REPRINT OF THE CHRISTIAN MESSENGER

PUBLISHER'S STATEMENT

It is our conviction that the writings of such men as Barton W. Stone and others who contributed from the fields of labor into the pages of *The Christian Messenger,* constitute some of the richest and most significant material this side of the New Testament.

The Christian Messenger reprint represents the combined efforts of hundreds of people. First, locating a complete set to photograph was a long search—a job we *never* attained! So far as our several months' research revealed, there is no extant complete set of these books in any one collection. Our work of photo reproduction was accomplished through "a little here, a little there," working from the basic set graciously made available by Roscoe Pierson, Librarian, Lexington Theological Seminary, Lexington, Kentucky. Among others helping in tracing down and supplying original copies were Enos Dowling (Lincoln Bible College), Lester Galbraith (Christian Theological Seminary), R. L. Roberts (Abilene Christian University), and Don DeWelt (Ozark Bible College), Wm. B. Miller (Presbyterian Historical Society), and David McWhirter, (Disciples of Christ Historical Society).

Especially grateful are we to R. L. Roberts, first for his urging that we coordinate the reprinting of the set, and second for producing a general index to the entire series. This required long hours of reviewing articles on his microfilm copy and assigning appropriate titles. The original indices at the end of each volume, as the reader will observe, were vague and inadequate. The general index is at the end of volume 14.

Sincere appreciation is expressed also to the hundreds who have entrusted us at Star Bible with their orders, a vote of confidence that gave us renewed courage and strength. We pray that these men of the early Restoration Movement will be duly honored, that many wise men will be led to their Savior, and that Jehovah's Name may be glorified through His Church now and evermore.

Alvin Jennings
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THE

CHRISTIAN MESSENGER,

EDITED BY

B. W. STONE AND D. P. HENDERSON,

ELDERS IN THE CHURCH OF CHRIST.

Prove all things: hold fast that which is good.—*Paul.*
The Bible—the Bible is our only religion.—*Chillingsworth.*

VOLUME XIII.

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TO MY PATRONS.

Several things have retarded for some months past, the usual circuit of the Messenger. The rivers have been so long locked up with ice, that paper could not, till very recently, be obtained.—Another reason was that so many of my patrons have failed to pay their small dues for the Messenger, for the two last years, that I was unable to prosecute the work without involving myself more deeply in debt. A third reason, and not the least, is, that in my old age I feel the infirmities, attendant on years, pressing on me very sensibly, and which incline me to retire from all labor, and to seek repose. But I am pursuaded once more to venture, but not till I had associated with me a co-editor, brother DAVID P. HENDERSON, one of our successful evangelists, whose editorial talents will doubtless be very acceptable to you. B. W. S.

INTRODUCTION.

We propose to publish monthly a number containing thirty-two pages, twelve of which are to make a volume, for the price of one dollar, payable in advance. Each number will be covered with colored paper, as the last was. We request our patrons to be punctual in paying us according to the time stated above, or as soon after as possible. We shall labor to make the work profitable to our readers. Of this you will judge. We shall chiefly fill our columns with our own editorial matter, and other communications and articles, judged by us to be useful. We shall avoid as much as possible all unnecessary controversy—insist upon spiritual and practical religion with all our pow-

ers, and labor to effect a union among Christians according to the prayer of our Lord, in John 17. We shall give the earliest intelligence of the progress of truth, amongst the people of the West especially; and solicit our competent brethren to send us short and good communications on christianity, and good religious intelligence, or news. We request you to aid us in increasing our subscription list—especially our agents, and as many others as may feel free to aid us in this respect. Whoever will send us five dollars shall have 6 copies sent him, and so on at the same rate. Let each determine to assist us in obtaining subscribers, and the work will be effected. We will also attend to all queries of brethren, which shall be adjudged profitable to the community, and we will give appropriate answers.

It is thought by our intelligent brethren that a periodical in the Far West is indispensable, especially when the cause in which we labor, and which is dearer to us than life, is assailed at every point, misrepresented and distorted from its true features. We only desire to present it as it is, and let the people see it for themselves, and judge for themselves by testing it by the Bible. If by any other criterion they judge, we know our fate to be condemnation. But we trust in the good sense of the people, that they see plainly, all things are not right in the christian world—that there are wrongs somewhere among them, or there would be less discord and strife, and more piety and christian unity; and consequently they will examine candidly and honestly what we may propose. If what we write cannot bear the light of the Bible, we wish it to be in a christian spirit refuted and rejected. But if we be assailed in the angry spirit of declamation, or unargumentative slang, or low cunning, we shall not notice them more than the passing breeze. We shall select for animadversion our most intelligent and christian-like opponents, and leave the rest to their equals. We shall labor not to offend your eyes, nor hearts with any thing unchristianly written by us or admitted to our columns. May the Lord direct

our hearts into the love of God, and patient waiting for the Lord Jesus! Amen.

