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-

conciled to God. On the contrary, suppose that a sinner admits the truth of God's word: he believes in a judgment to come, he fears punishment and desires happiness. Yet he does not love God, nor the way of holiness. He is taught to reform his life, and be immersed for remission of sins. He obeys, goes into the water. Can you believe he will come up out of the water a new creature in Christ, "old things passed away, and all things become new?"

Obj.--On your plan what will become of the unimmersed? They must be lost. What does the scripture say? I leave the unimmersed where the scriptures do; i. e. according to your exposition, "condemned, unpardoned, not justified." You say, "love, true love is the fruit of the Spirit, and shed abroad in our hearts by the Holy Ghost given unto us." This is heaven's confirming seal by which we have the assurance of our pardon and acceptance. But this belongs to them alone who are in Christ Jesus." And according to your plan to them alone who are immersed, because they alone are in Christ. Let me remind you of our meeting at Concord about forty years ago; and other places and times for years afterwards. None immersed; all out of Christ. Yet many abundantly blest, and filled with the Spirit.

You may say that the good Lord bore with our ignorance on the subject of baptism. True, but we believed in Jesus and loved God and one another, and were engaged in doing his commandments, according to the best of our knowledge and ability. And I believe that is God's plan of salvation, and in that way his people are, and always were, and forever will be blest.

After immersion was introduced among us, we lived in peace and brotherly love, (except a few who lacked forbearance, and went out from among us.) Some believed in and practised immersion, others believed and acted differently, yet forbearing one another in love, we endeavored to keep the unity of the Spirit in the bond of peace. And though union, union, is still the cry, yet while baptism for remission and other innovations, are so zealously urged that they are (or approximate to) a test of fellowship, the advocates of union may cry in vain and spend their breath for naught. I teach and practice immersion as a divine institution, but from the whole tenor of the gospel, I sincerely believe there is an error among our modern reformers on that subject: yet had they exercised proper caution and forbearance, peace and union might have been preserved. I know they use arguments which appear plausible, which I cannot notice now, but I am ready to meet them on any proper occasion.

DAVID PURVIANCE.

New Paris, Ohio, Feb. 28, 1842.

REPLY.

Dear Brother. You yet insist upon the doctrine of justification by faith alone. Why? Because the scriptures say, that we are justified by faith.--Do not the scriptures also say, that by his, Christ's knowledge, he will justify many? Isai; liii. 11.—Do they not say, That we are freely justified by his grace? Romans iii. 24.—Do they not say, we are justified by his blood? Rom. v. 9.—Do they not say, that Abraham was justified by works, and not by faith alone? James ii. 21—25. Did you ever know of any person in ancient or modern times justified by faith, without repentance without prayer, without reformation? I trow not. Does my old brother blame me for saying that God's revealed plan of justification, or pardon, and salvation, is faith, repentance, or reformation, and baptism? But you insist upon faith alone. Why might I not insist upon grace alone? But on this point I have been sufficiently explicit in my reply to Elder Baily. With respect to a change of life and not of heart, I refer you to my reply to Elder Rogers.

You state a case. "Suppose a sinner admits the truth of God's word, he believes in a judgment to come, he fears punishment, and desires happiness; yet he does not love God, nor the way of holiness. He is taught to reform his life, and be immersed for the remission of sins. He obeys, goes into the water. Can you believe he will come up out of the water a new creature in Christ—old things passed away, and all things become new?" I will also ask you one question Can you believe that the 3000 Pentecostians were pardoned before they were baptized? If not, then they were not saved or made new creatures before they were baptized; for you cannot admit that a man can be born of the Spirit, & yet unpardoned. Can you believe that a person is a new creature, and yet out of Christ? Do you not believe with Paul that, according to God's plan, we are baptized into Christ—into his one body? Do you not believe that he that believeth and is baptized shall be saved?—or do you believe the inverted order. He that believes and is saved shall be baptized? With regard to the persons coming out of the water a new

creature; I answer, if salvation, and a new creature or a new creation are tantamount expressions, then, he that believeth and is baptized shall be saved, or made a new creature. I fear that my old brother's prejudices will lead him to cavil against simple truth. I know you would not designedly do it for life; yet unconscientiously good men have done it.

I had in a former No. said "I leave the unimmersed where the scriptures do." You are pleased to add, according to my exposition, I leave them condemned, unpardoned, not justified. This my brother certainly knows, I have never done. I have ever maintained that if they were judged according to God's one plan, that would be their state; but that in cases of ignorance of duty, and uncontrolable circumstances, God does save and bless them extra-evangelically. It is on this ground I have communed with such, and account them brethren in the Lord. But these and what follows in your letter are not arguments to the point. What saith the scriptures?

My brother thinks it vain to expect union, while baptism for remission and other innovations, are so zealously urged. So I think it vain to expect union, when these things are so zealously, and bitterly opposed. Both may be wrong. A few demagogues in religion, as well as in politics, may, and often do disturb a whole community. As long as partyism exists, so long will these evils be felt. Our days have nearly closed. Let it not be said that we died partisans.

I wish to fill my few remaining No's. of this Vol. with more useful matter, than the subject we have been discussing. I dismiss it, unless imperiously called upon to defend.

I am your old afflicted brother, and companion in tribulation. B. W. S.

DEFAMATION AGAIN.

In the Baptist Banner of the 31st. ult., I find a letter from "*the Rev. Mr. Dodson*" to the "*Rev. G. B. Perry*," (headed—"Revivals of religion, Campbellism, and A. Bailey's Lectures"—) and endorsed by the said Perry with high encomiums. The following extracts from this article deserve a place in the Family Library if it were for no other purpose than to show to posterity, how far some Baptist "*Reverends*,"(?) in the year of Grace 1842, can publicly presume on the ignorance and prejudices of their sect, and of the patrons and readers of the Baptist Banner.

We invite attention to the extracts.

"At Carrolton the Campbellites have had a great revival, if revival it may be called. A. Brown, formerly of Ky. was their proclaimer. He immersed about eighty, IN ORDER TO THE REMISSION OF SINS. I had imagined, that I understood the doctrine of the "reformation," but I must confess, that I never before comprehended so fully, either the doctrine, or the spirit of Campbellism, as here taught and practised. Brown denounced all sects and parties in his public harangues, and even annihilated Campbell himself. He professed to preach the *ancient gospel*; but how much of the ancient gospel he preaches may be seen from the following articles of his faith.

