vent their members from hearing us; but there are many of them too high minded to submit to such dictation.

We have just commenced a co-operation in this county which bids fair to be of infinite service to the cause.

Since the first of January, 1842, I have seen 120 added to the congregations where I have labored.

May the Lord bless you, and still make you a ble.sing to many people.

Yours truly.

J. T. JOHNSON.

Bro. W. M. Brown at Milton, Il. obtained 88 additions, at Pittsfield 35 and at St. Louis, a church is constitut ed of 40 members.

Bro. Brown's letter is crowded out.

Bro. J. T. Johnson, March 24 says, he has seen about 150 additions since 1st of January.

Obituary Notices.

DIED—On the 16th of January, 1842, Gen. Robert Russel. at Judge Freeland's, his son-in-law, in Callaway county, Mo. Had he lived till the 29th of March, he would have completed 80 years. He was a kind husband for near 55 years, an affectionate parent, a good citizen, a beloved neighbor, and above all a zealous Christian. He has left an old companion, tottering on the brink of the grave, and a numerous and respectable progeny. He was to me a particular friend, and a kind uncle. Soon I hope to join his company in heaven. The separation will be very short.

B. W. S.

Also—Eliza C. Clark, consort of Robert Clark, and daughter of C. C. Moore, of Fayette county, Ky. She had long lingered with a pulmony consumption, but in perfect composure of mind. In hope of restoring her health, she was taken by her affe ctionate husband to Havanna, in Cuba, where, in a few days after their arrival, she died, in the land of strangers, on the 26th of Dec. 1841, lacking two or three months of being 19 years old. Though she was my grand-daughter, I must be permitted to say, she was among the most accomplished literary females of the West, amiable, pious, and a zealous Christian. Her remains were brought back to her weeping parents, and interred in her father's garden.

Also—About the same time, my brother-in-law, Judge Alney McLean in Greenville, Ky, leaving a wife, a large family of children, and many deservedly warm friends to deplore his loss.

Also—Recently, at home, in Fayette, Mo. my good friend and brother, Henry Chrisman. He was beloved by all who knew him.

Also—on the 14th of March, 1842, Matilda, the consort of Charle Wilmot of this county, in the joyful hope of immortality. She for many years lived a Christian, and was greatly beloved by her brethren and acquaintances.

Also—About the same time, our amiable and well beloved sister, the wife of bro. John Owsley of Louisiana, Mo. "Blessed are the dead, that die in the Lord."

Also—On the 6th of March, our esteemed brother and fellow laborer in the gospel, Eld. John H. Hughs, of Paynesville, Mo. His memory will ever be dear to his friends, and his death a great loss to the churches

THE

CHRISTIAN MESSENGER.

May, 1842.

VOLUME XII. NUMBER 7

THE CONVENTION CONTINUED FROM PAGE 134.

The convention met according to appointment. The same Moderator, and clerk were requested t. act as formerly, who complied and took their seats.

After solemn prayer, the old Father, who had required a longer time for the consideration of the subject which had particularly engaged the attention of the convention at its last session arose and spoke; Brethren, my mind was not prepared to act on the important subject discussed at our last meeting, therefore I requested an adjournment till the present time. Ever since, I have diligently and prayerfully read my Bible, having determined to divest my mind as much as possible of all undue prepossessions, by which it might be warped from the truth. The time since our last meeting I account the happiest period of my long life. Old as I am, I have learned more of profitable knowledge than I had ever learned before. You remember that the subject of discussien at our last meeting was, Whether the promised Spirit in Acts, ii, 38 was a promise confined and limited to the days of the Apostles, by which the Christians were made one; or was it yet good to us in these days also? This subject entirely engaged my mind, and on which it has decided. I carefully examined the three systems of the

Christian world on this subject. The first I examined was my own, adopted when I was young, and partly defended by me till lately. It was in substance this. God by his Son made a revelation of himself, his will, and his laws, our duty and future destiny, in the Bible; he handed down from heaven this book to the poor sinner, and thus said; take this book, read it, believe it, understand and do it, and you shall be saved, if not you must be damned. But he added, I know you are so depraved, you cannot believe it, you cannot understand it, nor can you do what is commanded, till I in sovereign grace, in my own time and way, give my holy spirit to work faith in you to make you understand it, and give you power to obey it, and be saved. On this I thus reasoned. Would the poor sinner read a book which he could not believe nor understand? Would he attempt obedience to commands which he could not do? What would he rationally conclude? Certainly, to neglect the Bible, and not to attempt obedience, but wait God's own time and way to give his Holy Spirit to do those things for and in him. But I saw plainly, that the world could not receive the Spirit, but through faith and obedience.

The second plan I examined was this. God gave a revelation by his Son to the world, and thus addressed the sinner, Take this book, read it with understanding, believe and do it, and by this means save yourself, and be a new creature. But the Lord added I will do nothing more for you, nor must you expect any thing more to be done, than I have *done*. This word is the power, the only power, and there is no other power to salvation. I shall set inactive on my high and lofty throne, and will not interpose my power for your help against sin, nor the powers of darkness, nor in the work of renewing you, This I view as prayerless desparation. For who could pray for help for any thing, when all were denied?

The third plan came next under my examination. It is this; God has given to the sinner the Bible, the book of his revelations, and has said; Take this Book, read it and believe it; for it has in itself sufficient evidence to produce faith; understand it, as you do other books; for it is easy to be understood, obey it and I will give you my Holy Spirit to renew and save you with an everlasting salvation. This is the plan which I have accepted, and for which I have abundant proof satisfactory to my own mind. God meeteth him that works righteousness.

To this conclusion I have I firmly arrived; That if we walk in the light, even as he is in the light, we have fellowship one with another. The counter part is, if we walk not in the light even as he is in the light, we have no fellowship one with another. This is the cause of all the disunion of Christians in the world, and never will they be united until they all receive this light, this Spirit, and walk in it. Then shall we all flow together, and the world seeing our unity will believe and be saved. He sat down.

Another venerable fether arose slowly, leaning on his staff, and thus addressed the Moderator. Brother moderator, I have been an attentive listener to the sentiments spoken by these brethren. I am fully convinced that the union of Christians is all important to themselves as a duty they owe to their Lord. It is all important to the world, that they may be saved. The time demands it, and it should not, it must not be delayed. I see an impossibility in human creeds, however well digested, however short, to effect Christian union. The Bible itself cannot do it, unless by obedience to it we all receive the Holy Spirt of promise, and walk in the Spirit, or in the light as he is in the light. We may wrangle about notions and doctrines, but this is foreign from the Spirit of Union. My *sentence* is that we show by example what we pro-

fess in words. The wind work alone will not do. We must all lay our shoulders to the work, and *now* is the accepted time, for *now* it is the will of God that all Christians should be one. He sat down.