B. W. STONE,
D. P. HENDERSON.

UNITY.

During the days of the Apostles the Christians lived in union and harmony among themselves; not altogether in a union of opinion; for this is unattainable, if desirable in the present imperfect state of man: but they lived in a union of spirit. They were of one heart and of one soul.

This union is pourtrayed by the pen of an inspired Apostle, in Eph. iv. 5, 6. 1st. He says there is one body—under the direction of one head, one law-giver. They are one with the Father and the Son Jesus Christ. The present state of the church shews many bodies, many heads and many law-givers. Can they all be the church of Christ? Impossible, if judged according to the Scriptures.

2d. "There is one Spirit."—This Spirit dwells in the one body. "Ye are the temple of the Holy Spirit." This body is the habitation of God through the Spirit—the Spirit of God—the Spirit of Christ which dwelleth in them, the same Spirit, by which God will quicken their mortal bodies, or raise them from the dead. Rom. 8. The fruits of the indwelling Spirit are love, joy, peace &c. Gal. 5. Every member of the body possesses this Spirit, and bears the same fruits.

3d. "They are all called to one hope."—This, the object of their hope, is set forth in the gospel, as, glory, honor, immortality and eternal life, with all the blessings of heaven, promised in the New Covenant.

4th. "One Lord."—Though there be lords many, with us there is but one Lord Jesus Christ, by whom are all things, and we by him. He is lord of all in heaven and in earth. To his orders and commands, all Christians are obedient. To his government they all submit.

5th. "One Faith."—Though there be faiths many, yet with us there is but one faith, the faith of Jesus Christ, the faith once delivered to the saints, the faith which the Apostles preached, and to which they urged obedience for salvation. The New Testament is the one faith of Christains.

6th. "One baptism."—This is the baptism, which the Apostles were commissioned by the Savior to administer to all believers, and is one part of obedience to the one faith, through which salvation is promised.

7th. "One God and Father of all."—For though there be gods many, with us (Christians) there is but one God, the Father, of whom are all things, &c.

Here is a confession of faith, on which Christians were once united according to the will of God. Every article of it is essential to our salvation. On this must the church settle again, before she becomes united, and before the world can be saved.

Can any Christian of any sect object to unite on this divine confession of faith? Do not all acknowledge, there is but one body, of which Christ is the head? Do not all acknowledge, that the Spirit of the Son dwells in this one body, and that each member drinks into this one Spirit, and bears the fruits of the Spirit, love, joy, peace &c? Do not all Christians have the same hope set before them, glory, honor, &c? Do they not all claim the same faith, the New Testament? True, they have and may have different opinions of many truths of this faith; yet if with these opinions, they show that they are members of the one body, and have the one Spirit, and bear the fruits of the Spirit—that they are inspired with the hope of immortality to be holy as God is holy; who will reject them? Let them have their opinions, seeing they do not influence the heart to evil practices. "Him that is weak in the faith, receive ye, without regard to diversity of opinions." To unite upon opinion is like building a house upon the sand—it will fall.

Do not Christians own the one Lord Jesus Christ the Son of God, sent to be the Savior of the world? Different opinions are formed and entertained with respect to his person; but do not all true Christians shew their love to him by keeping his commands? Do they not unreservedly trust in him, believing firmly that he is able to save them? Speculation and controversy on this point have done incalculable mischief in the christian world.

Do not all profess the one God and Father of all? Surely there can be but one faith on this subject, however jarring may be the speculations of men.

Which of all the sects can say, We are in this union? I ask each, are you the body of Christ? Then you alone have the one Spirit. All the other bodies of the sects are not the body of Christ, and have not his Spirit dwelling in them, and therefore are none of his. If any one sect claims to be the body of Christ they unchristianize all the other sects. Can all the sects collectively make the one body?—then all the sects have the one Spirit dwelling in them, and consequently have the fruits of the Spirit, love, joy, peace, &c. Can it be possible then that they are all one, and yet divided into contending factions? Can they all have the one Spirit and bear the fruits of it, and yet instead of love, peace, &c., bear the fruits of hatred, discord and strife? *"Judæas appella credat, non ego."* These human constituted bodies must be dissolved before they become the one body of Christ, and drink into the one Spirit? They must cast away their various faiths, and receive the one faith of Christ. They must relinquish their vain philosophy respecting the Father and the Son, and learn the truth from the Great Teacher.

