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-

out any prospect, or hope of wealth, honor, or any valuable consideration on earth?

Another says, "The preachers of this age have an easy time, compared with those ancient pioneers of the world." Yes, truly, they have. But if the modern preachers were as full of the same spirit as they were—if they were as faithful and obedient, as they were; if they felt the weight of souls at heart, and loved Christ and his cause as they did; if the world was under their feet, as it should be, and was in fact with them—if, like them, they sought not the friendship and honors of this world; then would the modern preachers act as they did, and be reviled and defamed, and called fools as they were.

The ancient preachers had the word of God in their heart, as a burning fire shut up in their bones; they were weary of forbearing to go out into the world to call sinners to repentance, and salvation; they could not stay at home, and see their fellow creatures dying without hope and God in the world. Modern preachers have the word of God also, not so much in their heart, as in their head, or in their pockets. They go and preach or read; but can fire and warmth be expected from icebergs?

The ancient preachers, constrained by the love of Christ—by the love of souls, flew on wings of zeal to distant cities and countries, and proclaimed salvation to the listening crowds, with great earnestness and solemnity. When their money was expended, their scrips empty; when hunger and nakedness invaded them; not discouraged, unwilling to leave the anxious crowds, they resolved to continue among them, and to labor with their own hands to get the few necessaries of life. Not money, not honor, not fame, but the salvation of souls was their object. Do our modern preachers act so? Will they preach without money? Will they labor with their own hands to supply their wants for the favor and privilege of saving souls?

An anecdote just occurs to my recollection. At a convention of preachers some years back, a young clergyman, in conversation with several more, was felicitating themselves on the brightening prospects of the church. They had so many colleges—so many theological schools—so many students of divinity—that in a little time the Church would overspread the entire land. Then will heretics cower and disappear. He then named a troublesome old heretic—he is old, and must soon die, and then the heresy must cease. An old preacher was listening to the young one, and replied; "Be not too sanguine—though the old fox die, yet there are a number of young and sprightly fellows busily and zealously preaching through the land, with not more than twenty-five cents in their pocket. Such are not easily put down, nor discouraged." O, that such reproaches were common among us! Then would religion smile in our land.

The ancient preachers, so far from being caressed and enriched by the people, were frequently buffetted for their plain warnings, their loving admonitions, and kind reproofs. They meekly and patiently endured the pain, and rather rejoiced that they were thought worthy to suffer for their Lord. But our modern preachers are very rarely buffetted for such plain and pointed preaching. They wish not to rasp the feelings of sinners by preaching truths that might excite their fears and disturb their peace.

Those (the ancient preachers) had no certain dwelling place, being persecuted and driven from place to place by the Christ-despising world. They labored with their own hands for a coarse sustenance; being reviled, they blessed; being defamed, they entreated; they were made as the filth of the earth and the offscouring of all things. Do modern preachers act thus?

Do they not return reviling for reviling? Defamation for defamation, either *viva voce*, or with the pen dipt in the poison of asps? *Proh pudor!* To such a height is the false idea of honor risen, that the preacher who would not retaliate reviling for reviling, would be considered pusillanimous, and unworthy of respect; but for retaliation he is lauded to the skies by all, but by the meek and humble Christian.

Those ancient worthies, by such a course, conquered and rescued from ruin, millions of their fellow creatures. By such preachers, pursuing such a course, the world must again be conquered, if such conquest be ever made. O, that such a troop might quickly arise, and give an example of pure christianity to the world!

I am now standing on the edge of the grave, and daily taking a retrospect of my past acts, and the acts of my preaching brethren, for more than fifty by-gone years. I look into the grave, and see the prostration of pride, grandeur and honor. I look around and see millions of deathless souls borne swiftly on the wings of time to the gates of hell. I look into eternity, and see the destination of the human family. How short our life! how vast is eternity! We have but a little time allowed us to make preparations for an eternal home—but a little time to profit our fellow creatures. We have no time allowed for angry debates, wrangling and disputation. It is high time to awake out of sleep, and to shake ourselves from the defiling dust of past ages. Let us endeavor to pluck our poor, blind fellow men, as brands from the burning. Let self sink at the feet of Jesus. Let him, and his glory, and the salvation of souls be your polar star. Preach the word, and let fine theories and speculations alone. Go straight forward in God's truth. Act so as to please your Master, irrespective of revilers and calumniators; turn not aside from your work to notice them—act like

the ancient preachers above described, and like them you shall be blessed at the coming of your Lord. Amen. B. W. S.

THE CHRISTIAN EXPOSITOR.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him," &c. 1 Cor. ii. 9.

The things spoken of in the text cannot mean the plan of salvation, the way of life, the precepts of Jesus, his institutions, nor the path of holiness, as revealed in the gospel. These are prepared for all the world, and to be preached to every creature, whether they love him or not. But, if these, when revealed, cannot be known by the natural man, as it is often suggested, then it would be useless to preach them to him. If they cannot be received by natural men, then they cannot be believed by them, and therefore, can produce no effect upon them. If a man cannot know and believe the truth until he is made spiritual, then this work of being made spiritual is effected without the knowledge and belief of the truth, and consequently without obedience to it—it must be effected by an extra work, or operation of the Spirit.

But the text says, the natural man receiveth not the things of the spirit. These things are said to be the enlightening, quickening, renewing influences of the Spirit. If he cannot receive these things of the Spirit he must remain forever a natural man. There is an end of all hope. This cannot be Paul's meaning. It would set the whole scripture at variance, and lay the blame of not being saved upon God himself, who has made man incapable of knowing and believing the truth, and of being influenced by it—and made him in such a state, that he *cannot* receive any divine influence. How can such a creature be a sub-

ject of moral or divine government? Now, as all mankind since the fall, became natural men, without the Spirit; and as some of them since have received the things of the Spirit, it must forever puzzle the ingenuity of the world to account upon what principle it was done, if the suggestion above be true.

The things spoken of in the text, are prepared for them that love him. It cannot be then for those who love him not. Jesus said to his disciples, "I go to prepare a place, a mansion for you"—"Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world"—glory, honor, immortality, and eternal life await them—are prepared for them that love him, and for them alone.