Another Father rose with intelligence beaming in his countenance, and thus spoke, Brother Moderator, I feel no disposition to controvert any thing that has been advanced by the brethren in this convention. "But he that believeth shall not make haste. Let us not be in a hurry, lest confusion follow our labors. Our penultimate brother said, that he had abundant proof that the Holy Spirit is given to them that believe and obey the gospel, which Spirit would renew and save them. I wish not to suggest an idea that I deny this doctrine; but wish to have every cobweb brushed from the eyes of my mind by the besom of truth. He sat down.

Then arose the old Father, alluded to, and said My brother has imposed on me a pleasing task. Paul to Titus says; He has saved us by the washing of regeneration, and the renewing of the Holy Ghost, which he hath shed on us abundantly through Jesus Christ our Lord. This proves that salvation and renewing are the works of the Spirit. And father, that this is the same Spirit promised by the Savior, which was to abide with them forever, and which was shed abroad on them at Pentecost, and promised to all who should repent and be baptized. The Apostle to Titus in the passage just quoted, shews how the promise was still good to all the obedient in his day through baptism. Our Lord taught, except a man be born of water and of the Spirit he could not enter into the kingdom of God. This is the *unction*, the anointing, which teacheth us of all things, or renews us in knowledge. It is the eye salve to clear the mental vision. Ye are the temple of the Holy Ghost, as God hath said, I will dwell in you, and walk in you. If any among you lack wisdom

let him ask it of God, who giveth liberally to all men, and it shall be done unto him.

We know the *word* is the wisdom of God, or the revelation of his wisdom, yet we may have a form of knowledge without the power. But through faith and obedience to this word, we get the Spirit, the true wisdom, that cometh from above, which is first pure, then peaceable, gentle, easy to be entreated, without partiality, and without hypocricy, full of good fruits. This Spirit we all too much lack, and this is the Spirit which will unite the Christians, and save the world. In vain we say, let us be united *now*. Rather say, let us be filled with the Spirit, and then the union will soon follow. He will give the Holy Spirit to them that ask him. Let us lie daily and hourly at the throne of grace, and cease not to pray in faith till we receive the Spirit. He ceased.

A reverand old Baptist preacher arose, and said; Men and brethren. My pulse beats in unison with yours on the divine subject of Christian union. Opinions we may and ought to relinquish for this desirable end; but the truth we dare not give up. I have something on my mind that forbids me to be hasty in this matter. I want our union to be cordial and lasting, and not like the ephemeral unions of the present time. My difficulty is the subject of baptism. But I will not speak of it at this time, but postpone it till our next meeting. I move that we now adjourn to meet again this day month. They all agreed, and after prayer they separated with Christian affection.

to be continued.

SURETYSHIP.

Two Christian brethren met, and in a conversation, one observed, Brother B. I do not approve of this principle of suretyship, especially among Christians.

I have ever doubted whether it be according to divine law or equity. What think you of it?

B. I have not till lately ever thought much on the subject. I am inclined to think with you, that it is contrary to divine law, and equity. It is not among the laws of Moses. Had it been a good law, it would not have been omitted. It is not among the laws of Christ; for we find no mention of it in the New Testament. It was certainly disapproved by infinite wisdom, and by the wisest king of Israel; for the scripture says, Prov. vi, 1. My son, if thou be surety for thy friend thou art snared with the words of thy mouth. Do this, my son, deliver thyself when thou art come into the hand of thy friend; go humble thyself and make sure thy friend (or so shalt thou prevail with thy friend) give not sleep to thine eyes, nor slumber to thine eyelids. Deliver thyself as a roe from the hand of the hunter; and as a bird from the hand of the fowler.

The surety is here represented as a fowl in the hand of a fowler; how it flutters and tries to escape! or as a roe in the hand of a hunter. How it struggles to get away! So the surety is ensnared. He should speedily try to extricate himself, give no sleep to his eyes, nor slumber to his eyelids, till he is delivered. He should go to his friend, and humble himself before him, and thus prevail with him to deliver him from the bond.

Again. He says, Prov: ii, 15. He that is surety for a stranger shall smart for it, and he that hateth suretyship is sure. Now if suretyship was a divi ne law; would divine wisdom permit it to be hated?

Again he says Prov xvii. 18. A man void of understanding becometh surety in the presence of his friend. This amounts to a divine *veto* to the practice.

Again Prov. xxii, 26. Be not thou one of them, that are sureties for debts. Here is an express prohibition; and plainly shows the principle and the practice to be in opposition to the divine mind.

C. I never saw so plainly before that it is so expressly forbidden by the word of God. Is it not strange that the practice has so universally obtained, when so pointedly forbidden? But bro. B. Did not Christ become our surety and paid our debts to law and justice for us? This is the foundation of the most popular systems of Christianity in the world, and this has given countenance to the practice of suretyship in the Christian community. But do not the scriptures say, that Christ was our surety? and can we give up this doctrine, without giving up Christianity?

B. The Scriptures no where say, that Christ was our surety. They say "By so much was Jesus made a surety of a better testament. Heb. vii, 25. Now a surety of a Testament, covenant or bond, is very different from a surety of a debtor.

A surety of a bond is always connected with him, who gives the convenant or bond. God gave us the covenant of promise, confirmed by his word and oath. But so great was his mercy, that he gave his Son to be surety, or confirmer of the covenant, in order to remove all doubt from our minds. Jesus was or became indeed a confirmer, by all the wonders of his life, death, and resurrection. Christ is therefore God's surety, being connected with him in the covenant. This gives no countenance to the system of suretyship as now practised.

C. Indeed brother you have suggested to my mind a new idea, yet it is so plain I cannot deny its correctness. How do you make it appear that Christians are wrong in being sureties one for another.

B. D. F. G. are christian brethren in one church. D. very much needs a piece of property in the possession of F. which F. can well spare. D. has not the money in hand; but tells F. all his prospects for getting

it at a certain time, when he will pay him the stipulated price, if not providentially prevented. Says bro. F you must make me sure. Says D. I cannot farther than, my prospects go for of which I have informed you fully, and truly. But says F. if bro. G. who is present will become your surety, and will agree to pay me the the full amount at the specified time, if you should fail, you shall have the property. G. replies, brother, you know his prospects as well as I do. I believe brother D a christian, and therefore he is honest and will not lie. You also are bound to believe this, or surely you cannot profess honestly to have fellowship with him. His prospects for getting the money are good, and if providentially favored he will pay you. But if he fail by adverse providence, he cannot be guilty in the sight of God nor man. Now what more do you wish? Says F. I wish you to pay it, if he fails.