My brethren of the various denominations, bear the exhortation of an old man, now past the age allotted to mortals, who must soon quit the busy scenes of this life. You all see, and the pious of every name deplore the miserable state of Christianity as now presented to view. It is high time to awake out of sleep, and no longer indulge in dreams of better days, while we are inactive to hasten them on. You need not conviction of the vanity of expecting a union of the sects as such—you must pronounce the idea chi-

merical and absurd. It must be effected on God's own plan, and it will be effected, or the prayer of Jesus remain unanswered. Some of you say it will be effected in the millenium. No, it must be effected before, that the world may be brought to believe and be saved. When Christ shall come the second time, it will be to judge, not to save the world.

While Protestants are wrangling and dividing, it is food to the papists, who eagerly watch and wish for our destruction. By our conduct we are healing the deadly wound of the beast, who is pouring, *now* pouring his vassals in thousands on our peaceful shores. They are decoying our citizens' children to their high schools, and instilling into their tender minds their pernicious, anti-christian doctrines. Many of the dignitaries of the established Church of England are engaged to effect a union with the old mother. This is natural. Our divisions and strifes are fast paving the way for papal despotism, for papal rule, and for the papal inquisition. Our divisions are driving thousands to scepticism, and hardening the world of the ungodly to their utter ruin. Our divisions are drinking up the spirits of the godly, destroying the influence of christianity, and barring the way to heaven.

This, my brethren, you will acknowledge; and yet, how—O how can you be inactive? How can you any longer labor to establish a party, and not summons all your powers to promote the union of christians? "Self must be humbled, pride abased, else they destroy our souls." I fear that real christians in every party are in the minority, and the opposite character among them will, of course oppose. But we must come out from among them, and be separate—leave all for the kingdom of heaven's sake.

You know, my brethren, this event must take place sooner or later, and the sooner the better. But you ask, what shall we do? I daily pray for the union of christians, and am waiting for God to effect it. Do you wait for God to work a miracle to convince you of a plain duty? Do you wait for him to force his people to do right? In vain you pray—in vain you wait,

while you remain idle and inactive in the great work.

I advise you to call a convention of the churches of all protestant denominations. Let the churches select their wisest and best men to attend it. Let them come together in the Spirit, and in the spirit of meekness confer on this all important subject. Selfishness, the pride of a great party, and of opinion, the love of power, honor and wealth are the great objections to such a course. The clergy should be the first to promote it, but I fear, judging from historical facts in all past ages, they will be the last.

Will any respond to the proposal? Will editors of religious periodicals give an expression of their sentiments? Will they assist us in our essays to effect christian union?

B. W. S.

JUSTIFICATION.

Two leading principles of justification are spoken of in the scriptures, one by Moses, the other by Christ—that by Moses is a justification by the law, and that by Christ is a justification by the faith. The condition of the justification by the law, was obedience to the law, or by the works of the law. The condition of justification by the faith, was obedience to the faith, or the law of faith.

2. These are the two principles or plans of justification in the scriptures. True, the Judaizers proposed a mixed plan, that is, by obedience both to the law of Moses, and to the law of Christ; but Paul opposed this plan, and shewed that justification was by the faith without the deeds of the law in whole or in part —alleging that the law was not of faith—they were entirely different in their principles and requirements.

As justification is no longer sought by the law of Moses, we shall confine our remarks to justification by the faith, or law of Christ, which is the gospel. Much controversy has existed, and does yet exist, by not considering the difference between faith or believing, as the act of the creature; and THE FAITH, as the foun-