1. That man is not a depraved and helpless sinner.
2. A sinner should never pray, because there is no command for prayer.
3. The spirit of God never operates on an unimmersed person. Hence he needs not a change of heart. That the only account of a change of heart in the Bible is in the case of Nebuchadnezzar; and his was changed to that of an ox.
4. That all the sects are in BABYLON, and that there is no salvation without immersion.
5. That Christ has recorded his name in the water, and that any person who makes the good confession,

namely, 'I believe that Jesus Christ is the Son of God,' is a proper subject for immersion; and when so immersed, is pardoned and free from all past guilt.

The above may be considered a fair sample of their doctrine. And what is it? *Infidelity masked*, having a form of Godliness, but denying the power thereof. 2. Tim. iii. 5."

So writes the "*Rev. Mr. Dodson*" to the "Rev. G. B. Perry," and his Rev. Bro. P. thinks, that "it will be out of his (Brown's) or any other of the sect of 'Reformer's' power to obliterate the mark, which our clear-headed, and untiring brother Bailey has fixed upon him." Had this Reverend *truth-teller* confined himself to a statement of what he avers this A.(?) Brown taught, this notice might have been unnecessary. But he has identified the views in question with those of the party, who renounce all sectarian names, and call themselves simply Christians; whom, nevertheless he and his Brother Perry are pleased to stigmatize as Campbellites, altl ough they admit that even, this Mr. Brown, refuses to recognize A. Campbell as his leader.'

So far, then, as the sentiments of the party are concerned, there is not a single one of the foregoing five propositions, that does not contain a positive falsehood, and some of them contain many falsehoods. In short there is not in all five, a single sentence, nor even a single clause (except *three*) that does not contain a separate and distinct misrepresentation of the sentiments of the party.

These falsehoods, too, are generally constructed with considerable ingenuity, so as to keep out of view the nakedness and deformity of that "*Orthodoxy*"(?) to which the *ancient and apostolic Gospel* stands directly opposed. For instance, the 1st. Prop. charges us with affirming—"That man is not a depraved and helpless sinner." Why not candidly state the truth,

that we affirm, that man does not come into the world "*totally depraved*," as "orthodox" creeds teach; for then, Jesus must have meant, 'Except ye be converted, and become (TOTALLY DEPRAVED) 'as little children, ye cannot enter into the kingdom of God.'

Again—the 2nd. prop. charges us with teaching, that a sinner should never pray, because there is no command for prayer. Why not tell the truth, and say "A sinner has no encouragement in the Bible to pray in *unbelief* or *disobedience*"—for 'whatsoever is not of faith is sin'—and he alone is encouraged to pray who "lifts up holy hands, without wrath and doubting;" which cannot be done in *disobedience*.

But it would not suit the Rev. gentleman, thus to state our sentiments on these topics; for not even he would have the hardihood to contradict them, when thus fairly stated. However, time would fail me to expose all the misrepresentations in these five propositions. We must therefore leave them, and hasten to another extract.

"It may be proper here to state that Eld, Bailey incurred their displeasure, in consequence of a course of lectures delivered against the doctrine of the pretended reformation.

Some of the points set forth by Eld. Bailey were the following:

1. 'That the doctrine taught by the Campbellites is ANOTHER GOSPEL.'

Comment. This position needs but one thing to make it undeniable. If Eld. Bailey were an Apostle his *ipse dixit*, on which *alone* the conclusion rests, would be authoritative, and from it there could be no appeal. As it is, however, the dogmatic assertion of an uninspired man will not pass for the law of Christ, except with the advocates of HUMAN, and consequently UNINSPIRED creeds. But probably he claims to be an Ambassador for Christ," and as such

his assertions require no proof. Let him establish this claim, and we have nothing farther to say.

2. "That man could believe before immersion. Hence he must be in a justified state before immersion. Here the speaker clearly defined repentance and faith; showing the difference between the mere assent of the mind to a proposition, and that 'faith that works by love and purifies the heart.' That no man could say Jesus was the Lord but by the Holy Ghost. 1. Cor. xii. 3. The speaker critically examined John iii. 5, and Titus iii: 5, showing clearly from the original Greek, that no reference was made to baptism, but to regeneration by the Spirit."

Com. Here we are *gravely* (?) told, 'that man *could* believe before immersion—and, hence he *must be* in a justified state before immersion.' What sage logic! Suppose we try it a little. Man could be baptized without faith, and hence the baptized *must be* in an unjustified state!! Argument would be thrown away on such crudities. We are unwilling to believe that Eld. Bailey could have advanced an argument so manifestedly inconclusive and absurd; and are rather disposed to think that his reporter has done him injustice, and that his argument probably was, 'that man could believe before immersion, and hence he *might* (not *must*) be in a justified state before immersion.' But even thus, when stript of its manifest absurdity, it would still be a gross sophism, a palpable *petitio principii*, [or BEGGING THE QUESTION.] taking for granted, that man is justified by *faith* ALONE, the very point at issue, and which is directly opposed to the express testimony of an inspired Apostle. James ii: 24.

As to the clearness of his definitions and comments, so much eulogized by his reporter, we have no doubt that they appeared exceedingly clear to his own mind, and perhaps even to logicians (if any were present,) as *clear* as *mud*.

3. "That Campbellism makes two plans of Salvation; for although none are truly regenerated unless immersed, and that the unregenerate cannot be saved; yet in charity they believe, that many unimmersed persons will be saved, ["Most cruel indeed!"]

Com. The foregoing needs no other answer than what appears on its unblushing face, viz. that it is *self contradictory*.

4. That the doctrine puts the keys of the kingdom into a man's hands, for if no one can be found to immerse a person who believes, he must die in his sins."

Com. This paragraph confounds present *assurance* of pardon, with *eternal salvation*. Even a *babe* in Christ ought to know better. Besides, when Jesus says, 'He that *believeth* and is *baptized* shall be saved' If those who are unable to be baptized must be lost, those who are unable to believe [including all infants] must perish likewise. Does Eld Bailey indeed suppose, that God would damn a man eternally for not doing impossibilities? His language fairly implies this.