Of these things we should have been forever ignorant, had they not been revealed by the prophets and apostles through the Spirit. "Which things we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual." Vs. 13. The last clause of this verse is unintelligible, as it stands in our translation. McKnight's is better, "explaining spiritual things in spiritual words." But I prefer Bishop Pearce's, "explaining spiritual things to spiritual men"—not to natural or animal men; for they receive not the things of the Spirit of God; for they are foolishness to them; neither can they know them, because they are spiritually discerned. Their hearts are too sensual and gross to discern such divine things. These things are discerned by the spiritual only, and are powerful motives to them to obtain this heavenly inheritance. The spiritual man discerneth all things, having received the unction which teacheth him of all things; yet he himself is discerned of no man, for none can see what is passing in his heart. The word translated *judged* in this verse, I have rendered *discerned*, according to the new version. Our translaters have rendered the same verb *discerned* in the preceding verse properly, and it should so be rendered in this.

The 16th and last verse, is to me among the darkest passages of the New Testament. "For who hath known the mind of the Lord that he may instruct him? But we have the mind of Christ." To the question, Who hath known the mind of the Lord, a satisfactory answer can be given; as, he who is spiritual knows his mind. But what follows in the verse, i. e. "*that he may instruct him*," is not a translation of the Greek text. Our translators have put the verb *instruct* in the present tense of the subjunctive mood; whereas, in the Greek text, it is the future of the Indicative. The New Version gives the true translation; "For what *animal* man has known the mind of the Lord, who will instruct him? I shall feel obliged to some competent brother to instruct my ignorance of this verse.

B. W. S.

SPECULATISTS IN RELIGION AND MONEY.

Father Stone—I see from the last numbers of the Messenger, that you have begun to sweep the platter, on the subjects of Suretyship, Politics and other matters. I rejoice to see it. We must do more than others, or else the world will not believe we are Christians. When the people read the New Testament, and compare our lives with its precepts, they will exclaim, "Either these are not the precepts of Christ, or else these people are not Christians. Christianity is a system of great and indestructible facts, and holy preceps; it is a system of love, justice, temperance, and truth—adapted to all classes and conditions of society—and to all the wants of man. Sectarianism is a system of speculation upon these great facts. The Christian church is built upon these facts—sectarian churches are built upon speculations—upon fine spun theo-

ries--and distention and expansion of these facts. Take away these facts--this foundation of Jesus Christ crucified, and the Christian church will fall. Take away these speculations from underneath sectarian churches, and they will fall. Sectarianism and Anti-Christ are made out by departing from the letter and spirit of the New Institution. Let all the professors of Christianity return to the letter and spirit of Christianity, and we shall behold original, primitive christianity in freshness, vigor and beauty.

Speculatists in religion and money have done immense mischief to human society. Many of our brethren have speculated in secular affairs; have fallen into debt, have brought dishonor upon the cause; have beggared their families by it; have stabbed themselves all over with many sorrows. Paul commanded the old Christians to follow honest and honorable occupations for a livelihood, to work with their own hands for themselves and families, and that they might have something to give to the needy and poor. But nowhere does he command them to be speculators in money, in lands and in live stocks. He was a learned doctor of the law; yet he worked with his own hands--he made tents, (he did not make any for camp or other pious meetings) he ministered to his own necessities, and to the necessities of those that were with him. It is believed that our blessed Saviour worked at his occupation. He was poor; he has put an eternal honor upon poverty; he had no ground to be buried in; he was dependent upon his friends for a burial; he has left us an "example that we should follow his steps." Beloved brethren, keep clear of *debt* and *speculation*. Owe no man any thing. Be content to be poor and despised.

Mankind have long been searching for the Philosopher's stone; keep clear of debt and you will have found it. Freedom from debt is the Philosopher's

stone. How can a man who spends all his time in ransacking the country to trade, in going to the southern markets for gain, in mixing with all sorts of persons on steamboats and on the road; blackguards, gamblers, worldly men, whiskey drinkers, tobacco eaters, and cigar smokers, keep a good conscience, improve his moral sensibilities, and maintain his christian duties and character? To me it would be as impossible and as difficult as rolling a millstone up a mountain. Some of our brethren depend entirely for a livelihood upon speculating to the south. This ought not to be so. It ought to subject these brethren to admonition, to suspension, to expulsion. Many have apostatized by it, have run into ruin and vice in the southern markets. Every man and brother who has a trade, or a farm, ought to buy and sell as far as it is necessary to sustain his trade or farm, but no farther.

The old Christians would not merchandize, would not traffic, would not lie; they would not have pictures in their houses; they would not plead law; they would not go to war; they would not swear; they maintained such an habitual and inflexible regard to truth, that their word was regarded as their bond and oath. One great and all-important fruit of the Spirit is faith or fidelity to our promises and engagements. Gal. v. 22. Almost half of the evils of society arise from lies or falsehoods of some sort. Brethren, show mercy, speak truth, do justice, and follow Paul.

Gold many hunted, sweat, and bled for gold;
Watched all the night, and labored all the day;
And what was this allurement? dost thou ask?
A dust dug from the bowels of the earth,
Which being cast into the fire, came out
A shining thing that fools admired, and called
A God; and in devout and humble plight
Before it kneeled, the greater to the less.
And on its altar sacrificed ease, peace,
Truth, faith, integrity, good conscience, friends,
Soul, charity, benevolence, and all
The sweet and tender sympathies of life;

And to complete the horrid murderous rite,
And signalize their folly, offered up
Their souls, and an eternity of bliss,
To gain them. What? an hour of dreaming joy;
A feverish hour, that hasted to be done,
And ended in the littleness of us.
Most for the luxuries it bought, the pomp
The praise, the glitter fashion, and renown,
This yellow phantom followed and adored.—POLLOCK.
Gold begets in brethren hate:
Gold in families debate;
Gold does friendship separate:
Gold does civil wars create.
These the smallest harms of it!
Gold alas! does love beget.—COWLEY.

J. CREATH, Jr.

THE CONVENTION.

[Continued from page 134.]

The Convention met at an early hour. After prayer and praise they organized, having appointed the same moderator and clerk.