But, says G. what right have I to lose so much, more than you? Do you wish me to lose because providence was adverse to our brother. But if our brother should be unable to pay you according to promise, then bring the matter not before Cæsar. but before the church, and let them investigate the whole matter. If he is judged to be able to pay, and will not, then let the church exclude him as a dishonest unworthy member. D when excluded then comes directly under Cæsar's jurisdiction; let F now complain to Cæsar, if he choose. If D's prospects have been providentially blasted, and he be therefore unable to pay, the church should therefore see that F shoulc not suffer all the loss, but should in charity assist their poor unfortunate brother to pay the debt, at least in part.

C.—This would be a christian act truly. But brother B. is it right that a Christian should require a surety in any case of any one, whether he be Christian or not.

B.—If the principle be wrong, the practice must be so too; equity forbids that any man should pay something for nothing. Though suretyship has been practised commonly from early ages, this is no reason why it is right. It must be sanctioned by divine authority, or it is wrong; especially when so expressly forbidden by infinite wisdom.

C.—Should not Christians speedily reform in this matter.

B.—Certainly, they should; and no longer be conformed to the world. It is a great evil under the sun.

C.—Brother, I have another subject under consideration, on which I wish to know your sentiments. It is, whether Christians should seek, or fill civil or military offices of State.

B.—Let us defer a conversation on this subject to another time, when I shall have better matured the subject.

C.—Agreed.

B. W. S.

CIVIL AND MILITARY OFFICES SOUGHT AND HELD BY CHRISTIANS.

B.—I am truly glad to meet you alone. My mind has been ruminating on a subject, concerning which I can come to no decision. It is clear to me that Christ's kingdom is not of this world. Its policy, its laws, its government and interests are different. Christ is king, and from him have emanated laws sufficient to govern his subjects, and to make his kingdom the kingdom of righteousness, and peace, and joy. This sentiment we have all professed to receive, and have therefore rejected all human laws, and man-made confessions of faith, as the rules of Christian conduct. I have been thinking, whether it is right for Christians to seek and

hold civil or military offices in worldly governments. Brother, what do you think?

C.—I think a thousand things on this subject, but have been afraid to give utterance to any of them. I fear I have not religion enough to enable me to bear the reproach and persecution to which I should be subjected, were I fully to disclose my mind on this subject. Fanaticism or ultraism would probably be imputed to me by many of my own brethren, and my name cast out as evil.

B.—Fear not; blessed are they that are persecuted for righteousness' sake, for theirs is the kingdom of heaven. The sanctuary, the church of God must be cleansed, and the time draws nigh. Happy the man who shall be instrumental in effecting it.

C.—Amen! The truth shall come, though death should instantly follow: I have been led to conclude that it is wrong for Christians to seek for, and hold offices in worldly governments. Two arguments have confirmed me in this sentiment. One is, the deleterious effects in those Christians, who seek for and hold those offices; and the other is, that the scriptures discountenance the practice.

It is a stubborn fact, that whenever a Christian seeks for, or holds a civil or military office in the governments of this world, he loses the savor of religion, his zeal, and ardent desire to promote the interest of Zion. He must mingle with the wicked, and conform in some degree with their spirit, and manners. His mind becomes alienated from God and his people, and he loses the spirit of holy contemplation and prayer. Instead of devoting himself to the study of the laws of the king of saints, and of regulating his heart and life by them, much of his time is necessarily devoted to the study of Cæsar's laws, especially that part of them which may particularly pertain to his office. We cannot serve two masters; either we will love

the one, and hate the other, or hold to the one, and despise the other. We cannot serve God and mammon; nor can we serve God and Cæsar, whose laws so widely differ.

B.—Well, but brother C—— is it not right that Christians should be legislators? Surely we should choose honest and good men, in preference to the contrary characters.

C.—What need have Christians of more or better laws than those given us by our king? Are not these sufficient to govern us? What right have Christians to make laws? Did our Lord ever authorize any uninspired man to legislate for his kingdom? To do it, is without authority—it is presumption. Is it not a virtual acknowledgement that the king's laws are defective and insufficient? Human laws, like their makers, are ever changing and varying as the wind. They cannot be made to suit the cases and interest of all persons, and sections of an empire; therefore legislators are always making and unmaking their laws. Hence continual jars, collision, strife and war. Even our best of human governments, for this very reason, is now tottering and unstable, and must ultimately submit to the divine government, and unchanging laws of our king, before it becomes right. Our laws equally suit all classes, and need no amendment; but remain as firm as the pillars of Jehovah's throne. The whole world are under obligations to receive and obey the government and laws of king Jesus; and wo to them if they do not! They will be treated as rebels.

B.—Well if it be wrong for Christians to become legislators, is it not also wrong for Christians to vote for, and make legislators?

C.—Undoubtedly; for the voter is the legislator through him, whom he elects as his representative.

B.—Cæsar's government might make laws to oppress us, and to bring us into great distress, unless some

of the Christians were in the legislature to check them.

C.—They did so of old, and the world is no better now, being led by the same spirit. All that will live godly in Christ Jesus shall suffer persecution; yet we must not be conformed to this world in its spirit nor practice. We never read of Christians in the Christian scriptures aspiring to be legislators, judges or executive officers, or that they were permitted to fill such worldly offices.

B.—Why, brother, what is the Christian's duty with respect to human governments?

C.—To be subject to them, and to all their ordinances, which do not stand opposed to our king's. In this case, whether we shall obey God or man, judge ye, said the apostles; and so should we, if for our disobedience death should be our lot. We must pay tribute to whom tribute is due; custom to whom custom; and honor to whom honor. We must pray for them, and so live and shine in our government, as to show its superiority over all human governments, and by this means engage others to receive it and be saved. It is by amalgamation with the governments of the world, that Christians exhibit so little light, and are so divided and hostile amongst themselves. Come out from among them, and be ye separate, saith the Lord, and I will receive you, and I will be your God, and ye shall be my sons and daughters. Jesus our great pattern was in the world—he took no part in human legislation—though solicited strongly, he would not be a judge nor a king in earthly governments. To follow him is our duty.

B.—Do you also disapprove of Chistians going to war?

C.—Our Lord once said, My kingdom is not this world else my servants would fight like the kingdoms of this world. Peter once in defence of his master, drew his sword and smote a servant of the high priest. Peter, said the Lord, put up thy sword, for he that taketh up the sword, shall perish by it. The Lord came from heaven to make peace, not war. His laws are pacific, he is the prince of peace his kingdom is the kingdom of peace,—his subjects are the children of peace. Nothing appears so repugnant to the kingdom of heaven as war—Christians, who love as brethren, fighting against Christians with deadly hate! Christians whose duty and work is to save the world, fighting against the wicked, and hurrying them unprepared into eternal punishment. Is this to love our neigbor as our selves? As the laws of the kingdom prevail, and have their effect upon the hearts of mankind, war precedes. Hence we read of a period in future when the gospel shall triumph, that the nations shall learn war no more. They shall beat their swords into plough shares, and their spears into pruning hooks. Lord! hasten the happy day!