"5. That immersion has the same effect, whether the person believes he receives pardon through the blood of Christ, by faith, or only in the water."

Com. If this be true, then *unbelief* is as acceptable in the sight of God, as *faith* can possibly be.

"6. That the doctrine of baptism, in order to procure remission of sins, leads to infant sprinkling."

Com. There is a small mistake in this same No. 6. which grows out of that exposed in No. 5.

It was not the doctrine; which we hold, viz. that FAITH, REPENTANCE AND BAPTISM secure pardon of past sins *through the blood of Christ*., that led to infant sprinkling. It is manifest, that our position is as directly opposed to that of Paidobaptism, I should rather say, Paido*rantism*, as *truth* is to *falshood*. Paido-

baptism, which was afterwards changed into Paidorantism, originally grew out of Eld. Bailey's sentiment viz: "That immersion has the same effect, whether the person believes" *the truth*, or *does not* so believe.

"7. That the Campbellites were truly a SECT and that they had a CREED, and that it was a very narrow one, based not on the Bible but on a false view of the single text, Acts ii. 38."

Com. This proposition is a perfect parallel to No. 1. It lacks but one thing to make it undeniable, viz. that Eld. Bailey should be proved an apostle, or what amounts to the same thing, an "Ambassador for Christ." That Campbellites may be a sect, we readily amit; but that Christians, who renounce all sectarian names and leaders, are a sect, in the sense in which Eld. B. uses the term, would not be so easily proved. We admit also, that as Christians we have a CREED, viz. the BIBLE; but we deny that we either *have* or need any other. Will Eld. Bailey, or any other *creed-advocate*, inform us, whether a HUMAN CREED is INFALLIBLE, and whether a FALLIBLE CREED can be binding on the conscience?

But Eld. B. thinks we take a wrong view of Acts ii. 38. We believe, that Peter *means* what he *says* and what he says is so plain, that 'the way-faring man, though a fool, cannot—*need not* err therein." viz. "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins &c." It is a great pity that Eld. B's reporter did not publish the arguments, by which he no doubt proved most conclusively, that Peter in opening the kingdom of heaven said one thing and meant another. Had those masterly arguments been made public, they would perhaps have materially aided his *creed-advocate* Paidobaptists brethren to prove, that, when Jesus said, "He that believeth and is baptized shall be saved,"

he did not mean THAT, but SOMETHING ELSE—such as, He that *is sprinkled*, whether he *believes* or *not*.

"The speaker was mild, kind, and affectionate, and we hope by the divine blessing much good will result therefrom.—*Elijah Dodson.*"

We hope so too. But our hope is founded simply in the consoling fact, that God "makes even the wrath of man to praise him, and restrains the remainder of wrath." To the pious and honorable of our Baptist friends it must be exceedingly painful to see their leading men thus publicly and outrageously misrepresenting the views of those, who are laboring with all their energies for the Union of Christians in order to the conversion of the world, that the Redeemer's dying prayer may thus be answered.

"Father forgive them; for they know not what they do." JAMES SHANNON.

P. S. Will the Baptist Banner have the justice and magnanimity to give the foregoing an insertion and thus allow its readers to judge for themselves, having seen both sides? The same request is extended to the Religous Herald;—and if there be any other paper, that has inserted the article commented on, the request is designed to embrace them also.

J. S.

EXTRACT FROM ELDER J. HENSHALL.

Elder Henshall, my quondam worthy corrrespondent has made some just strictures on Elder A. Broadus' letter to bro. A. Campbell, edited in the Israelite of April 25, 1842. Among his remarks, my attention was particularly arrested to those that follow:

"Mr. B. has a postscript in which he says to the Reformers *Proh Pudor*; in English, *oh shame!* because he says we have fellowship with some who, "allow no more atoning efficacy to the blood of Christ than to that of Peter or Paul." Does Mr. B. charge such a view upon brother Stone? I believe brother S. does not go the *full length* of the scripture statement, but he is much farther from the view here ascribed to him!

We have fellowship with none who hold sentiments derogatory to the atonement. It is not above two years since we disclaimed fellowship with a preacher from the North, as soon as we found that he held unscriptural views, on the subject of the atonement of our Lord, and its homogenious race of soul destroying errors. *Proh Pudor*, then does not apply to us, nor does it raise a blush on our cheek! Faith in the death of Christ (in its atoning efficacy) and obedience to his commands form our bond of union; with those who deny the first, and refuse to obey the last, we have no fellowship."

I thank bro. Henshall for his kind, brotherly defence of me from what I call religious slander. In doing this good work, he has dropt a few expressions, which he himself on re-consideration will not approve. He says: "I believe that brother Stone does not go *the full length* of the scripture statement" (of the efficacy of Christ's blood.) The same objection has been frequently made against me near forty years ago—said they, "as far as you have gone you are correct; but you have not gone far enough." My answer then was what it now is, I go as far as the scriptures teach me, but no farther; for I dare not substitute speculation for truth. Does bro. Henshall mean by the *full length* of the efficacy of Christ's blood what Mr. Broadus means, or what the Westminster divines state? or what Mr. Fuller states? Does he mean that I have not gone so far as to show the powerful efficacy of his blood on God himself, to appease his wrath against us—to propitiate and reconcile him to us—to satisfy all the demands of law and justice against us?—that Christ as our substitute died in our room and stead, for the purpose of paying our debts, and thus procuring us pardon? Should he, like the orthodox world, have been led to this faith by the Bible, I should rejoice to be led there too by some benevolent brother; but I cannot be driven by *proh pudor*.

Bro. Henshall farther remarks. "We have fellowship with none, who hold sentiments derogatory to the atonement." Now there are various definitions of atonement. What is the atonement bro. Henshall means? He answers. "It is the atonement taught in the scriptures." I ask again, What is the atonement taught in the scriptures? He answers, "Faith in the death of Christ, (in its atoning efficacy,) and obedience to his commands, form our bond of union; with those who deny the first, and with those who refuse to obey the last, we have no fellowship." Against these sentiments I have not one objection, provided we understand the *atoning efficacy* to be the cleansing efficacy of his blood by faith in the defiled sinner—or that the *atoning efficacy* means to *at-one* or reconcile us to God.