A letter was handed to the moderator, and read by the clerk, as follows;

"My dearly beloved brethren met in convention: I am very sorry I cannot meet with you at this time, I have been prostrated by fever for two weeks, and just able now to pen you a few lines. In our last meeting we appeared to have come to the ultimatum of our wishes—Christian union. One difficulty existed in my mind, and I asked to defer our formal union, till next meeting, when I would propose it, and have it investigated by us all. It was the subject of baptism. I have yet to insist upon you not to adjourn *sine die* the present meeting. I hope to be able to attend the next. May our common Lord be with you in all your deliberations for his glory.

Your brother, A. B.

It was unanimously determined to comply with the writer's wish, and the next meeting was appointed accordingly.

A venerable old father arose, and thus spoke. Brother moderator, I rise now with very different feelings from those I experienced at the close of our last meeting. Nothing more then appeared to me necessary to effect the union of Christians than for us to say, let it be done. I knew that all was done by God himself on his part. Our submission to his will was only necessary. In anticipation I saw the world-moving in solemn crowds to the Savior of sinners, seeking for salvation, incited to this by the unity of christians—I saw the heavens opened, and heard 10,000 praises ascending from the earth to God and the Lamb. I heard the songs of angels swell and still louder swell in joyful response, for the mighty works. In this happy state I hurried home determined to devote my few remaining days to effectuate this happy work. I called my parishoners together to enlist their aid. I laid open to them the duty, the privilege, the happiness of Christian union, and particularly descanted on the happy effects of it on the world for their salvation. I then shewed the plan upon which it is to be effected, i. e. by all flowing together on God's word alone as our only foundation, and living up to the Spirit as well as the letter of it. I then proposed that all who were determined thus to act to come forward and give me their hand. I went down from the pulpit on the floor to meet them—there I stood—but to my astonishment and deep mortification, not one of my congregation advanced to me, though they had urged me to attend as a delegate the convention for the holy purpose of Christian union.

I at length inquired for the reason of their conduct. One soon rose, and said, we expected, and therefore sent you, that all would come into our views of truth; that all would be persuaded to become one with us, for we believe we are certainly right, and all the rest wrong. We cannot relinquish our profession, in which

our pious fathers lived and died, and in which we have been indoctrinated from our youth. In vain I labored with them. Like the Alleghany mountains they remained unmoved in their purpose to abide where they were, and were unwilling to unite with any, unless they came into their views and measures.

One thing I discovered in our meeting. The youth were more easily swayed by truth to go into the plan of Christian union. Their minds were more open to conviction, being more laxly bound by the cords of prepossession, and bigotry. My mind has almost settled on this gloomy idea, that christian union cannot be effected in the present generation. The present old race of church members must pass away first, then it may be hoped that the young of all orders will amalgamate. He sat down.

Then arose another, his head being bleached with the frosts of many winters, and his feeble limbs trembling under the weight and infirmities of years. Brother moderator; my old brother who spoke last, in describing his joys, sorrows and disappointment, has given a very graphic description of my own. I returned from this convention in a happy state of mind, being very sanguine that the ultimatum of our wishes, prayers, and joint labors, would shortly be realized in the union of all christians. I called together my charge, the church, and pursued the very course of my old brother; and like him met with the same disappointment. One of my people advanced in life spoke as a mouth for the rest. "We," said he, "had no idea, when we sent you to the convention, that we should be required to give up our discipline and to take the Bible alone for our rule of faith and practice. We had no idea, but that all would be required to adopt our views of truth—that we are right is evident from our great success in converting mankind, beyond any other since the apostles. On the plan you have proposed we should

have to unite with Unitarians and Campbellites, or the water Regenerationists. With Calvinists, whose doctrines we view as God dishonoring and soul destroying, and with Baptists, who disgrace baptism by plunging their members, even women as well as men, all over in water. With such a motley ferrago we cannot, and will not unite. We will remain as we are, and let others come to us.

I labored hard and long, to disabuse their minds, and to show them that it was not upon opinion that the contemplated union was predicated. But I labored in vain. The younger members I found more reasonable and pliant, but not prepared to act. I dismissed the congregation with a heavy heart almost dispairing of the wished for end of our prayers and labors. I cannot hope to see the day; but I die assured that it will come, but not in the way we have been contamplating. He sat down weeping in much distress.

They all spoke, and the burden of their discourses, was a description of similar propositions, and of similar rebuffs, and of similar conclusions of their minds. Silence, sadness and weeping, filled up nearly half an hour, when an interesting father, rose, and thus spoke. Brother moderator, What is to be done? It appears evident that the present race of christians cannot be brought into union. A union of such materials would be disunion of the most confused nature. Indeed, such a union is not desirable. We have not religion enough to unite upon christian principles. I am brought almost to think that a new race of Christians, different from all that have appeared for many ages, must rise in the spirit and life of the apostolic christians, and separate from all the parties, and that they determine to have no fellowship with sectarianism in any shape, but regard it it as anti-christian.

I have been seriously thinking of many things since our last meeting, and having, witnessed the apathy,

and indifference of the people generally to this subject and that bigotry against all other, the sects, and prepossession in favor of their own. I have thus thought. Suppose the church with which I am connected should agree that it was wrong to pray, or keep the Lord's supper, or to observe baptism, or any other command of God. Am I under any obligation to conform to their decrees? Am I under obligation to abide with such, as prove by their works that they have not the Spirit, and are living in disobedience to God's express commands? I say no. Well has not the Lord very plainly enjoined that christians must be one—that there be no divisions among them? Does he not plainly forbid sectarianism, and call it carnality? Can it be schism in me to withdraw from such carnal professors, more than to come out of Babylon? Must we not withdraw from such as walk disorderly. If *they* walk disorderly, who refuse to pray, and keep the ordinances? Do not they also walk disorderly, who reject christian union? Is not one divine command as sacredly binding as another?

As large bodies move slowly, and are hard to put in motion, must we wait till all are agreed to unite? One brother said, that he despaired of union, while the present generation of old men were alive, and to that period, he never expected to arrive. Then he must die in disobedience to the Lord's command to come out of Babylon, and be united with the one body of Christ. I call the various sects by no softer name—Babylon, confusion. To come out is an act of obedience—to remain there is disobedience. I have concluded that we should have no fellowship with the unfruitful works of darkness, and as sectarianism is doubtless one of those works, we cannot leave it too soon. Let us, then not wait the motion of our sects, but reprove them, and withdraw from them all. Let us call upon such as are in the Spirit, and walk in the Spirit to-

come out also. Let us be one in Christ, and endeavor to save the world. He sat down.