dation of believing, or that which is proposed to be believed. That faith, is very frequently put for the gospel, or the object of believing, is a proposition plainly stated in the Bible. I will select a few, out of many texts, to establish this point. Acts vi. 7. "And many priests were obedient to THE FAITH." Rom. i. 5. Paul received apostleship "for obedience to THE FAITH among all nations." Gal. i. 23. Paul preached "THE FAITH which he once destroyed." Gal. ii. 16. "Knowing that a man is not justified by the works of the law, but by THE FAITH of Jesus Christ, even we have believed in Jesus Christ that we might be justified by THE FAITH of Christ." Gal. iii. 2. "Received ye the Spirit by the works of the law, or by the hearing, (or obedience) of faith?" Gal. iii. 22. "That the promise by faith of Jesus Christ might be given to them that believe." Vs. 23. "But before the faith (*teen pistin*) came, we were kept under the law, shut up unto the faith which should afterwards be revealed." Vs. 25. "But after that *the faith*, (*tee pistis*) is come, we are no longer under a schoolmaster." 2 Tim. iv. 7. "I have kept *the faith*." Jude 3. "Contend earnestly for *the faith* once delivered to the saints." Rev. ii. 13. "Thou hast not denied *my faith*." Rev. xiv. 2. "Keep *the faith* of Jesus Christ," &c.

From these and many similar texts it is too plain to deny, that *the faith* spoken of means the law of Christ, or the gospel. But how are we justified by the gospel or the faith of Christ? We answer by the obedience of the faith, as may be seen by attention to the texts just quoted. But what is the obedience of the faith? We answer, that obedience which the faith or gospel requires, viz: to belive, to repent, to confess the Lord, and to be baptized into him. That these are the requirements of the gospel all agree to acknowledge. Paul says, "But they have not all obeyed the gospel; for Isaiah saith, Lord, who hath believed our report?" Rom. x. 10. Therefore believing is an act of obedience to the gospel. So we say of repentance, confession and baptism; these are also acts of obedience to the faith, or gospel, as all acknowledge.

Some strenuously contend that we are justified by faith alone. This is true, if by faith is understood the faith of Christ, or the gospel, without the deeds of the law. But to say we are justified by faith alone as an act of the creature, is unscriptural and false. The apostle is very explicit on this subject. Gal. ii. 16. "Even we have believed in Jesus Christ, that we might be justified by the faith of Christ." They were not justified by believing alone in Jesus Christ, but they believed in him that they might be justified by the faith of Christ.

Some say, we are justified by believing alone, and quote acts xiii. 39. "And by him all that believe are justified from all things from which ye could not be justified by the law of Moses." By what law are all that believe justified? Not by the law of Moses, but by the law of Christ. They believed that they might be justified by the faith of Christ. Who is the justifier? God. By what law does he justifiy? By the law of faith. Whom does he justify? Such as are obedient to the faith, or gospel. Who are obedient to the faith? Those who believe, repent, confess and are baptized.

The same truth is taught, when it is said, we are justified by grace. Now if this be a different plan of justification, then have we two plans, one by *the faith*, and one by grace; therefore, we are not justified by faith alone as an act, nor as an object. This will not be admitted: in scripture they signify sometimes the same thing. As "The grace of God that bringeth salvation hath appeared unto all men, teaching them to deny all ungodliness and worldly lusts, and to live soberly, righteously and godly in this present world." This is the teaching of the grace of God, or of *the faith* of Christ, or of the revelation of God's grace.

It is also said, Isaiah liii. "By his knowledge shall my righteous servant justify many." This knowledge is that system of divine knowledge the Savior brought to the world, which is called the faith, or the gospel. "In him were all the treasures of wisdom and knowledge;" for the excellency of which knowledge, Paul relinquished every worldly good. This needs no fur-

ther proof. Let controversy on this subject forever cease. B. W. S.

THE FIRST AND SECOND ADAM.

It will be readily granted that all mankind are either in the first or second Adam. In both, none can be at the same time. If they are in the first Adam, they are in condemnation and death; If they are in the second Adam Christ Jesus, they are in justification and life; for there is no condemnation to them that are in Christ Jesus. If they are in the first Adam, they are in the flesh, and walk after the flesh; If in the second, they are not in the flesh but in the Spirit, and walk after the Spirit. If in the first Adam, they are in captivity and bondage to the law of sin in their members; but if in the second, they are made free from the law of sin, by the law of the Spirit of life in Christ Jesus, the old man with his deeds is put off, and they are created anew *in Christ Jesus*, (*not out of him;*) for if any man be in Christ, he is a *new creature*—he is *created anew in Christ Jesus*—Old things are passed away. and all things are become new. There is no new creature out of Christ—till they are in him, they are in the old man Adam in sin and death.—

The first man Adam was made a living soul, the last Adam was made a quickening spirit. Now that was not first which is spiritual, but that which is natural, afterwards that which is spiritual." 1 Cor. xv. 45, 46. Now as to the persons of the first and second Adam, it cannot be affirmed without a contradiction of scripture that the first Adam's person existed before the second Adam's; therefore the *living*, and the *quickening*, were the accidents or characters of their persons. All the first Adam's children derive from him as their natural father, a natural body and a living soul (not a spiritual soul) spirituality can only be derived from the second Adam, who only was made a quickening spirit.

