, Torrence, Peake and others, principal men and officers in the church.

These churches are all in peace and unity, and are growing in numbers, intelligence, devotion, and the favor of God. There is a good and glorious work going on here under the labors of bro. Creath, and others. The harvest is great and the laborers few. Pray ye therefore the Lord of the harvest to send forth more laborers into his fields, which are already white for harvesting. There is an increasing attention to the proclamation of salvation here—asperities are wearing away, and prejudices subsiding, and light increasing. Praise ye the Lord. O! that men men would praise the Lord for his

goodness, and for his wonderful works to the children of men. Our prospects are fair and promising for a future harvest. The brethren love one another here with pure hearts, fervently,—for the truth sake which dwells in us. We lay great emphasis upon the new commandment, in our discourses to the brethren—on brotherly kindness and universal charity to all men, which is one of the new and peculiar duties of Christianity. We believe the exercise and manifestation of this grace to by more acceptable to God, and more beneficial to men, than orthodoxy new or old. Brethren at a distance are invited to visit us, and to call upon us in passing, and give us a word of exhortation.

H. ROBERTS.

"I have lost a world of time," said the learned Salmasius, on his death bed; "if I had one year more, I would spend it in reading David's Psalms and Paul's Epistles."

J. CREATH, JR.

"Happy is he who is engaged in a controversy with his own passions, and comes off superior; who makes it his endeavor that his follies and weaknesses may die before him, and who daily meditates on mortality and immortality."

JAILOR.

"Alfred, King of England, who fought fifty-six battles with the Danes, many of which were gained by his own personal courage and great example, dedicated with strict punctuality, eight hours every day to acts of devotion; eight hours to public affairs, and as many to sleep, study, and necessary refreshments. John Urich was a poor religious man, who spent eight hours of the day in prayer, eight in labor, and eight in sleep, meals, and other necessary duties."

EXTRA MESSENGER.

AUGUST, 1841.

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A SYNOPSIS OF ATONEMENT,

AS STATED BY ME IN THE PRECEDING DISCUSSION.

Brother A. Campbell had publicly invited me to a discussion of this subject with him. By advice of friends I accepted the friendly invitation, though conscious that years had despoiled me of much of that vigor of mind I might have possessed in youth. The discussion has been protracted far beyond my anticipation. Seeing no probable end of it, according to my own wish, and the wishes of many warm friends, I closed the discussion on my part, having reserved the right of giving a synopsis of the whole in an extra number. I advised brother Campbell to do the same; but for reasons, doubtless, good in his own view, he still persists in his course. I was also inclined to close the discussion for another reason; because I had known the general dissatisfaction among my aoquaintance at the lengthy and protracted discussions between brother Campbell and Mr. Skinner, on universalism; and between brother Campbell and Mr. Lynn on the operations of the spirit. The *ennui* was so great, that many passed them over without a reading. My friends still insist upon me to give the promised synopsis, and then to leave the whole matter with the public, unless circumstances should make it necessary for me to resume hereafter. I have yielded to their wishes.

I printed four numbers, which included my views on the subject of sacrifice for sin, and of atonement, of which I will give a synopsis.