Another old veteran of the cross arose, and in the fire of youth, thus spake with a tremulous voice. Brother moderator, the plan proposed is bold, but plausible. Shall we not incur the charge too justly, that 'these are they that separate themselves?' Shall we not be charged with schism?—of sectarianism itself? Will not all the christian world oppose us? Can we maintain such a broad ground? Shall we not sink under the mountains which will be rolled upon us? Let these queries be satisfactorily answered, and I go with my whole heart into the measure proposed. He sat down.

The father who had proposed the measure rose, and all animated, he spoke with thrilling eloquence.—Brother moderator. My old brother who last spoke, was the companion of my youth, we were colleagues in our studies—we graduted at the same time and place and began to preach in the same year. We continued our intimacy till we arrived at the meredian; and when we entered the shady side of the hill, our intimacy increased and continues without abatement to the present day. Our compeers, who started in the journey of life with us, are all gone, sleeping with their fathers. Were this my dear old brother removed from earth, I should feel as a stranger in the world, and alone. But I thank my God! that we are preserved to this day, and engaged to raise a monument of glory to God and the Lamb before we die.

Our old brother has proposed some queries, to which he wishes an answer given, and if the answer be satisfactory to his mind, he pledges himself to go into the plan. I know the strength and honesty of his mind, and I have no hesitation in believing that I can by the help of my Lord, fully and satisfactorily answer them. As we are not to adjourn *sine die*, permit me to defer my answer till our next meeting. This

was agreed to, though many were anxious to have it then. After solemn prayer, they were dismissed, having previously agreed to meet on that day four weeks. They sang the parting song, "My christian."

CHRISTIAN EXPOSITOR.

Romans xii. 7, 8, 9.—"For no one of us liveth to, or for himself, and no one dieth to (for) himself. For whether we live, we live unto (for) the Lord, and whether we die, we die unto (for) the Lord. Whether we live therefore or die we are the Lord's. For, for this cause Christ also died, and rose, and revived that he might be Lord both of the dead and the living."

1. No christian lives for himself—not self, but the Lord is the great end of his living. He lives not to please self, but the Lord—he lives not to glorify self, but the Lord—not to do his own will but the Lord's. Like an obedient servant, he says, Lord what wilt thou have me to do? And when that will is known, he flies to do, not regarding how great the sacrifice of wealth, ease, or reputation. He is the Lord's, not his own, therefore, he lives for the Lord. I have some money, some property. It is the Lord's entrusted with me to occupy till he comes. Shall I lay out this money in costly furniture, in fine apparel, in delicious meats and drinks? Shall I give a part to the circus riders, to the play actors, and such low characters? Or shall I content myself with comfortable apparel, and furniture, and devote this treasure to the glory and cause of my master?

I once visited a family of brethren in Kentucky. The sister had just received a rich piece of carpeting, and was preparing to cover her floor with it. It was a very cold winter day. The poor negroes were in great need of this to keep them comfortable at night. They must suffer to feed pride—thousands needed the

light of truth to be preached among them, and were dying for the want of it. And many able ministers of the New Testament would willingly go to their aid, but the want of means prevented them. The money spent for this carpet would have enabled them to go, and be the means of saving souls. This carpet was indirectly the cause of their damnation. O ye unjust stewards of the Lord's treasure. There is a day of reckoning at hand, when you will be convicted of having wasted your Lord's money, and be dismissed forever from being any longer stewards—who will commit to you the true riches?

2. No Christian dieth for himself. We are bound to glorify God in our death, as well as in life. Go to the bed of one who has lived for the Lord. No gloom of misdeeds beclouds his face or excites his fears. The smiles of faith and hope sparkle in his face—and praise flows from his feeble tongue. He testifies that God is good and faithful even unto death to those who live for him. The veil between him and glory is so thin that he almost sees the beauties of the promised land; he recommends Jesus to the acceptance of all around him, and falls asleep in Jesus. This is dying for the Lord. This is loud and successful preaching; and by it, seed is sown which grows up unto eternal life in those who may witness the scene.

Many, like Balaam, wish to die the death of the righteous, but like him love the world too well, and will not live for the Lord. They desire just as much religion as will give them a bare passport to heaven. This is truly dying for himself—he is regardless of the good effects of his death on survivors—he is not concerned about glorifying God in his death, by giving an exhibition of the power of truth in supporting and comforting him in his last struggles—he is careless in leaving his last, his honest and dying testimony to the faithfulness, and soul reviving presence of his Lord and

Savior in the gloomy vale. He dies; but does he die for the Lord? Let it, therefore, be settled in our minds that we who are by profession the Lord's, are as much bound to die for him, as to live for him. But the first cannot be attained without the second.

B. W. S.

Remarks on a discourse delivered by Mr. Carter, a Congregationalist Preacher, in Jacksonville, June 26th, 1842, against what is maliciously called Campbellism.

His text was Matt: 15, 2—9, than which he could not have selected one more directly opposite to the parties, for whose benefit he spoke. Does not this paragraph condemn those who teach for doctrines the commandments of men, and who make void the commandments of God through their traditions? As for instance, have they not changed baptism or immersion, into rantism or sprinkling? Do they not apply this to babes as well as to believers? Do they not teach these uninspired traditions as divine, and thus make void the commandment of God? The Spirit, the water, and the blood, are the three witnesses on earth of Jesus, that he was the son of God, who died, was buried, and rose again, according to the Scriptures, the blood or the wine in the Lord's supper is a witness and memorial of his death—the water, or baptism, is a witness and memorial of his burial and resurrection.—Buried with him by baptism wherein ye are risen with him.—Are they not endeavoring to kill or make void the testimony of this last witness, by their traditions?

But it seems Mr. Carter did not stick to his text, but preached from it—a vast distance from it. He left it and pounced upon Campbellism. I should rejoice if he should beat to death Campbellism and every other *ism* (his own not excepted) to make way for Bibleism

to prevail and bless the world. But in striking at Campbellism, he has rashly wounded the truth, which wounds I feel bound to endeavor to heal.