B.—If these things be true, the Christian world is truly in an awful state of apostacy! It is surely high time to think seriously and reform; for eternity is near. The world remains unconverted, and should engage the energies of all christians immediately. At another time I may trouble you farther on these subjects.

B. W. S.

A FEW EXTRACTS,

From the family library, a valuable periodical printed at Harrodsburgh Ky. by A Crihfield.

Part of a letter from A: Rains to S. Hatch on Temperance Societies.

I have, as yet, if I mistake not, seen but one scripture arrayed against us: it is this: "That the man of God may be perfect, thoroughly furnished unto all good works." This argues well. For as the Scriptures are

profitable for doctrine, for reproof, for correction, for instruction in righteousness, we may be assured, that they will administer a corrective, if we have gone astray; as they furnish us to all good works, they do also, of course, furnish us against all evil ones! We say, then, to our brethren, correct us—if we have strayed from the right line of rectitude, correct us by the scriptures.

"The corrective," it will be answered, "is in the scripture to which you have just referred." Well, "the scriptures furnish us unto all good works"—to the good work of joining the Temperance society—to the good work of operating through this institution, as well as the church, to save our fellow men from the horrors of drunkeness! Is it not a good work?—Let the *cheer*, in the countenance of the poor woman, a few days ago, almost a widow—her house a drunkard's hell, answer! Let the returning glee and prattle of her little ones answer! It *is* a good work! And does not love say, DO this good work?—love which fulfills the law—which, in practice, is the law and the prophets! "It is a good work," says the objector, "but let the church do it." Let the church I say, do all it can; and let not its efforts be undervalued; but as the great multitude of men are not in the church, and cannot upon Bible principles be got into the church, operate upon these through the temperance society; and as it is certain that this society can accomplish a great deal of good, that the church, as such, cannot reach, we say to the Christian, lay to a helping hand put your shoulder to the wheel;—your religion like its author, does good every where—Christian love says help this philanthropic cause; the Bible does not prohibit it; it is therefore consistent with the Bible; nay, even required by the Bible, if required by that love which the Bible inspires.—Thus, then, are you furnished, by the sciptures unto this good work.

But it might be said that, "upon the principle which I advocate, Christians becoming members of the Temperance society, the making of a human creed, for the good of the church, might also be advocated. Not at all—and for this obvious reason; *a creed is not good, but an evil thing*! The scriptures, therfore, furnish no man, no set of men, with right or liberty to make a human creed!—First prove a work to be good, then, and not until then do that work!

But says the objector, "I cannot bear the thought of being associated, in a temperance society, with the profane—with men in the practice of every species of immorrality." We are however, so associated, in the civil or political institute, and sometimes, which is worse, in the family institute; and even men of the church; are not always of irreproachable morals. These, it must be admitted, are considerations which furnish matter for bitter regret. But if we would wholly escape these associations, we must needs go out of the world. The genuine Christian philosopher, will use his best efforts to bear, with all becoming patience, the evil circumstance which he cannot prevent, and his best efforts to remove those which he can prevent. And as intemperance is a mammoth evil,—as it is an evil out of which almost all other evils grow, extra efforts should be made on the part of God's people to destroy this monster. We might add, that, at the same time, that many immoral persons are members of the Temperance society, it has a great multitude of members of high moral worth. And should we not remember that our sinless Redeemer left the bright abodes of glory for us—stooped from heaven to earth, was made in the likeness of man took upon him the form of a servant—became a sorrowful pilgrim in a world lying in wickedness, to achieve human redemption. I would say to my brethren, that while we should abhor all that is evil,

and cleave to that which is good, we should beware of the spirit of Pharisaism! I would also remark, in closing, that I have noticed, that the more iron jacketed, and lax sects of our country are the greatest opposers of the temperance cause! A hint to the wise is sufficient.

Yours Truly A. RAINS.

Cotihued From the Christian Palladium.

CHISTIAN UNION.

Now, that Christian union has been increased, or more Christians united by Elder Stone's 'stepping forward,' and severing the bonds of union that did *then* exist between the Christians, for the sake of fellowshipping the Disciples. I have not the sagacity to see. He further asks, 'Did we by this step become Disciples, not Christians? I answer, most certainly, they became Disciples, for theywere on the foundation before they took the step, and of course Christians. They must by this step have *left* the foundation, and as they have not returned they are Disciples, or something else. Do not understand me that I think there are no Christians among the Disciples. I do most charitably hope there are among that people hundreds, who were hopefully converted to God before that kind of discipline arose, and that by embracing it did not so backslide as to lose the life and power of religon; while there are many, yea too many, who once enjoyed the life and power of religion, by embracing the cold system of water regeneration have become the worst enemies to Christian experience that the child of God has to encounter.

Br. Stone says, 'I am truly glad that you have not introduced opinions as tests of Christian union.'—In this, I think you are both too charitable. If the Bible is sufficient for faith and practice it should be refered to for faith, or opinion, as well as practice. In fact, *faith* is the mainspring of action. A man's faith regulates his action. For instance Br. Stone embraced the doctrine of the reformation—what was the result? Why, he stepped forward to embrace his new brethren, and left many of his old friends and spiritual children behind. So when a man embraces Shakerism, Mormanism, Universalism or any other ism, he acts according to his faith.—Surely you do not mean that we shall not, in any sense, make opioion a test of Christian Union.—Supposing Eld. Marsh was about to ordain a man to preach, would he like to know what doctrine he was going to preach? Most certainly he would.—Well, suppose he embrace the doctrine of Univeralism, or Mormanism afterwards, but lives the same humble life, would you still continue to fellowship him as a Christian preacher, or would you call him to an account for his heresy? I think that opinion should be made in some instances, a test of Christian union: for erroneous opinions will soon introduce corrupt practices. It was a wrong opinion of the fruit of the tree of life that caused Eve to eat of it, and to give it to her husband: and we were commanded to take heed to ourselves, and to the doctrine. Let us take heed that we form no union with the unfruitful works of darkness, but rather reprove them.

DANIEL LONG.

Bellepont, O. 1841.

REPLY TO BRO D. LONG FROM PAGE 117

Bro. MARSH.--Bro. Long answers a query I had propounded, in these words. "Did we by this step, (stepping forward to welcome the Disciples) become Disciples and not Christians?" He with great confidence answers, "most certainly they became Disciples; (a name then not assumed by any as a family name!) for they were on the foundation before they took the step, and of course Christians." I will propose him a query. Did the Christians of the East by stepping forward to fellowship and unite with the rantizers of North Carolina, become Rantizers and not immersionists?—But he may say, they were called *Christians!*—So I may say, this was the name by which the Disciples wished then to be known, and by which they wished to be called. The *name* Disciples, is repudiated yet by our brethren in Kentucky, where we first united; nor will they wear any other name than Christian, as a family name.