It has often been asserted, but never proved, that the first Adam was made holy or spiritual. That he was made good, as all God's creatures were, and so viewed by himself, is admitted; but to be made good, and to be made holy, are very different ideas—the first is physical, the second, moral—all things were made good, but all things were not made holy. Holiness or spirituality, is universally admitted to be a moral quality, and not a physical part, of human nature. It consists in love to God and man, and in a divine life leading to cheerful obedience to all God's commands.

But these acts of the creature flow from the knowledge of God, and his will. We cannot love an object before we know it, nor can we do the will of God, before it is revealed to us. Adam must have known God before he loved him, or became spiritual, or holy; and he must have existed a natural man before he could know him, or any other object in the Universe—nonentity cannot know nor act.

Neither was Adam created sinful; for sin is also acknowledged to be a moral quality, and not a physical part of human nature; for it is certain that perfect human nature existed in Adam before sin, and that perfect human nature existed in Christ without sin, and will exist eternally in the glorified righteous, without sin. But if sin were a physical part of human nature, then were the first and second Adams maimed, or destitute of a part of human nature, and all the righteous will remain eternally destitute of this part of human nature. So if holiness be a physical part of human nature, then it follows that all the wicked live and will forever live destitute of a part of human nature. These consequences will be justly denied by none.

As holiness and sin are acknowledged to be moral qualities, and not physical parts of human nature, and as the decree of God is, that kind should produce its kind, then it follows, that children are born into the world neither holy nor sinful; (for moral qualities cannot be transferred) but with death in their members or in their body. This death has become the law of sin, by which law we are inclined to walk after the flesh, and serve sin; which law we are unable to con-

trol by all our powers; nor by the law of the mind, nor by the law of Moses, nor by the law of Christ, the Gospel; for the (*phronema tes sarkos*) the mind of the flesh, or carnal mind is enmity to God, is not subject to the law of God, neither indeed can be.

Rom. V. 12. "Therefore by one man sin entered into the world, and death by sin; and so death (not sin) passed upon all men, for all have sinned." This must be a mistranslation, for the very proposition of the Apostle, was that death passed upon all men, because that one (Adam) had sinned and not because that all had sinned. It reads literally, "And so death passed upon all men, on account of, or because of, which (death) all have sinned—" all the descendants of Adam from the beginning. Death in the members is the law of sin, and the cause of sin in all the fallen children of Adam.

I have rendered the Greek words *epi hoo* in Rom. V. 12, on account of, or because of, making the relative *hoo* agree with its antecedent *thanatos*, death. This is perfectly consistent with the rules of grammar, as all will agree; and that *epi*, joined with the dative, has very frequently the sense of, on account of, or because of, no man of letters will dispute. I will give a few examples. Matt. XXVI. 50, "And Jesus said unto him, Friend, wherefore (*eph' hoo*) art thou come?" that is, on what account?—Matt. VII. 28.—The people were astonished at (*epi tee didachee*) his doctrine;" i. e. on account of, or because of his doctrine.—Acts XI. 19. Now they that were scattered abroad upon the persecution that arose about Stephen." (*epe Stephanoo*) i. e. because of Stephen.—Luke vi. 5.—" At (*epi too remati*) thy word, I will let down the net." i. e. Because of thy word.—Rom. vi. 21. What fruit had you in those things, whereof (*eph' hois*) ye are now ashamed;" i. e. on account of which ye are now ashamed.—Rom. xvi. 19. " I rejoice on your behalf," (*eph' humin*) i. e. on your account. I might multiply quotations from the New Testament, and from the Greek classics to prove this translation correct; but it is deemed unnecessary. I refer to Dr. Parkhurst and Greenfield on the preposition, *epi*.