1. Mr. C.—says, "The ground work of their (the Campbellite) doctrine, is; 1st. Faith, 2. Repentance, 3. Baptism, 4. Forgiveness, 5. Remission of sins. 6. Gift of the Holy Spirit.

Well, really if this be Campbellism, it is not so bad after all. It seems so like the scriptural ground, that I view it as a synopsis of the gospel doctrine. Against but one thing we object, that is of making a difference between forgiveness and remission, as Mr. C.—has done. Bro. Campbell, nor any man of letters has ever done this. They well know the words have the same meaning, and translated from the same Greek word *aphesis*. But Mr. Carter may be excused for this blunder; he may not understand the Greek language; if not, let him ask the College faculty, they can tell. But he cannot so easily be excused for representing this as the doctrine of Campbell.

2. Mr. C.—does not directly object to this ground work of Campbellism, but to what he states as the scriptural order. What is that? 1. Repentance, 2. Faith. Mark i. 14. "Repent and believe the gospel. Acts xx. 21. Testifying to Jews and Greeks, Repentance toward God and faith in the Lord Jesus Christ. We looked in vain for another change of order.—We were expecting he would have put baptism and remission of sins before repentance and faith, as is his practice in what he calls infant baptism. We also expected *he* would have changed the order in the case of adults to be 1st. the gift of the Holy Spirit. 2. Repentance, 3. Faith, 4. Forgiveness, 5. Baptism. And can he call this the Scripture order? Mr. C.—has departed far, very far from the order of his fathers. They ever opposed the doctrines he advocates, that repentance is before faith. They contended against the Methodists on this very point with great earnestness

We will attend to Mr. C's. Scriptural authority that repentance is before faith.

The goodness of God leadeth to repentance or reformation; and it was sufficiently great to lead to this effect irrespective of the gift of Christ. Therefore John the Baptist preached the baptism of repentance, telling the people to believe on him who should come: But will Mr. C. call this evangelic repentance flowing from the love and goodness of God manifested in the gift, life, death, and resurrection of Jesus? I trow not. But of this order we have more to say in the course of these remarks.

As to the particular point of order we need not be greatly concerned. The sacred writers themselves often depart from it, as 1. Cor. vi. 11. But ye are sanctified, but ye are justified &c.

We will now notice Mr. C—s comments on the ground work of our doctrine, comprised in his six particulars.

1. Faith. Faith says he, is trust and confidence Eph. 1. Heb. iii. 14. This definition of faith we are constrained to say is incorect. His own Scripture references for proof refutes it· Eph. 1. In whom ye also trusted, after that he heard the word of truth, the gospel of your salvation. In whom after that ye believed, ye were sealed with the Holy Spirit of promise. Surely they did not trust their best and eternal interests—the salvation of their souls and bodies, to a person, in whom they did not believe to exist; and that he was able and willing to save them, and would keep that safely which they committed to them! This truth they heard first—they then believed (for faith comes by hearing) then they trusted in him; then after believing they not only trusted in him, but were also sealed with the Holy Spirt of promise. This accords with experience, common sense, and with the current of revelation. Trust and confidence are not faith, but the fruits of faith as much as

any other Spiritual graces. To trust in one in whose existence we do not believe; and in whose power and willingness to save we have not faith, is absurd and irrational. The Lord does not require it; and if it were possible, it would not be pleasing nor acceptable to him. "For without faith it is impossible to please him." For whatsoever is not of faith is sin. "I grant there is so close a connection between faith and trust, that the effect *trust* is often put for the cause *faith*, and the cause for the effect, by a well known figure; but when rightly considered, there is a marked distinction.

2. He observes farther. A dead faith, the faith of their system, precedes repentance. "Did Mr. C. know no better than to make this charge against us? If he did not, he is not qualified to put down a people whose prominent doctrine is, that faith without works is dead being alone, and that by works is faith made perfect. Now a perfect faith is a living faith, a strong faith, a faith with all the heart, an unfeigned faith. It has all the properties of faith attached to it in the scriptures. But how do we get faith, Faith comes by hearing, and hearing by the word of God.—These are written that ye might believe. "This faith though weak at first becomes strong, living, and perfect, by works, i. e. by obedience to the faith, or doing what is believed. If works be not joined to faith, or if faith does not lead to works, as the works of repentance, reformation, prayer, and unreserved obedience to all God's commandments, that is a dead faith.—Nevertheless among the chief rulers also many believed on him, but because of the Pharisees they did not confess him, lest they should be put out of the synagogue; for they loved the praise of men, more than the praise of God. Many believed on him, and among the chief rulers also many believed on him. They all had the same faith, produced by the miracles performed by Jesus. Some were determin-

ed by this faith to fly from impending wrath and obey the Savior by their obedience; their faith became perfect—the others were ashamed, and being afraid of losing their respectability, did not obey, and therefore died in their sins. Their faith was good; they were not blamed for the want of faith, but not being joined with works, it was alone, and dead.

Now faith, produced by the testimony of the Scriptures is that which Mr. C—calls a dead faith, and the faith of our system. Though he has made this as a serious charge against us; yet he himself seems awkwardly to approximate the same truth, for says he "Repentance towards God, and faith in our Lord Jesus Christ converts the dead into a living faith. Now if there is any weight in his charge against us, it falls directly upon himself. We never have used such an unscriptural expression.

3. Mr. C. says, "They tell their hearers to go to the *water*, and see if it don't save them."

The truth of this assertion is as positively denied, as it is asserted. I have surely a better opportunity to know than his reverence, having been an eye and ear witness of their doctrine from the beginning. I never heard one amongst them say so. I never saw it in their writings. If he has, let him name the person, time and place. This is a charge against tens of thousands, whom he has never heard, and but very few would his prejudice ever permit him to hear. He may have heard some say, "he that believeth and is baptized shall be saved." Why then did he not state the charge in this language? This would not answer his purpose to put us down; for some of his hearers might recognize this as scripture. We repeat, that baptism in connection with faith and repentance, is the ordained plan and means through which God saves sinners. will not Mr. C. understand us?