Yet I must confess I never knew that even this short creed of two articles only, was the bond of our union. Now this creed, like all others, must be enlarged by explanations of man. And as it has been made the test of truth, in excluding one brother; it may be done so again in excluding others. How dangerous it is to err here. If the brother, excluded, denied the atoning, or at-oneing, cleansing efficacy of Christ's blood in man by faith, he betrayed his ignorance of religion practically as well as theoretically, and deserved not the fellowship of Christians. But surely bro. Henshall would not require him, or any body else to believe that the blood of Christ has an atoning efficacy on God himself. Mr. Broadus' *proh pudor* is a mere squib, but chaff shows the current of the wind.

B. W. S.

SPIRITUAL INFLUENCE.

I make a few extracts below from bro. A. Campbell's letter to Elder. A. Broadus, on the influences of the Spirit. I do this to convince his opposers (if conviction can penetrate hearts shrouded in prejudice) that he does not deny the Spirit's influences, but in a lucid, full and scriptural light maintains them.

He says to Elder Broadus; "We both agree that the word is not the Spirit, nor the Spirit the word: But that as our word and spirit differ, so do God's word and Spirit differ.

That he (the Spirit) is promised only to believers, or the children of God, and not to wicked, unconverted men.

That he dwells in the hearts of the saints, and comforts them in all their trials.

That whatever influence he exerts upon the unconverted, he operates morally, and in no instance conflicts with moral agency. As to the *modus operandi*, you are not dogmatical; neither am I.

My public prayers for divine aid, spiritual influence, for all the graces of the Spirit, one might have thought, in the absence of other evidence, would have put to silence the ignorance of foolish and unprejudiced men. For with you I have always felt that, unless in the expectation of divine influence promised, praying is, in a great measure, an unmeaning ceremony.

So long as you argue not for an abstract physical influence, but for a spiritual, and direct influence on the heart through the truth, as the instrument of God's Spirit, you will find no just cause of dissent from my views for as the body without the spirit is dead, so a religion without the Spirit of God in the heart is dead also.

This we think is sufficiently explicit to satisfy all.

B. W. S.

April 29th, 1842.

Dear Brother Stone:

Since my last communication to you, we have gained eighteen more. Fifteen were added to the congregation at Hartford, Ohio county, Ky., Ten from the Baptists and five from the world. At Barren meeting house, Henderson, Ky., 2 by confession. And in Morganfield, Union county we gained one. Thus we go on in the midst of opposition and hope for better times.

R B. ROBERTS.

Query.—"Likewise the Spirit helpeth our infirmities for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for the saints according to the will of God with groanings that cannot be uttered." What Spirit intercedes and groans?

R. B. R.

Answer.—All mankind are comprehended in two classes. 1. Who walk after the flesh. 2. After the Spirit. They are either in the flesh or in the Spirit. In the first or in the second Adam—in the old, or new man. To be in the Spirit is the same as for the Spirit to be in us. As verse 9, "But ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you." Now if any man have not the Spirit of Christ, he is none of his. From this we learn that the Spirit of God, and the Spirit of Christ are one and the same.

The Holy Spirit which proceedeth from the Father and from the Son. We are also taught that the Spirit in us is the same as Christ in us. "And if Christ be in you &c."

Some think that the Spirit of God, and of Christ in us, means the holy temper and disposition of Christ; but I see no good reason here for this exposition, and why we should not understand it to be the Holy Spirit of God; for in verse 11, it is said. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he shall also quicken your mortal bodies by his Spirit that dwelleth in you." Now the temper and holy disposition of Christ in us will not quicken our mortal bodies, and raise us from the dead. This is done by the physical power of God, and not by the moral power of a holy temper. It is readily granted that in whomsoever the Spirit of God dwells, in him

also dwell these holy tempers and dispositions, for he bears the image of the heavenly. And, whoever have not this holy temper and disposition, have not the Spirit. They are inseparable. Hence the Spirit of adoption is the very temper of a loving child, and cries, Abba, Father; but this temper proceeds from the Spirit of God in us. Hence again vs. 16, it is said, "The Spirit itself beareth witness with our Spirit, that we are the children of God." This very loving, submissive temper in us, is a witness of our adoption. But this temper cannot exist in any one in whom the Spirit of God does not dwell, it is a fruit of the Spirit.

Verse 26. "Likewise the Spirit helpeth our infirmities." Without the Spirit of God how infirm, how weak, how helpless we are! He gives help to us in time of need. It was this Spirit in the apostles and martyrs that made them strong to endure persecution and death in its most horrid forms. It is this Spirit in Christians that supports them in all the ills of life, and causes them to triumph in death. It not only helps our infirmities, for we know not what we should pray for as we ought, but the Spirit maketh intercession for us with groanings which cannot be uttered. As this Spirit in us begets the holy temper of love, joy and peace, so it begets the disposition and spirit of prayer. It teaches us of all things—of our wants, the love of God, the mediation of Christ, and other comforting views of truth, called by Paul the Spirit of inspiration.

Often this Spirit of prayer intercedes in groans unutterable—God understands the meaning, and grants the grace we need. B. W. S.

For the Christian Messenger—No. 3.

An address to my Baptist brethren, containing reasons for seceding from them.

First. In the last number, (2) read "Robert Hall," on communion, page 132, instead of "Neal." It has been a favorite maxim with the Baptists from their earliest origin, that Christians must have apostolic precept or example, for every thing in religion. See Booth's Paidobaptism examined wide. This is also a famous maxim with Puritans and Reformers, when arguing with Catholics. We shall proceed to apply the maxim to some things practiced by them, and ask for chapter and verse, and if they cannot produce them, they must justify us in seceding from them. Where is the chapter and verse in the New Testament for the denominational and sectarian name of Baptists? This is a name of your own selection—it is no nickname,—your enemies formerly called you Anabaptists, rebaptisers, from two Greek words, *ana* again, or re, and *baptizo*—to re-baptize. They also called you antipaidobaptists, *anti*, against those who baptize children. You responded, you were not rebaptizers, and asked your enemies to call you Baptists. They did so, after so long a time. We now request you to call us Christians, and not Campbelites,—or any other nickname. Treat us then with the same courtesy we do you, brethren. It will not do to plead the name of John the Immerser, or Baptist,—he is not the head or savior of the church. The Christian church was organized after the death of that great good man. See Acts 2. Christ is worthy of more honor than the Baptist. John the Baptist was not a greater man than Paul or Peter, and they would not suffer Christains to be called after them. See I Cor. 1 chapter. The names disciples, saints, brethren and Christians are all scriptural.