I have shown that the law of sin is in our members; not written on tables of stone, as was the law of Moses—not written on paper, as is the law of Christ, but in our members or body. I have shown that this law of sin cannot be subject to any law but one, and that is the law of the Spirit of life which is *in Christ Jesus*, not out of him; for none out of Christ have the law of the spirit of life in them; or the righteousness of the law fulfilled in them. The law of the spirit of life we get by union with Christ, or by being in him, as the branch in the vine. This law, and this only, can free us from the law of sin and death. This law is the Spirit of God and of Christ dwelling in us. Rom. viii 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. And if Christ be in you, the body is dead because of sin, but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you." This is not the fruit of the Spirit, as love, joy &c., but the Spirit itself, as is too evident to need proof—the whole context proves it.

The law of sin is called the *phronema tees sarkos* the mind or inclination of the flesh, and Paul says this very law or mind, is death. The law of the Spirit is called the *phronema tou pneumatos*, the mind of the Spirit which is life and peace—life and peace in the soul or Spirit of the believer, who is in Christ Jesus, and which Spirit will ultimately quicken his mortal body, or raise him from the dead, also, as his head Christ Jesus was raised. The first law is called the *flesh*; the second law is called the Spirit—the Spirit of God dwelleth in us, or Christ the quickening Spirit, in us. Till we get this Spirit, we remain in the flesh, and are led by the flesh, or walk according to the flesh—are slaves to sin. This Spirit alone delivers us from the law of sin and gives us the victory through our Lord Jesus Christ. "For know ye not your own selves, that Jesus Christ is in you, except ye be reprobates?" 2 Cor. xiii. 5. All then are reprobates who are out of Christ.

Now, all admit that there is some principle born with us into the world, by which all are inclined to evil. It is by some called depravity. But we cannot call it moral depravity, for this is sin itself, which as a moral quality cannot be transferred, nor begotten. Why not admit Paul's doctrine that the law of sin is death in the members, or in this body of death with which we are clothed ? This is in perfect accordance with fact, and experience. As soon as an infant is born, it cries. What but death in the members is the cause of this? pap or milk is administered, & death for a moment is quieted, but it is the one of three things never satisfied, as Solomon says it continually cries, Give, give.—Thus the child grows up, the appetites of the flesh, or of death in the members, must be contiuually satisfied. It arrives to the age of knowing good and evil--before which age the soul is in a dormant state with regard to divine things. Now it is taught the ways of right and wrong–the power of fleshly habits, or the law of sin in its members, naturally inclines it to follow the wrong way. He understands that this wrong way leads him to everlasting woe—he trembles at the prospect, and would do good in order to escape the impending danger; but evil is present, and by the law of sin, now strengthened by long habit, he is borne down the rapid stream to ruin—the law of Moses is too weak by reason of the flesh—the law of the mind with all its resolutions, and struggles to reform, & oppose the law of sin, is too weak to effect the purpose ; In almost hopeless despair, he cries out, O wretched man that I am, who shall deliver me from this body of death? Can you Angels in glory, who excel in strength ? can you, ministers of righteousness ?—No; all united cannot deliver you. But there is one, who can, Jesus the son of God, mighty to save. In him is life—in him is the Spirit without measure--in him is the law of the Spirit of life, which can deliver you from the law of sin and death, which is in your members. The gospel directs what to do in order to obtain this law of the spirit of life, or quickening spirit of the second Adam. He must believe, repent, & be baptized into Christ Jesus.

Then when in Christ, baptized into his one body, he receives the quickening spirit of Christ—the law of the spirit of life written on his heart. Now he thanks God, through Jesus Christ he has received deliverance; he is now enabled to walk not according to the flesh, but according to the spirit. Now he is enabled to call God Abba, Father.

The vii. and viii chapters of Rom. it is believed, teach this doctrine plainly. It is feared that many who profess christianity have not experimentally learned it. This is the great cause of so much worldly mindedness so much death, and barrenness--so much division--and so little piety and brotherly love. B. W. S.

PARTY SPIRIT.

It is to be feared, that many, very many at this time mistake the spirit of party; for the Spirit of God. We have only to examine carefully the fruits, in order to decide which spirit we have. If we have the fruits of the Spirit of God, they can be seen—can be known by all. They are love, joy, peace, &c. If we have the spirit of party, its fruits also can be tested, as hatred, variance, strife &c.

Reader, let us examine; let us try which of these spirits we have. It is all important to us, since we are plainly assured that "if any man have not the spirit of Christ he is none of his." Rom. viii.