4. Again says he, "Repentance according to their view, is reformation in external conduct."

Yes, and will Mr. C. in the nineteenth century, deny this? What sort of repentance would that be where the external conduct was not reformed? But he may mean, that we hold repentance to be reformation in external conduct, and nothing more. Here is a charge against the whole of us, when it is evident the overwhelming majority of us are sufficiently orthodox on this point. A few of us contend that repentance precedes salvation and remission, and of our ingrafting into Christ; and that until we are in him, we are not new creatures, or spiritually changed. Therefore we have concluded that the repentance required before baptism is not a spiritual change, not a sorrow because of sins intrinsic and moral turpitude, as Christians have; but because it exposes us to the danger of eternal punishment. With this state is connected reformation, or ceasing to do evil and learning to do well, in order to obtain salvation through our Lord Jesus Christ. But shall the charge without exception be made against all, on the account of the aberrations of a few; if indeed they are aberrations? This is disingenious. Let Mr. C. refute the doctrine if he can, by scriptural arguments. [*To be continued.*]

THE OPINION OF THE APOSTLE PETER RESPECTING TRILFES.

1. Peter iii. 3. "Whose adorning, let it not be that of outward adorning, of plaiting the hair, and of wearing of gold, or of putting on apparel. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Says one. These are mere trifles, unworthy of notice. What harm is there in plaiting the hair, of the wearing of gold, if we are able to get it? or of putting on of apparel, however costly and fashionable, if we are able to buy them? I see none. Such things are

entirely indifferent with me. When in Rome we must do as Rome does. We must follow the fashion and ton of the times, or be reckoned singular, and lose our reputation among the higher circles. To have their esteem and friendship, we must imitate them in these things.

Stop my friend. I cannot patiently hear old father Peter thus abused, and his words so lightly treated. He was inspired, and taught the truth of God in soberness. We Christians are bound to follow him as he followed Christ, and we are bound to obey his commands as he received them from the Lord. You profess christianity, and yet see no harm in wearing of gold, and costly and fashionable apparel, if we are able to buy them. Suppose you had a servant or agent, with whom you trusted the sole management of your money and goods for your profit. The servant may manage the business well and gain much; but all the money he lays out in golden toys of ornament for himself and children, and buys costly apparel for all his family. Is there no harm in this? It is not his own, but his master's money, which he has swindled.

I acknowledge this servant acted wickedly; but sir, the case is not to the point. I am not a servant, but the real owner of the money and goods in my possession. I may therefore use them as I please.

My friend, be not so hasty. Are you not a professed servant of the Lord? And, do not the earth and the fulness thereof belong to the Lord? And do not your money and goods all belong to the Lord? And has he not put them into your hands to occupy for him till he come? Then, if you have been faithful in improving them to his glory, you shall be amply rewarded, but if not, who will commit to you the true riches? The Lord will not; and none else has authority to do it. Such will be numbered with those on his left hand, and receive their portion with hypocrites and unbelievers.

Sir, you alarm me. I have not seriously ever thought that I must glorify God with my substance, with my money and my goods. I ever felt thankful that he gave me so much; but I thought, when given to me they were my own, and that I had a right to use them as I pleased. This I saw to be the common practice of my brethren, and even of my minister. He and his family dressed as gayly, and as costly, and as fashionable as any body else, and never taught me the impropriety of it.

Your preacher never taught you the impropriety of such conduct! No: because in teaching thus he would have condemned himself, and have displeased the more wealthy part of his congregation, on which he depended for all his affluence. Unfaithful minister! a poor example to the flock! The old saying is fulfilled in him, "Like people, like Priest—the priest imitates the people and follows their ton, and not the people imitate the priest, who should set them a pattern in his holy life and godly behavior.

But yet I cannot see the harm in wearing gold as finger rings, ear rings, gold watch chains, breast pins &c., when we are able to afford them. Nor can I see the harm in wearing costly and fashionable apparel. Do, sir, instruct me.

1. You spend the Lord's goods upon trifles, when he demands of you to manage these goods for other purposes, as feeding the poor, clothing the naked, and aiding and sending evangelists to bear the glad tidings of salvation to a lost world.

2. You rob God in spending his goods for your own carnal gratification. They are his, not yours.

3. You feed pride and vanity in these costly things. They swell a haughty worm, as being something above the common people.

Were the gold rings and gold trappings of our professed brethren and sisters coined into money, what a vast sum would be made. If our expenses in gorgeous

furniture and costly array were retrenched, and plain, yet decent substituted, what a vast amount of money would be seen; and what an immense good could be effected! How many poor brothers, widows and orphans could be relieved! How many faithful evangelists could be sent and kept in the field to gather in the harvest! How many hallelujah's would ascend to heaven from the tongues of the saved! How many myriads of men would be plucked from the grasp of hell! And how many ten thousands would people the blissful mansions of heaven, and fill eternity with praise. O professors of religion, think of these things! Come to the help of the Lord—arise for the rescue of the wretched world. Look at your gold rings, sisters; look at your costly apparel and furniture, and think a moment; these may keep souls from heaven; may plunge them into hell fire. Shall I sacrifice them to save souls or keep them as my own, and prevent salvation from being sent to the lost; and thus endanger my own soul?

But my friend says, 'when in Rome, we must do as Rome does.' Ah! this is the very principle of an ungodly world; and Christians have caught the spirit, and are acting up to it. Peter and Paul were in Rome.—If they had done as Rome did, they would not have suffered death there. If we were in Rome, and must do as Rome does, we must become idolaters, and papists, or lose Rome's favor, and suffer her displeasure. But we must separate ourselves from Rome, and from the world, and their wicked and God-robbing practices. We must not be conformed to the world. We must be Christians in deed and in truth. The world ever did, and ever will despise and persecute such characters; but such are the delight of heaven. Now the choice. Which shall we have? O let us choose quickly the good part, which shall never be taken from us.

B. W. S.

THE UNION OF THE SECTS AGAINST THE CHRISTIANS.

When we with all the sects, were lately asleep, peace (not the peace of God, but such as dreamers have) reigned in our land. There was scarcely spirit and life enough to incite to war. But when we were awakened from our slumbers, and began to hold forth the word of the Lord in the spirit; and when multitudes began to flock to the standard of heaven, as held up by us, then the sects became alarmed—their craft was in danger. They all united to put us down. "If we let them alone all the world will go after them."