But my old brother says, (the W. Christians) must by this step have *left* the foundation; and as they have not returned, they are Disciples, or something else. "This is an extraordinary sentence.—What foundation have we left? No man in this enlightened day will say, the Bible; for as remarked before; we acted in perfect accordance with that Book. I have just learned from the March no, of the current vol. of the Palladium, what Bro. Long means by the foundation, he so frequently adverts to; it is the Christian Palladium! He tells us, "The general association have made

great sacrifices," for the praiseworthy purpose of uniting the Christians in the United States under one banner, the Palladium, and its auxiliaries.—And is the Palladium the Banner under which all Christians in the United States must unite! If not, they must be considered as off the true foundation! Now I ask. Was not our original foundation, the Bible alone? And did we not stand on this foundation many years before the Christian Palladium was in existence! Has bro. Long—have the Eastern Christians put the Palladium in the place of the Bible? Have they made of it a pope, to be the centre of union? And will they reject all who do not unite under this banner?

Now it is well known that the union between us and the Disciples took place, before the Palladium existed, and therefore we stept not off this foundation, never having been on it. Human creeds have always been the cause of disunion; and if our brethren do not take care, they will find it to their sorrow to be true. Already there are strong indications of it.

It is cheering that brother Long is so *charitable* that he hopes there are some christians among the Disciples! but they are such as were converted before Discipleism arose.—and even these have backslidden by embracing the cold system of water regeneration, have become the worst enemies to Christian experience, that the child of God has to encounter. "Who would have thought that such a sentiment could flow from the heart and pen of so charitable a man as brother Long! And who would have thought that bro. Marsh would have indorsed it! O Spirit of party, what evil hast thou done!

With respect to making opinion the test of Christian union, I leave that to you and brother Long to settle between yourselves.

I am grieved, brother Marsh, to see such an unchristian temper manifested by you, and others against the

Christians of the west. While this temper exists, all hopes of Christian union evanish; I may not live to see a better state of things," I have come to this conclusion with old John.—If we walk in the light as he is the light, we have fellowship one with another." This is the ground work of that Christian union, which is only desirable.

I have now redeemed my pledge by answering bro. Long. I bid you, bro. Long, and bro. Carr, and all my Eastern brethren, farewell. I die, and shall see you no more, till we meet at the judgement seat. I leave you with love, and hope to meet you all in the same spirit in a better world, where partyism will forever cease. It is better for us to err on the side of charity. Take from your old brother a last word of advice. Little children, love one another and see that you fall not out by the way.

B. W. S.

P. S. I really fear there is more disputation, and noise about the Spirit, than there is peace in the quiet possession of it. A person may be very zealous and noisy in treating the doctrine of divine influences, and be himself entirely destitute of them: for where brotherly love, and Christian unity, are wanting, and opposed, I shrewdly suspect there is rottenness at the core.

B. W. S.

For the Christian Messenger.

Dear Brother Stone:

Being at leisure to day, I concluded to write an answer to your late letter to me, but I have searched dilligently and cannot find it. However in that letter you promised a further explanation in the next number of the Messenger, which I find in your piece headed "The way of salvation." Therefore I shall communicate a few remarks on that dissertation. When I wrote the letter to which yours was an answer, I entertained the idea, from your writings generally and particularly from your remarks on a piece written by brother B. F. Hall that there was

little difference in our ideas on [illegible] of baptism. You quote from bro. Hall as follows, "Truth first takes effect on the heart, totally eradicating the love of sin, and producing in the mind love to God—bringing about a perfect reconcilliation of heart to God &c." This is spiritual salvation. "Yet my good brother Hall admits there is another salvation disconnected with this, which is pardon. This second salvation is to be obtained by the means of baptism." On which you remark. "The idea of this spiritual salvation existing in us without pardon, or the second salvation, or salvation from a state of sin, is a novel invention." Again you say, "I certainly must object to the idea of spiritual salvation existing in any man, and yet that man destitute of pardon." I fully acquiesce with your views on this point. "Love is the fulfilling of the law." "And every one that loveth is born of God and knoweth God."—John iv 7. And reconciliation of heart to God, implies peace with God, and of course being justified by faith. Yet those called reformers in this country, teach that a sinner must be changed in heart and love God, and most of them, that he must pray to him for mercy, in order to be a proper subject for baptism. Which appears to me inconsistent with the idea of pardon being suspended on the act of baptism. If a sinner asks in the name of Jesus believing, God will answer, "He is ready to forgive, and plenteous in mercy unto all them that call upon him," Now is the accepted time and day of salvation. Surely Jesus intended to teach the readiness of God to forgive a praying penitent, by his parable of the Pharisee and the Publican. The latter was pardoned instantaneously in answer to his humble entreaty. But if baptism is the appointed means of pardon. A sinner thus believing, if he asks forgiveness of God, must do it in unbelief.

I presume that you believe in prayer before baptism, but as respects love to God and a change of heart your views are different. For the illustration of your motto "The way of salvation." You commence with 2 Cor. v 17. "If any man be in Christ, he is a new creature." We hence conclude, if any man be not in Christ he is not a new creature, Rom. viii 1. There is therefore no condemnation to them that are in Christ Jesus, it follows then that those out of him are condemned, unpardoned and not justified." After some additional remarks, you enquire "What is heaven's ordained plan to bring us into Christ? You answer "a part of this plan is baptism, Gal. iii 27, For as many of you as have been baptized into Christ have put on Christ." Now bro. Stone though I have always paid a deference to your judgment and understanding, and have generally read your writings with pleasure and profit, yet I must dissent from you as to the sense of this scripture. From this epistle to the Galatians, and in particular from chap. iii, 26—28 it appears to me, that they were the children of God by faith in Christ Jesus; before they were baptized. In their baptism they bore an open testimony of their faith in and alliance to him, and put him on as their head and leader, and were baptized into his body, being thus recognized as his disciples and members of his church. This sense I think is confirmed by 1 Cor. xii 13, which you have also quoted, "In one Spirit ye are all baptize into one body." The apostle was treating of the gifts and operations of the Spirit, and thus concludes. "For by (in or under the influence of) one Spirit, ye are all baptized into one body."

Judaizing teachers had endeavored to lead the Galatians to seek justification by the deeds of the law. Ch. ii 16, the apostle teaches explicitly justification by faith in Christ. 3 to 9 He refers them to Abraham as a witness or pattern and v. 26, says, "For ye are all the childre of God by faith in Christ Jesus" Which is an inference drawn from the preceding argument. And verses 27, 28 he points them to their baptism as corroborating evidence of the truth of his doctrine; and in which the Jews and Gentiles were blended together, being baptized in the name of Christ, into one body and all one in him.