Secondly. Give us chapter and verse for your "advising councils," or associations, with all their parapharnalia of moderators, clerks, minutes, debates, questions and strifes. The fifteenth of the Acts will not justify all the councils of the Catholics, and of all the Protestant sects. The question debated and set-

tled, by that council, was under the direction of the Holy Spirit and the Apostles. You cannot say this of your associations. They are all generally conducted with much bitterness, disorder, and an unchristian spirit. Many of your preachers and people are disgusted with them, and acknowledge them to be useless and unauthorized of God. They have been productive of as much evil as good. Their tendency is to throw all the power into the hands of one man, and to destroy the independency of the churches. What associations did the New Testament churches attend? Who was the moderator of the seven Asiatic churches?

Thirdly. Where is the chapter and verse for all the different sects and parties of Baptists? Are these divisions, schims, and party strifes, scriptural? Which of the parties among the Baptists are we to consider the old fashion Baptists? Were the New Testament churches divided into as many sects as the modern Baptists? Are these divisions and sects among the Baptists of God or of men? Which? Are they pleasing or offensive to God? Are they to cease, or are they to be perpetual? When are they to cease? By what means are they to cease? Which party will go over to the others? What are the Baptists fighting themselves for? for the bones of Calvin and Arminius, two Paidobaptists.

Fourthly. Give us, brethren, chapter and verse for your various creeds, opinions and dogmas, such as the London and Philadelphia confessions of opinions; the terms of general union in N. Y. Walter Lollard, John De Wickliffe, Simon Menno, Morgan Edwards, John Leland, Abraham Booth, and all the old Baptists, say that the New Testament is a perfect rule of faith and manners, and ought to be used by the people of God—that it is the constitution of the kingdom of heaven. What human creed did the apostolic churches subscribe to? Was not the first human creed the Nicene, made in the year 325? How did the Christians of the three first and purest ages of the Christian church weather the ten pagan persecutions without a human creed? Was not this period the golden age of charity and Christianity? The secret of the whole matter was, they loved one another in deed and in truth—they were rooted and grounded in love. Love was the golden chain that bound them together. Love was the golden key that unlocked to them the royal palace of eternity, when their spirits escaped from the flames and tortures. J. CREATH, Jr.

CHRISTIAN EXPOSITOR.—Romans vii.

"The law hath dominion over a man as long as he lives."

How then could Paul say, We are not under the law, but under grace, and yet they were all alive? Were they under dominion to the law? Gal. iii. 24, 25. The translation is evidently wrong. It should be, The law hath dominion over a man as long as it (the law) lives; for the apostle in the same connection, in a few verses after, says, "But, now we are delivered from the law, that (law) being dead wherein we were held, vs. 6. He illustrates it by vs. 2, 3, For the woman that has a husband is bound by the law to her husband as long as he liveth; but if her husband be dead, she is loosed from the law of her husband. By the husband is represented the law; and by the wife is represented the Jewish nation, over which the law had dominion. So long as that law continued in force, or lived, so long they were bound to subjection to it. The woman would be called an adultress, if she were to be married to another while her first husband was alive—but after he was dead she

is loosed from the law of her husband, and therefore, may lawfully marry another. So the Jewish nation dare not be married to another, even Christ, till their old covenant, the law, was dead or annulled.

Vs. 4. Wherefore, my brethren, ye also are become dead to the law by the body of Christ,—ye also, as the woman, whose husband was dead. The old husband, the law, was put to death by the body of Christ crucified. When he died he abolished the old covenant, and brought in the new. They may now be lawfully married to another, even Christ, who is not now dead, but raised from the dead, and dieth no more. The law, the first husband, reigned over the Jews as vassels and bondmen—it gendered to bondage. It enjoined much, but promised nothing of a spiritual nature. But the second husband rules in grace, meekness and love, and makes us partakers of his eternal favors—joint heirs of an eternal inheritance. We, by union with such a husband, like Sarah, bring forth fruit unto God, as love, joy, peace, &c. Also, Zion, according to prophecy, was to travail and bring forth children. As is the mother such are the children. Hagar brought forth bond children; but Sarah, the New Jerusalem, bringeth forth free children. O, how important that the mother be free, and legally married to Christ! and in complete subjection to him.

Vs. 5. "For when we were in the flesh." It is important to understand this aright. To be in the flesh, and to be in the spirit, convey opposite ideas. The first includes all the unrenewed children of Adam, who walk after the flesh, fulfilling the desires of the flesh, and are by nature the children of wrath. The second, includes all the renewed children of Christ, the second Adam, who walk after, or according to the Spirit. To be in the flesh is to be in the old man—to be in the Spirit is the same as the Spirit to be in us. "For ye are not in the flesh, but in the Spirit, if so be

that the Spirit of God dwell in you." "Now if any man have not the Spirit of Christ he is none of his." And to be in Christ is the same as Christ in us. "I in them, and thou in me, that they also may be one in us." To crucify the old man, and to crucify the flesh, are tantamount expressions. Rom. vi. 6. Gall. ii. 20, and v. 24.

The old man, or the flesh, or outward man, is crucified, and is dying a lingering death, till it shall ultimately be destroyed, or sink into the grave. As the outward man, the body of sin, or sinful body, (for the law of sin is in the members of the body) dies, the inward man is renewed day by day.

Now, says the apostle, "When we were in the flesh, the motions of sin which were by the law, did work in our members to bring forth fruit unto death." "The motions of sin"—Sin has no motion, life or strength, without the law. The law discovers or reveals sin, for by the law is the knowledge of sin—sin was dead before the law, but revived at its introduction—it had no strength without the law; for the strength of sin is the law. The law then gave life, motion and strength to sin, and worked in our members to bring forth fruit unto death.

To this view an objection is offered; Is the law sin, seeing it produces such consequences? Nay, says the apostle, I had not known sin but by the law. But sin taking occasion, (*amorphee*, strength: Schre:) by the commandment, &c. We have just seen how sin gets strength by the commandment.