Such was the peace among the various sects of the religious Jews when the Savior came into the world. But they all united against him and his followers. Query, was it for their great love to the souls of men, that they united to save them from the supposed errors of Christ and his disciples? Or, was it, that the world being led off by him, their honors, profits and ease, would be taken from them? I mean the leaders, for they were the persecutors; the common people heard him gladly, and were incited to do what they did by the influence of their priests and scribes. It would be well for our sectarian opposers to put to themselves and answer before God these queries. It will do them no harm.

Such too was the peace of the various sects of the Church of Rome till Luther and his co-adjutors arose. Then all were united to put them down. For what reason did they thus unite? Was it the love of souls, or the love of filthy lucre, and pre-eminence? These queries are easily answered. General union against any cause is not a conclusive argument that that cause is wrong; nor is it a good argument, that it is right; for then, shakerism, and Mormonism, and skepticism would be proved to be right, because all religious sects unite against them.—One thing is certain

that the children of the bond woman always persecuted the children of the free.

I will transcribe a sentiment of E. Cogan, worthy of being written in letters of gold. "Men grow furious only for error, and absurdity. A concern for virtue has never yet shown itself in deeds of violence, it has never made inroads upon the peace of society; it has never trampeled on the rights of conscience, or wielded the sword of persecution; it may have wept in silence at the corruption and depravity of man; it may have prayed and toiled with earnestness to reclaim; but it has never burst forth into acts of hostility against even the most corrupt and depraved."

The Bible society has multiplied and cheapened Bibles, and people every where begin to read and think for themselves. Well may the leaders of the sects tremble and grow pale at this; they have put the Bible, the weapon of their own destruction, in the peoples hands. The Catholics well knew the effect of giving the Bible to the people, and therefore labored to prevent it. According to worldly policy they acted wisely. This is the only effectual way of supporting sectarianism and its dogmas. The protestants claimed the peoples' right to the Bible, and gave it to them; but they persuaded the people that they could not understand it without a human creed to explain it. They may read the Bible, but *must* understand it according to the creed. For many years this satisfied the people; but it is fast losing its power. Many who were advocates for such creeds, are now their opposers, and the people of all parties are now beginning to be ashamed to acknowledge them. Human creeds we opine, will soon become very cheap, and the press be saved from the trouble of issuing more.

But what have we done that sectarians all unite to oppose us? Is it because we in Paul's language call

sectarianism, carnality, the minding of which is enmity to God, and death to the soul? Is it because we say, that the union of Christians is christianity itself and that sectarianism is anti christian? Who so hardened in error, but acknowledges this, and would blush to deny it? Are we to be blamed and proscribed for preaching the truth, acknowledged such by themselves? Oh! this is the rub. If they could get around these truths with plausibilty, would they not try? But they find it better for their sinking cause to pass over these in silence. Yet we think, honesty should give us credit for what truth we hold, and make war against our errors. Honesty is the best policy.

Again: What have we done to incur the hot displeasure of all sectarians? By preaching the union of Christians, which they acknowledge the truth, but which they shun to declare *now*, though some of them were zealous to declare it some time ago from the pulpit and press to their people, not seeing then the danger of it to their cause: the theme was then popular. The people were convinced, and some of all the sects were determined to act up to their faith, and have left their sectarian or anti christian ways, and united with us. Are we worthy of blame for this? Shall we tell the people what they must do—even to come out of Babylon, and yet reject them when they obey the Lord and fly to us for help? They in doing this, have only carried out the principles of their sectarian leaders, and we in receiving them have acted up to the scriptures.

But what have we done that all the sects have united against us? Is it because we preach that Christian baptism is immersion only? and to be administered to believers only, and not to babes? But will Baptists unite against us for this? Do they not teach the same things? But they are losing their members too, and therefore have joined in the coalition against us. They are apparently following in the wake of the other sects, and their hold on baptism is evidently relaxing with many, and they will soon throw it into the sink of unessentials for the sake of union with them and opposition against us.

But it is said by our opposers, that we make baptism a saving ordinance. So would they object to the Savior and his apostles were they here, and preaching the doctrine, 'He that believeth and is baptized shall be saved.' Is faith ordained of God for salvation? Who will deny? Is not baptism in the same connection? Is one a divine and saving ordinance and not the other? You dare not say it. This, says our opposing Baptists, is contrary to our faith—for we believe a person must be saved before baptism, and therefore, baptism is not a saving ordinance. Yes; it is contrary to your faith; but is it contrary to the faith of Jesus

Christ? But we Baptists hope there are thousands of Christians who have never been immersed. We hope so too; but what saith the scripture?

But we preach Baptism for the remission of sins. Did not the apostles do the same? and where is the great difference between this, and preaching up faith and baptism for salvation? If one be wrong, so is the other. Baptism is becoming such a stumbling block to sectarians, that they really feel disposed to set it aside altogether; as the church in her apostacy thought it right *virtually* to set it aside, when it instituted sprinkling for immersion, and this to be applied to unconscious babes. The name was only retained, but the thing itself rejected. Now it seems to be the intention of the sects to throw it entirely overboard. This policy may be good to prop up sectarianism.

Dear brethren: The battle is begun in our country. Be not dismayed at the great odds. 'The battle is not to the strong.' If the Lord be for us, who shall be against us. Let us trust in him and cleave to the word of his grace. Let us be often at the throne of grace, and grow up into Christ Jesus, our living head. Be holy and filled with the Spirit, and who shall harm you? Remember, that in this struggle for truth and the souls of men, not to use carnal weapons. Our armor must be spiritual, or we cannot overcome, but be foiled in all our attempts. Preach the word and live it, and enjoin upon all to be holy, for God is holy. Beware of bitterness and every evil temper. May God support us, and lead us in the way we should go.

B. W. S

AN APOLOGY.

Three Elders, Purviance, Rogers and Winder, made me simultaneous communications for the press, each making similar objections against my views "On the way of salvation." I could not publish and reply to all in one nor two nos. without taking up too much room in the Messenger I have just published and concluded the two first, of the seniors, and old correspondents, with my replies, and had bro. Winder's prepared for the press with my reply. But being informed, that bro. Winder, impatient to see his offspring appear in public, has published his communication in the Evangelist. This has saved me the trouble of doing it. That number of the Evangelist I never got, but am informed that bro. Winder has taken the liberty in it, to publish me a one-sided Editor. Of this my friends and enemies, who have long known my course, can better judge than a stranger, with whom I have no acquaintance. With them I confidently rest the unfriendly charge.