The apostle proceeds and ch. v-6 identifies or defines that faith by which they were justified, "For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision but faith which worketh by love." And ch. vi 15 proves that this is tantamount to *a new creature*," and consequently that they were in Christ. You also quote Rom. vi 3. "So many of you as were baptized into Christ, were baptized into his death". The doctrine of Paul in the epistle is in substance the same as in that to the Galatians. Salvation by grace through faith.

Read chap. iii 24 and onward, but I insert a few verses from chap. iv "Abraham believed God and it was counted to him for righteousness. Now to him that worketh is the reward not reckoned of grace but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man to whom God imputeth righteousness without works. Saying blessed are they whose iniquities are forgiven, whose sins are covered. Now it was not written for his sake alone that it was imputed to him, but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead.' This proves that we under the gospel are justified by faith and in the same way that Abraham and David were. And so the apostle concludes. v. 1, Therefore being justsfied by faith we have peace with God through our Lord Jesus Christ. To obviate an objection which he anticipates to arise from the doctrine of salvation by grace, he asks, ch. vi, 1 "Shall we continue in sin that grace may abound? God forbid, how shall we that are dead to sin live any longer therein? Know ye not that so many of us as were baptized into Christ, were baptized into his death? Therefore we are buried &c.; Here the apostles design appears to be to impress on their minds their obligation to a life of holiness, from their baptism, in which they testified their death to sin, and their life to righteousness. Moreover they put on Christ as their head and leader, testifying their faith in his death, burial and resurrection of which baptism is a smybol. Verse 7, "For he that is dead is freed from." Of course: death preceeds the burial.

[*To be continued*]

REPLY.

Bro. Purviance:—I was pleased to find from the above communication for the Christian Messsenger,

that you fully acquiesced in this sentiment of mine expressed in a former number; "I certainly must object to spiritual salvation existing in any man, and yet that man destitute of pardon."

We also agree that this spiritual salvation is the work of the Holy, renewing Spirit.

We farther agree that a person may be saved by faith, repentance and prayer, without baptism; in the case of a person's ignorance of baptism as a duty, and in circumstances, in which it were impossible for him to receive it. But this is an extra evangelical work.

We disagree in this. I contend that God's revealed plan of salvation is one, and consists of faith, repentance or reformation, prayer and baptism. You leave out baptism in the plan, and contend that a person must be saved before baptism. The reasons for my faith, I have as plainly given, as language is capable of expressing—in the very words of inspiration. To these you are referred in my three last numbers, especially, in my replies to elders Bailey and Rogers. It would be unnecessary to repeat them.

We agree that faith, repentance and prayer, are indispensable to salvation, but I cannot dispense with baptism, according to God's instituted plan. We take them all, because God has enjoined them, and promised salvation to those who obey. You must acknowledge we stand on the safest ground. To reject baptism from God's plan, must surely be to accommodate the ignorance or prejudice of good, but erring men: or to make it accord with our former experience; because in our ignorance of it as a duty, God in mercy saved, and blest us. But because he saved us when in this ignorance, shall we presume upon his mercy, and insist that baptism is not necessary, when God has so expressly said, "He that believeth and is baptized shall be saved—and 'the like figure whereunto, baptism doth now save us.'"

You object to my expressed sentiment, that baptism is a part of heaven's ordained plan to bring us into Christ. Gal. iii. 27. "For as many of you as have been baptized into Christ have put on Christ"—Have put on his holy, meek and humble character and name. You dissent from my views of this text, and think they put on Christ as their head and leader. This my brother is a novel interpretation, and baffles all analogy. We may put on the clothes, or (metonymically) the character of a leader, but cannot put on the leader himself. You think from this passage, they were children by faith in Christ Jesus before they were baptized. My brother appears to have forgotten that children are things *born*, and how can they be such, till they are born of water and of the Spirit? Again I refer you to my reply to bro. Rogers.

When on this point, you show your agreement with me on another point, that the baptized are to be recognized as members of his church—being baptized into one body. My old brother's mind was absorbed in the truth when he wrote this. He should be careful lest he be branded a heretic, and voided. For many spurn with contempt the idea of being brought into the church through baptism. Christ, say they, is the only door into the church; as if Christ in person, abstract from his teaching and Spirit was meant! To be popular we must advocate the accommodating plans of the popular, never move a step from them, and avoid all collision with them. Bnt we have not so learned Christ.

Your lengthy dissertation on Galatians and Romans, and your deductions from them, I have noticed in my replies to Elder Bailey, to which again I refer you. One sentiment you have advanced on Rom. vi 1—5 to which I will give a short response. You say, "In which (their baptism) they testified their death to sin, and their life to righteousness.

Moreover, they put on Christ as their head and leader, testifying their faith in his death, burial and resurrection. He that is dead is freed from sin, of course; death precedes the burial." On this I will remark.

You say, In their baptism they testified their death to sin. Do you mean that when they were baptized into Christ's death, that his death was a death to sin—a spiritual death to sin! he having no more inclination, propensity or desire to *sin*? and that we are baptized into the same death to sin? Impossible, the Apostle in the same connection, speaking of Christ's death, said, In that he died, he died unto sin once, and in that he liveth, he liveth unto God. Do you think that Christ was once spiritually alive to sin, and Spiritually dead to God? and that he became Spiritually dead to sin, and Spirtually alive to God? What can induce you, and thousands more to call this spiritual death and spiritual life, when spiritual death is not once mentioned in the whole context? Let my brother turn to the greek text, and he will see the propriety of McKnight's translation of it. How shall we that are dead *by* sin; In that he died, he died by sin once; and in that he liveth, he liveth *by* God. The meaning certainly is, He was put to death by sin, and raised from the dead by the Father. The tyrant sin reigns to death, to kill all its subjects the whole human family, for all are under sin. Now, says Paul, How shall we who are dead by sin, live any longer therein. How shall we serve a tyrant who reigns, and delights, and revels in our misery and death?—This is the dissuasive argument against continuing in the service of sin.

Sin pursues all to death with rancorous hate; but that hatred rose to a boundless height against the Son of God, the very image and character of the Father, and put him to death. Every one baptized into him, are baptized into his death; such is the hatred of sin to every thing in union with the Head, Christ Jesus, that they "May reckon themselves to be dead by sin; but (transporting thought) they may reckon themselves to be alive by God through Jesus Christ.—They were not yet dead, not yet crucified with Christ, but nothing more certain than death awaited them, especially at Rome, where the Christians were hunted for in the persecution of the Caesars to be put to death.—They stood in jeopardy every hour yea, said Paul, alluding to his persecutions, I die daily. The baptized in thousands were cruelly put to death, but yet thousands more baptized, and filled up the broken ranks, they were baptized for or in stead of the dead. All then who are baptized into Christ, are baptized into his natural death, to suffer as he did—to have fellowship in his sufferings, to be baptized with the baptism wherewith he was baptized.