Vs. 9. "For I was alive without the law once; but when the commandment came, sin revived and I died." Query. Was Paul ever alive, or did he exist before the law came by Moses? No: He is not speaking of himself, but personating the Jewish nation, which existed before the law was given by Moses. Comparatively, sin was then dead—but when the law came, sin was

revealed and lived, and the people died to all hope of salvation or goodness; sin by the commandment became exceeding sinful. B. W. S.

BRO. RANSOM'S QUERIES.

A brother R. wishes an explanation of Matt. xxvii. 5, 6 and 7, compared with Acts i. 18. In Matt. it is said Judas threw down the silver pieces, and went and hanged himself; and the chief priest took the silver pieces, and with them bought the Potter's field. In Acts i. 18. It is stated Judas purchased the field and falling headlong burst asunder.

Judas may have purchased the field, or bargained for it, but did not pay the money in hand. This is, and has been common in the world. Judas repenting of having sold his Lord, took the 30 pieces of silver and threw them down at the priests' feet. They having understood the contract of Judas for the field, went and paid the 30 pieces for it.

Judas hanged himself and the rope broke, and he fell down, probably from a steep precipice, and burst asunder.

He also wishes to know, whether Judas or Matthias is meant in Acts i. 25 "That he might go to his own place." I used to think that Judas was meant; but am now inclined, from the grammatical construction of the sentence, to think that Matthias is intended. The verse properly reads. "That he may take part of this ministry and apostleship (from which Judas by transgression fell, to go into this righteous or just place"—*the place* signifying the holy office from which Judas fell. When Matthias succeeded by divine appointment he became an apostle, and so was Paul an apostle to fill up the vacancy of James, who was beheaded. Thus the number 12 was for a while continued.

He wishes also an explanation of Mark iv. 11, 12. "Unto you it is given to know the mysteries of the kingdom of God; but to them that are without, all these things are done in parables. That seeing they may see and not perceive; and hearing they may hear and not understand; lest at any time they should be converted, and their sins should be forgiven them."

One great end of our Lord's errand into the world was to teach them the way of life. To effect this end he chose 12 unlearned men, and taught them the whole mystery, and sent them into all the world to teach, make known and confirm the truth. So it seemed good unto the Father of wisdom and mercy.

The Lord did not teach, and make known this mystery to all, but to those chosen men. To the rest he spake in parables or in dark sayings. By comparing Isaiah vi. 9, 10, Matt. xiii. 14, 15, Luke viii. 10, John xii. 37 and 41, Acts xxviii 25, 27; I have come to the following results.

1st. The people at that age were very carnal and ignorant, even the apostles were so blinded by tradition they could not understand the truth or mystery, that Christ should die and rise again, till the facts afterwards proved it, and when they had received the Holy Spirit, then the truth was made known unto them, and they remembered the words of the Lord. Had the Lord spoken ever so plainly they could not have understood, their hearts having been so gross.

2nd. From Isaiah, Mark and Luke, it would seem that the reason why our Lord spoke to the people in parables, was that they might not understand and be converted and healed. This sense of the language we cannot receive, because it contradicts the current sense of the scriptures.

3d. Matthew and Paul's language convey a more consistent idea. Paul explains Isaiah vi (from whom all the apostles quote) thus, Acts xxviii chap. Paul reasoned with the Jews from morning till evening, re-

specting this divine mystery, out of Moses and the prophets. But some believed not, and went away, after Paul had quoted and explained Isaiah, saying, "Hearing ye shall hear and not understand; seeing you shall see, and not perceive. Why? "For, or because the heart of this people is waxed gross, their ears are dull of hearing, and their eyes have they closed, lest they should see with their eyes, and hear with their ears and be converted and I should heal them." Thus Matthew represents the matter. The people voluntarily and wickedly shut their eyes against the light, and stopt their ears against the truth, lest they should be converted and healed. So sinners have done in every age. They come not to the light lest their deeds should be reproved.

4th. The text under consideration is a Hebraism, well understood by the Hebrews; but not so clear to us.

A sister offers Matt. xi. 12 for exposition. "The kingdom of Heaven suffereth violence, and the violent take it by force." I prefer the marginal reading as a better translation, and because it comports better with the rest of the scriptures. "The kingdom of heaven is gotten by force, and the violent take it by force." It was so in John the Baptist's day, and in every succeeding day since. The way into the kingdom is guarded by the world, the spurious church, the flesh and the devil to prevent any from entering—they neither enter themselves nor willingly permit any to enter. None but the violent, the bold and determined can enter. They must deny themselves, and press through opposing hosts in order to enter the kingdom. How many thousands for fear of these enemies never make one effort! How many thousands have started, but have failed and been lost? There is no safety without the kingdom. All out of the ark perished in the flood. Enter while you may. Time is short. The Lord will help you.

B. W. S.

A LETTER FROM A SISTER TO C. KENDRICK.

Beloved bro. in Christ:

O that I could find language to express my present feelings! My peace is as a river! A sweet and heavenly calm has taken possession of my heart, and my greatest desire now is, to know what I can do for the lovely Savior and his precious cause. My Bible is no longer a sealed Book. Every line I read is gleaming with light, and each promise seems directed to me to encourage me to faithfulness. I am astonished at myself, or rather at what I have been! Surely stupidity is the besetting sin of our race. I have been an idolater all my life, "To the unknown God," has been the inscription. I have tried to believe, I know not what. I have worshipped an imaginary being, like unto men both mentally and physically, austere and tyranical, creating millions of intelligent creatures to crush beneath his iron rod of vengeance, for his own glory! And yet my benevolence would not let me believe it fully; for when I would take this view of God, I could not love him. For although he might deign to save, to think that many of my fellow beings,—created by the same Almighty hand—subjected to the same laws naturally, and in mental acquirements far superior to me—to think that their doom is fixed—that there is none to deliver! my heart would rise in rebellion at the thought. Oh the depth of the thick darkness that pervades our enlightened land! "Oh, that my head were waters, and mine eyes a fountain of tears that I might weep day and night for the slain of my people!" That I might weep over the impassable barriers, thrown by those who profess to love Christ, in the way of immortal souls, and causing thousands to glide down the stream of time, into eternity, without a preparation to meet their God! My heart, and all my powers are drawn out after my fellow travellers to the bar of God. The harvest truly is great, but the laborers are few.