NOTICE.

I have recently seen a neat little volume, by Prof. J. B. Turner, of Jacksoville Ill., titled "The rise, progress, and causes of Mormonism, with the biography of the author and founder, Joseph Smith, Jr.

I have hastily read the book, and think it well calculated to save from that delusion.

I cannot endorse for all he has written, but find some things against which I object. Under the head of particular fanaticism, he introduces the Glassites. "Their fanaticism consisted," says the professor, "in teaching the Mormon doctrines of weekly administration of the Lord's supper, washing each others feet, literal interpretation of scripture, and community of goods, as far as needed for the poor, and the service of the church." I cannot but view him as aiming a blow at others over the shoulders of Joe Smith. I did not before know that these were Mormon doctrines. The Mormons may teach them, but they existed long before Mormonism was known, as the Prof. shews among the Glassites. If every thing the Mormons teach be Mormonism, then the Prof. himself may hold some Mormon doctrines.

His remarks on what he terms the fanaticism of Kentucky about the beginning of this century, is a caricature of it, and shows that his information was very incorrect. He has written on that subject, we think, too lightly and dogmatically; and also of the fanaticism of the Presbyterians in their best days under the Edwards, Whitefield, the Tennants, &c.

NOTICE.

Through mistake of our printer, it is stated that our annual meeting, at Springfield, Ill. was to be the last Saturday in August. It is to commence the last day in August, instead of the last Saturday 1842.

TO MY PATRONS.

Three more numbers will have completed the current volume. I wish to advise all my agents and patrons that they will please give me notice by the first day of October at the farthest, whether they design to take the next volume. I must know in time in order to procure paper, ink, &c. My continuance to publish will depend upon my patronage; by this I shall know whether the work is acceptable. Do grant me this request free from postage. If I receive no intimation of discontinuances, I shall take for granted that they will continue for next volume. Postmasters will frank the intelligence. Do not suffer me to lose by sending my pamphlets to be refused. A good patronage will enable us to print cheaper. Agents, please exert yourseles to increase your liste of good subscribers. By those who will attend our annual meeting last day of August, please send to me your dues, and greatly oblige your old servant.

B. W. S.

Religious News.

Bro. R Foster writes, June 9, 1842. "Our meeting on Macoupin closed on Tuesday last; 27 were immersed into Christ, and four joined us, making 31. I visited the same place twice before—the result of the three visits was 81 additions. May the Lord prosper them! Bros. A. Simms, Cherry and Gillett were my fellow-laborers.

Bro. J. T. Johnson writes June 7, 1842—At our State meeting at Harrodsburgh, our brethren Rice and Poole were at Corinth—36 were added there. We then commenced our co-operation meeting in Georgetown. Bros. Gano and Ellis were the chief speakers, who had to leave

last Monday night. The additions were 6, with fine prospects. On Monday next I, with bro. Rice, expect to start on a tour to Green river. May the blessing of heaven be yours, my worthy old brother.

In this county, Morgan, Ill., we have considerable religious excitement—it yet continues. At Princeton about 35 were added—at Franklin, about 80 in a few days, rather nights, and still progressing, chiefly by the labors of bro. D. P. Henderson. At Apple creek and Sandy, about 60. At Lick creek in Sangamon, 9.

Bro. J. A. Gano of Bourbon, Ky. June 3, 1842. "We have had 47 additions at the meetings I have attended in May, principally in this county; 16 of them at Antioch.

Bro Carroll Kendrick of Ky. to bro. Cribfield, June 26, 1842—"that since I last wrote, we have had 281 additions."

Bro. Js Kinkennon writes from Ia., June 10, 1842. That 60 had been immersed in his bounds in about 12 months.

Bro. R B Roberts of Henderson Ky., writes June 14, 1842, We have gained 5 more at Green river, Ohio county. On the first Lord's day in June, at Republican, Henderson county, we gained 10 from the world; and from Republican in Hopkins county we gained 8 more.

Bro. G Jackman of Clarkesville Mo. writes May 18. 1842, that he and bro. L. Hatchitt had just closed a meeting at Ramsey's creek with 13 additions, which with 19 just before make 32.

At Virginia, Ill. there has been about 27 additions—at Rushville 72, at which places Bro. Brown attended.

Bro R. Humphrey of Alton writes, June 26. Our church on Wood river numbers 120. In Alton we constituted a church a few months ago with 17, and 3 have been since added. I have visited Green county and baptized 9 in April, 3 in June—and at a three days' meeting with other brethren, we baptized 7.

A brother, Asa W. Lane of Dubuque, is very urgent that some of our preaching brethren visit them. He says the prospect is good. I should be glad his request could be granted,

Bro. Walter Bowles of Dewit county Ill. told me the 17th day of July, that he had within the seven past weeks added to the church 227. At the time he told me this we were at a three days' meeting at Antioch, near Jacksonville. At this meeting about 36 were united to the church, and in my neighborhood 5. Bro. Bowles has but a very limited education, and labors with his hands to support his family. He is the son of Hugh Bowles, formerly of Caneridge, Ky.

THE

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VOLUME XII. NUMBER 10

REMARKS ON A DISCOURSE DELIVERED BY MR CARTER

Continued.

5. Another charge he makes, "When did you ever hear them teach the repentance of the Bible, turning from sin to God? Never."

I suppose Mr. C. knew that the greater majority of his hearers had never heard us at all, and therefore had never heard us preach this doctrine. He also knew that the pulpit protected him from a flat contradiction, and of the true state of the case. I appeal to the candid public, who have heard us, if they have never heard us preach, that they must turn from sin to God; and whether this be not among the prominent items of our preaching. I tell Mr. C. that such groundless and positive assertions will not subserve his cause, nor injure ours long. The people who hear us will judge for themselves. Depend upon it, there will be a reaction. The people see hundreds of sinners turning from sin to God through our instrumentality. They will naturally conclude that we taught them this doctrine somehow. But Mr. C. doubtless teaches his congregations this doctrine—how many has he persuaded to do it?

6. He states again, "Their faith nullifies three score declarations of God, save one, (as Mark ii. 5. The thief on the cross, &c. &c.")

Out of the 59 declarations of God, all adduced by