"That like as Christ was raised from the dead by the glory of the Father (for he liveth by God) even so we also shall walk in newness of life;" in the resurrection to immortality and eternal life. Though we have not yet experienced the newness of life, or immortality, yet the time is so short, and the blessing so certain, that we may reckon ourselves indeed alive by God. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Your conclusion; that the death precedes the burial, is not in point. For we are buried with him into death; this cannot be the death unto sin, or spiritual death, unless we admit the horrid idea; that Christ was also buried into a spiritual death.

The parallel passage in Coll. ii. is decisive in favor of my exposition. "In whom (in Christ) ye are circumcised with the circumcision made without hands (spiritual circumcision) in putting off the body

of the sins of the flesh.—How was this spiritual circision, and cleansing from the sins of the flesh, or of the carnal raind; effected? He answers, "by the circumcision of Christ, being buried with him by or in baptism; wherein ye also are risen with him through thefaith of or in the operation of God, who raised him from the dead. Then by faith in the power or energy of God in raising Christ from the dead, we receive through baptism not only the spiritual circumcision, and cleansing from sin; but also the glorious hope of immortality; so that we may reckon ourselves alive by God, and risen from the dead. For says the same apostle in the same connection, "If ye then be risen with Christ (not from sin, but from death in the symbol of baptism) set your affections on things above, for ye are dead (symbolically by baptism) and your life, immortal life is hid with Christ in God. When Christ, who is our life shall appear, then shall ye also appear with him in glory- you shall be like him, immortal as he is.

To be continued.

THE SECOND COMING OFCBRIST.

No. 2.

The time when he will come.

I will give the calculation made by Mr. Miller and others in the east; and leave the matter to be determined by the public. It is a subject worthy of all attention.

1. They begin their calculations from Dan. viii. 14. And he said Unto 2300 days; then shall the sanctuary be cleansed. By the sanctuary they understand the Church, as Heb. viii, 1—2. In the next Chap.(ix. 24,) Gabriel explains to Daniel this period; 70 weeks are determined upon thy people &c. till the death of Messiah. Now according to universal

agreement a prophetic day is a year—2300 days are so many years; and 70 weeks are 490 years. Now from the going forth of the commandment to rebuild Jerusalem was 457 years before Christ was born, and from his birth to his death was 33.—this number added to 457, makes 490, the time of his death.—490 taken from 2300 leaves 1810, and 33 years from his birth to his death added make 1843. At this time the sanctuary is to be cleansed. The wicked shall be destroyed, and Christ's second advent to take place.

Or from the going forth of the commandment to restore and build Jerusalem 70 weeks, or 490 years to the death of Messiah. From the birth of Messiah to his death is 33 years. This subtracted from 490 leaves 457 this last number of years before Christ, taken from the 2300 leaves 1843. The time when the sanctuary shall be cleansed.

2. The man of sin, and the little horn in Dan. vii, 25 mean the same thing, the papal power. This power was to continue a time, times and a half, equal to 3½ years, or 1260 days or years. At the expiration of this period, the judgment was to set, and they shall take away his dominion. To consume and to destroy it unto the end, when the everlasting kingdom is to be set up. They commence the beginning of the 1260 at the time when Justinian by decree constituted the Bishop of Rome the head ofall the churches. This was in the year 538, before Christ. Add this last number to 1260, and they make 1798. In this very year Berthier' a French general entered Rome, abrogated the whole papal government, instituted in its place a republican government, and carried the pope a captive, to France where he died the next year. Thus was fulfilled this prophecy.

The objection may be made. The papal system yet exists, and therefore the prophecy has failed.—

They answer, that it is not said that at the end of 1260 years that popery would cease to exist; but that they should take away his dominion, (this was done by Berthier in 1798) and to consume and destroy it unto the end. Popery, like a person in a consumption, has been ever since consuming, and will continue in this sickly state till it shall be utterly destroyed by the brightness of Christ's coming.

The wound inflicted on the pope, or the first beast in 1798 was a deadly wound. But Bonaparte healed the deadly wound, by decreeing that all should make an image to the beast, which had the wound by the sword, and did live. (Rev. xiii 11—17 Bonaparte was the beast with two horns, or two governments, being crowned emperor of France, and king of Italy. He restored popery, and made it the religion of his dominions. Popery is called an image of the beast; because it is ever since 1798 but an image of what it once was.

It is objected that the Mahomedan power must be put down before Christ's second coming.

Answer.—In Rev. ix. The angel of the bottomless pit, was Mahomet, as all agree. To the power of Mahomed it was given to kill all that had not the seal of God in their foreheads, but not to hurt the grass, nor any green thing, meaning the saints; but even over them was given power to torment them five months or 150 years. The commencement of which period was when they had one king, which was Othman, the founder of the Ottoman, or Turkish empire. This empire was established in 1299 A. D. to which add 150, it makes 1449. In this year the Greek empire expired, or become dependant on the Ottoman empire. The duration of the Ottoman empire over the Greek is limited to an hour and a day, and a month, and a year equal to 391 years and 15 days. Now as the first period, 150 years was fulfilled, being the onset of the

Ottomans on the Greeks, July 27, 1299. The second will be fulfilled in August 1840. This calculation was made by these brethren in the year 1839. Now in this very month and year all know the Ottoman empire ceased from its independence, having resigned it into the hands of Christian powers. Thus they have answered the objection against their views. It is at least plausible. Let all attend to these things, for they are important, and demand our most serious attention.

B. W. STONE.

P. S. I may hereafter resume the subject.

March 15, 1842.

Dear Father STONE—A great noise was made some time ago about "the name." I once thought that the word "Christians," Acts xi. 26, might have been given as a nickname, or in derision. But had this been so, it would have been intimated there. Now, when we look at the Greek word, *Chistianos*, in this passage; and in Acts xxvi. 28, "Almost thou persuadest me to be a Christian"; and in 1 Peter iv. 15, "Yet if any man suffer as a Christian," we find the Greek word in all these passages written with a capital *Chi*, as much as Pharisee or Sadducee are written with capital initials. Again, look up all the places where the word, "*Mathetes*," *a disciple* is found; it is not, in any instance, written with a capital initial. Would not this be evidence incontrovertible, and testimony irrefragible, founded on grammattical construction, that "Christian" was the true, the real, the exclusive name of a follower of Jesus, *anointed*, (as the word imports to) do the word and will of God?

May thy "last days" be thy best.

Thine in gospel bonds,

JOHN BOYLE.

We might add, that all the names of the different

parties in philosophy and religion are always written with an initialcapital, as *Stoics, Epicureans, Nicolaitans, Herodians, &c.* B. W. S.

Boon County Mo. April 13 1842.