The true followers of Christ should say, "Let the time past suffice," it is time to arise from our lethargy—to awake to righteousness and sin not, to persuade and teach by example.

Bro. K. can you wonder that the prisoner, emancipated from the deep mines of Mexico—released from his bonds and darkness—set at liberty on our beautiful earth—permitted to drink of the pure fount that gurgles from its pebbly side—to inhale the fragrance of the flowery mead, and be fanned by the refreshing breeze,—can you wonder that his heart yearns for the release of the companions of his misery? I once thought it unprofitable and even wrong to dispute about religion. But I think differently . . Paul disputed daily in the school of Tyrannus; and we in this day must "contend earnestly for the faith once delivered to the saints." 'For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.' Let us cry aloud and spare not; for it is by the united efforts of the true followers of Christ, that the veil of superstitious mystery must be rent asunder. Do not wonder at my ardor, for I have writhed in agony under a system that could not produce peace! Although but a babe in Christ, I have tasted the sweets of a system founded in righteousness, and given by the Prince of Peace. Yes, and its extent is co-extensive with the fall, suited to the condition of *all*—the high, the low, the rich, the poor, the master, the servant, the learned and unlearned, *all*, *all* may come!! 'The spirit and the bride say, come; and let him that heareth say, come; and let him that is athirst, come; and whosoever will, let him take the water of life freely. Oh, that I could persuade the millions that perish with hunger, to arise and come to my Father's house, where the servants have bread enough and to spare!

The struggle between life and death has been desperate; but I have been buried by baptism—planted in the likeness of his death—grafted into the true vine, and now knowing the side on which victory is attainable, it is only necessary to know duty and it shall be performed. I feel as no obstacle can hinder nor deter. Yea doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus, my Lord—wishing to be an obedient child in all things, not fashioning myself according to my former lusts in my ignorance. The race must be run—the battle fought—the victory complete, if the crown is obtained. For if we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sin.

Bro. K. were I to attempt to describe to you my past and present feelings, it would fill many sheets like this; but time will not permit. I will close, requesting an interest in your prayers. Remember me to sister K. with ardent desire to cultivate an acquaintance with her.

Yours in the strong bonds of Christian love.

Christian Family Library.

NOTICE.

To refresh the memory of our brethren in Illinois, and the adjacent States and Territories, we again announce that our annual meeting will commence on the last Saturday of August next, in the city of Springfield Ill. at which time and place all our brethren in the ministry, and messengers of the Churches, are requested to attend. We expect a number of foreign brethren there, T. M. Allen, F. Palmer, Boon and Lancaster from Missouri. We shall also look for brothers Matlock, Cole, Goodwin, and certainly, O'Kane and Combs of Indiana. We would gladly say, we expect bros. J. T. Johnson, Jas. Shannon, A. Chrifield, J. A. Gano, J. Smith, J. Rogers and the two Kendrick's and

Rice, but we have no assurance. We wish the brethren to come prepared to stay at least one week together. Will bros. A. Campbell and W. Scott attend?

B. W. STONE,
J. T. JONES,
D. B. HILL. } *Com. of Cor.*

☞ Will the Harbinger, the Evangelist, the Family Library, the Israelite and others please copy this notice.

FAITH AND ORDER.—I have said of some persons who overlook the spiritual nature of our religion and have neither the spirit nor character of christians, that they may be called FAITH-AND-ORDER men. Let not the reader imagine however, that I mean that such persons are more correct and scriptural in their faith and order than other brethren, for I mean no such thing. They are in fact generally less correct, less scriptural; they sometimes do not believe in the Holy Spirit being given to believers, they sometimes do not believe in prayer, they are therefore seen at the moment of prayer standing, not kneeling, and gazing upon all present as if they stood in a menagerie of wild beasts. While their notions of order extend to a strict attention to the ritual of Christianity, their obedience may be said to be positive rather than moral, and to be seen in ordinances rather than in a meek quiet spirit and a generous and loving behavior towards all saints and all men. Alas for such Pharisaism; "the Kingdom of God is righteousness and peace and joy in the Holy Spirit," and not in positive institutions merely.

The practice of standing while praying and of looking around on others on such occasions, as we see done in some congregations, is very unlovely and indicates great want of devotion. It destroys the worshipping appearance of the assembly. We ought carefully and prayerfully to follow him that leads in the holy ordinance and say amen &c. as we feel our heart affected and our desires struck out and expressed in his language.—*Evangelist.*

EXTRACT FROM A LETTER TO THE EDITOR.

"I saw your worthy friends, brethren Fields, Cole, Hall, Little and Short. They were in good health and still on the field of battle. Fight on my worthy old brother, your crown is yet before, notwithstanding some reckless, heartless and truthless shafts are aimed at you by some of the orthodox, who ought to know better. It is deeply to be regretted that an aged servant of God should let loose his arrows on his fellow servant just at the moment of their departure to meet their Master. I can say, that it is as far from you, as any one, to say or imagine, that the blood of Christ is of no more value in salvation, than that of Peter or Paul, or of animals. Who values the blood of Christ most? he who holds that the New Covenant is confirmed by the blood of Christ; and that obedience is necessary to pardon; or he who will have it before?"

April 27, 1842.

Advertisement.

The Christian church at Palmyra, Mo. appointed a committee, Elders Jacob Creath and Enoch L. Hooton to make public the following statements of a certain botanic doctor, named William P. Torrence, a member and officer of that church, for the accuracy of which statements, she is responsible. On May 5, he eloped from Palmyra with another man's wife, Mr. William B. Tull—each forsaking their children and companions. Before his elopement, he had so gained the confidence of the brotherhood, that he induced some of them to be his security in bank, and in other instances, and left them to pay the debts. Other instances of swindling are stated. He is about 35 years

old, of a good countenance, sandy hair, fair complexion, and a round face. He will doubtless pass for a religious man, and impose upon the public. They are therefore cautioned against his deception and hypocrisy. It is believed, he will go to Canada, or to some of the large eastern cities. J. L. PEAK, *Ch'n.*

J. CREATH, JR, } *Committee.*
E. L. HOOTON, }

The whole documents sent for publication are too lengthy for insertion. Yet they shall be carefully preserved, and produced if ever it should become necessary. EDITOR.

Religious News.