On the 2d Lord's day in March, Bros. Boon, Lancaster and myself were in Fulton, where we met the teaching brethren generally of Callaway. We had a very interesting meeting. Nine noble volunteers were obtained for the Savior;(among them, was your old friend, J. Moseby). Since then a number of others have obeyed the Lord, Last Lord's day Bro. Wills was there with other brethren, five others confessed the Lord, and were baptized straightway.

A number of additions have been made recently to the congregation at Millersburgh, aud a good work is still going on, in Bro. Abm. Miller's neighborhood. The first Lord's day of this month, Bro Wills, and myself were in Fayette. Four or five were immersed on profession of their faith in Jesus. Bro. Boon was severely injured from a fall from a horse, and not able to participate in the meeting. Bro. Lancaster was with us, and expected to set out in a few days on a long preaching tower up the Missouri River. T. M. ALLEN.

Salt Creek De Wit County Illinois April 18, 1843.

Dear Father STONE.—Myself with old Brother Lindsay, and Brother Ryand, closed a three days meeting on the 11 inst, at Dillon, in Tazwell County. The result was, ten accessions to the Church of our Lord and Savior Jesus Christ. I feel Happy in saying, that the Church at this place is in a healthy condition and the Brethren are well united. I have just closed a two days meeting on Sugar Creek, Logan County, two happy souls united with the Brethren, by immersion and one by letter notwithstanding the Church at this place is so large; yet nothing but love, joy and peace, reigns amongst them they have built a large meeting house, Traveling brethren. would find a refreshing season, by calling and spending a few days with them. My dear Father? I remain yours truly in the Lord.

WALTER P. BOWLES.

Willingly would I gratify my brethren by publishing their long obituary notices, but so many are sent, that were I to publish all, many things more important to the community would be crowded out. I will notice them all, but in a compendious form.

DIED.—at her residence in Logan County, Ill. April 1 1842, sister Ann Craig, wife of Lewis Craig, in the triumphant faith of a glorious immortality.

Brother Foster and myself commenced a meeting on the Macoupin 10 miles above Carlinville, on Saturday before the third Lords day in this month we continued our meeting until Tuesday, the result of which was 15 confessions, 14 immersions, three additions of others that had been immersed. The prospects are still flattering for a number more to be added. I am your brother in hope of eternal life.

AUSTIN SIMS.

Georgetown Ky., April 8, 1842.

Dear bro. STONE.—The last 14 days I have been laboring in the good cause, at Shelbyville, Mt. Eden, and near Newtown at Griffiths meeting house. Brother Morton was with us the first 11 days at Shelbyville and Mt Eden, we gained 5 additions at Shelbyville and much good in addition, was accomplished at both places. On Monday morning the 11th day I rode home,(40 miles)to unite with brother Gano at the last named place. He had commenced the meeting on friday evening and fortunately continued till I reached him on Tuesday morning. We labored till Thursday evening and gained, during the meeting nine additions. At Mt. Elom, the Baptists kindly offered their meeting house to us and at Griffith's the Methodists manifested similar kindness and generosity. At the close of the meeting, some of them affectionatly extended their hands as a token of their Christian regard for us, and their approbation of the sentiments for union of Christians. We are all well, may the Lord bless you and yours. Most affectionately yours. J. T. JOHNSON.

Pike County Mo. Feb. 15, 1842.

Father STONE.—I am now at Ramsy's Creek; I arrived here last night from Louisiana, at which place

we received by confession and otherwise thirty persons. We left them and the brethren rejoicing, and came hither. We shall set in to-day for a "hard pull a long pull, and a pull altogether," at this place. I find from constant observation, that Atheism is on the increase. Men are renouncing Deism and openly professing Atheism. I have seen and heard of more professed Atheists in the West then I had thought their was in the United States. The veil between Deism and Atheism is very thin, the transition is short and easy. Either Christianity or Atheism is true. There is no middle ground. All professed Christians must unite and give a living sample of their holy religion in their lives, or else infidelity and Atheism will rise on its ruins. The armies are coming into close battle. Let us put on our coat of mail, the Christian panoply, and fight the good fight of faith. May the banners of the cross soon stream from every door and neighborhood! And when we are dismissed from the battle, may you and I, and all soldiers, wear a wreath of immortality; may we eat of the tree of life, which is in the midst of the paradise of God. "Where seraphs gather immortality on life's fair tree, fast by the throne of God."

J. CREATH. JUN.

Georgetown, Ky. April 27, 1842.

Dear Brother STONE.—I have just paid a visit to Jeffersonville, opposite Louisville, in company with brother R. C. Rice, our evangelist. We were received by the brethren with the utmost christian cordiality, and for eight days we were engaged in a most interesting and heart-cheering meeting. The congregation was in a fine order and marched up to the battle in good style and fine spirits. Fifty additions was the result of our labors. We were compelled to leave for other engagements previously made. We gained between ten and twenty, from the Methedists, notwithstanding they kept up a meeting all the time, four from the Baptists, and one from the Presbyterians. The sects tremble.

J. T. JOHNSON.

THE

CHRISTIAN MESSENGER.

June, 1842.

VOLUME XII. NUMBER 8

For the Messenger.

[*Continued from page* 211]

I know it is argued from James ii. 20 &c. That works must be associated with faith in order to justification; and in proof the apostle cites the case of Abraham offering up his son. It is true, Abraham was thus justified, but there was no sin, no forgiveness in that case. He was then and long before in a justified state. The sum of the matter is this; With the heart men believeth unto righteousness—faith worketh by love—love leads to obedience. And in that faith, love and obedience we must continue in order to be and remain justified and inherit eternal life.

I will notice your answers to the most prominent objections to your theory, which you have stated. OBJ.—"A change must be affected in the person before he is baptized. Yes a great change—not of heart but of life. This is effected by the force of truth." Now bro. Stone, I cannot comprehend how the force of truth, can change the life, and not the heart.

—"With the heart man believeth unto righteousness." Rom. x. 10. "When ye received the word of God, which ye heard of us, ye received it not as the word of man, but as it is in truth, the word of God, which worketh effectually in you that believe," 1 Thes. ii. 13. God made choice among us that the Gentiles by my mouth should hear the word of the gospel and believe, and God which knoweth the hearts bare them witness giving them the Holy Ghost even as he did unto us; and put no difference between us and them, purifying their hearts by faith." Acts xv. 7—8. I might adduce much more scripture to this point; and I do think you must relinquish it, unless you can produce better argument and sustain it by scripture.

OBJ.—"A man must love his God, before he should be baptized." Which of the divine writers says so? I answer. It appears from Gal. v. 6, that faith which worketh by love, alone can avail any thing. Also 1. Cor. xiii. 2. "Though I have all faith so that I could remove mountains and have not charity I am nothing." "If thou believest with all thine heart thou mayest." It is implied that short of this, thou mayest not." Surely, faith with all the heart worketh by love. Beholding the love of God in Christ we are changed into the same image. We are re-