Georgetown, May 20, 1842.

Dear Bro. STONE—The second Lord's day in this month, I spent with bro. R. C. Rice, at Lawrenceburg Ky. Within a few days we obtained 13 additions. I was so afflicted with the toothache that I was compelled to cease and return home. The meeting was continued by bro. Rice until Friday night—he gained 17 more additions, making 30 in all. The meeting was to be continued by brethren Crihfield and S. Hatch. Bro. Rice repaired to New Castle, and united with several of the brethren there and gained 21 additions.

Bro. Gano was laboring at Antioch; and as soon as I could, I repaired to his assistance, and labored hard for several days. We gained 16 additions to the good cause; and great good was accomplished in other respects. While I was at Lawrenceburg, I heard that C. Kendrick had a most triumphant meeting near Stanford, having gained about 100 in ten or twelve days.

Bro. A. Kendrick has had fine success at Louisville within a few days past. I feel greatly rejoiced that we have such young men in our ranks as A. and C. Kendrick, and R. C. Rice. Their labors have been

greatly blessed; and I hope they will ever be humble and feel their dependence upon God. We must shortly pass off the stage of action, and it is a great consolation to know that we leave behind us able defenders of the Faith. May the Lord bless you in your old age. Most affectionately yours,

J. T. JOHNSON.

Bro J P Lancaster of Fayette Mo. writes May 25, 1842, that he has just returned from a tour of six weeks preaching, in which time 35 were added.

Bro J Harsh P M at Spencer Ia. writes May 31 that the good cause of our Lord and Savior is prospering in this country. A meeting had just closed in Spencer the result of which were 8 additions. Bro J T Johnson was the laborer. He says he never witnessed such an interest among the people on the subject of religion before. In the bounds where he labors there have been 80 additions within three months.

Bro John Bussell of Clark county, Ill writes May 26, that the cause of the Lord is prospering in Jasper county, Ia. In Sangamon county Ill. on Richland, 8 or 10 were immersed last week; and 2 on Apple Creek.

It was stated in our last No. that bro. John H. Hughs of Mo. was dead. We are glad to say, that our information was not true. He is yet alive and well, though he had been apparently near to death. ED.

At Ramsey's creek, Pike county, Mo. through the labors of bros. Jackman and Cox, in April last, there were 19 additions; and at the same place, about the middle of May, there were 12 more added under the labors of bros. Jackman and Livy Hatchitt.

Bro. Js. McHatton's own correction of a mistake of a meeting at Burlington, Ky.

Leesburg, Harrison county, Ky. May 14, 1842.

"Some months since, I met with bro. Solomon C. Perrin, of Colemansville, in this county, and he informed me that he had heard from a

meeting of bro. Holton's at Burlington, and the circumstances that caused said Holton to visit Burlington, were these: A citizen of said place invited bro Holton to visit their town and preach for its citizens: and by way of making light of what bro H. could do, (as bro. P. supposed) he, the said citizen, would give bro H. a certain sum for every convert he would make. Bro. Holton went to Burlington, and gained the inviter, the very last citizen of the place: from which I supposed to be the last citizen of the town, instead of the last of those who did submit, and as bro. Perrin designed to be understood, and the number instead of 1000, or 1500, is about eighteen. You may please have this attended to as early as possible, that I may be acquitted of undeserved censure."

J. L. McHATTON.

Bro. Geo. W. Elly, an Evangelist, in a letter to bro Crihfield, gives us cheering prospects in the Green river country, Ky. He, with bro. J. T. Johnson, gained 74 about the 1st of November—and in October he gained 96 more. Of this number 35 were Baptists, 3 Presbyterians, 4 Methodists and 1 Shaker. Since October, three congregations have been formed—one at Russelville, one at Franklin, and one six miles south of Franklin. He adds: "The cause of Christian Union is gaining a strong hold on the minds of the people. We should never lose sight of that most glorious theme in our addresses to the people.

At a meeting in Hopkinsville, Ky. about the 1st of May, 71 were added from the last accounts—the meeting was then still in progress. The preaching brethren there, had sent for bros. Crihfield and Sommon to come and assist them. "According to request," says bro. Crihfield, "we started to the above place, and arrived there in the afternoon: but on the way we became so indisposed, as to be unfit for operations." Strange! that both should be taken sick at the same time, unless an epidemic prevailed. But that indisposition did not entirely prevent them from labor: For, says bro. Crihfield, "we were able to deliver two short discourses on Lord's day." I hope that by this time they are well.

Bro. Carroll Kendrick writes to bro Crihfield, April 26, 1842, "During this spring and past winter, we have had about 150 additions where I have been laboring."

In Jacksonville, Ill, about the middle of May, by the help of bros. Wm. M. Brown and Js. Ross, we have had an addition of about 50.

The 1st No. of Vol. vi. of the Christian Messenger, edited by Js. Wallace, in old England, is gladly received. Also the first no. of the Investigator, edited by Doc. John Thomas, St. Charles, Kane county, Illinois. In this no. he has made some extracts from Lewis C. Todd, formerly a Universalist preacher and editor, but in 1833 renounced the system of Universalism, and published his renunciation.

Bro. W. M. Brown has just closed a meeting at Princeton in this county, (Morgan,) there were about 20 additions.

THE

CHRISTIAN MESSENGER.

July, 1842.

VOLUME XII. NUMBER 9

AN ANCIENT FRAGMENT

Of a letter written by the apostle Paul, A. D. 57, found in the Bodleian library some time ago. Though acknowledged genuine by all the clergy, and found in all their libraries, yet it has been strangely overlooked and neglected by all the modern preachers of all denominations. The reason of this may be, because it condemns their practice and spirit. The fragment gives an account of the privations and sufferings of the ancient preachers, and the temper with which they bore them. It is written in Greek, and correctly translated, as follows:

"Even unto this present hour, we both hunger and thirst, and are naked, and are buffetted, and have no certain dwelling place; and labor, working with our own hands; being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat. We are made as the filth of the earth, and are the offscouring of all things unto this day."

REMARKS.

"Humph!" says one, "These men were beside themselves—they were weak, despicable fools." So the people thought and spoke of them at that day. And, indeed, judging after the manner of worldly men, their conduct was a confirmation of the charge; for what man of the world, except a fool, would thus act, with-