I am aware that speculation on this subject, has done incalculable mischief in the world : Indeed such is its baleful influence on all subjects connected with the christian religion. I wish not to lead your mind into the crooked way of speculation. God forbid, that we should adopt any sentiment that would drive the Spirit of the Lord Jesus away from us, or instil into the minds of any, the fancied imagery of the philosophic, and metaphysic subtelties of this age.

Have we the spirit of *partisans* or the Spirit of the living God? This is the question now under consideration. We leave the plodding metaphysician in the

enjoyment of his own frigid system, while to the word of God, we direct our steps for an answer to the important question.

Have we a party spirit? Then we are not of the household of faith—are not christians. Some of the fruits of this spirit are "*wrath, strife, sedition, envyings,*" &c. &c. Gal. v.

Have we the Spirit of Christ? This is also known by its fruits, which are, " Love, joy, peace, long-suffering, gentleness, goodness, meekness, patience, fidelity."

We have only to compare these fruits–and the question is answered. There are many tests given us, so that we may not be deceived on this subject. How much party spirit there is now in the world! How many converts made to a party! We scarcely can engage in the social relations of life, unless this monster takes the throne, and governs our reason—controls our actions and enslaves our thoughts. We are taught now, that it is a virtue. It has almost became deified in this speculating age; and if there is an individual disposed to raise his voice against it, the multitude is ready to raise a shout, and crush the warning voice that pleads for the Spirit of the meek and lowly Jesus.

Reader, look well to it. The day is dawning when false spirits shall be detected–driven from the presence of the King. The reddenning streaks are already appearing, precursors of his speedy visit, when every eye shall see him, and they that peirced him shall wail because of him. Party Spirit—the engine now used to divide, disunite, keep alive all the feuds and baser passions of the human heart, shall then seek a hiding place in holes of the rocks and mountains. But even this shall be denied to the partisan, who shall stand in the presence of the Judge, enthroned in light, to hear his final doom. Alas, for the parties now professing to have the Spirit of Christ! In that dreadful day–the day of compensation–the day of retribution, they shall see, but too late, that party spirit has shut them out of heaven.

What shall now be done, is the question, I think I

hear some one ask, wishing to avoid this dreadful—this heart-rending doom. The answer is at hand. Submit to the law of Christ, you shall then receive his holy Spirit—walk in the light, as Christ is in the light, and then love, joy, peace, longsuffering, gentleness, goodness, meekness, fidelity, & temperance, will you possess–these possessed–these enjoyed, you are fitted for a place in the paradise of God. There is a unity of this Spirit, which is to be kept in the bonds of peace by all. "There is one body; there is one spirit. Eph. iv. In one Spirit have all true believers been baptised into one body–have all been made to drink into one spirit. 1. Cor. xii.

This SPIRIT inclines us all to CHRISTIAN UNION. We all flow together in love, "For the love of God has been shed abroad in our hearts by the holy Spirit given unto us." Rom. v. When possessed of this Spirit, we live and walk in union with all obedient and holy beings. We are one body, and members one of another. No hatred,no malice, no wrath, no envyings, no seditions, can ever find a place in our hearts. Discord and strife are strangers here. All is peace—all is joy. The soul filled with the Spirit of God, rises high above the scenes of strife and confusion, and finds union with its God.

D. P. H.

PEACE.

"Blessed are the Peace-makers: for they shall be called the children of God." Matthew v.

These are the words of our blessed Lord, delivered in the hearing of a multitude who flocked around him to hear him speak the counsel of heaven. After they listened to his discourse, they 'were astonished at his doctrine: for he taught them as one having authority, and not as the scribes.'

Well would it be for our race, if the blessings of heaven were sought after, instead of the adulation of a vain and empty world! Where would the spirit of revenge, hatred, malice, and war, find a place if we were

listening to, and obeying the teachings of Jesus? They could find no place in our bosoms. Did he teach as one having authority? surely he did; and although he does not NOW exercise that authority in punishing the wicked in this world, yet the day is "APPOINTED," when every man shall be judged according to the deeds done in the body, whether they be good or bad. All who have followed after peace, shall receive the crown of eternal, and unfading honor; but those who have stirred the fires of war, hatred, malice, revenge, &c. shall suffer the sad consequences, and eat the bitter fruit of their own doings.

I sadly fear, that thousands are now engaged in keeping up the blazing fires of strife and discord among the professed followers of Jesus, who idly dream of heaven. While thus engaged, they can never enter into the presence of the KING OF PEACE. What is the picture presented now, among professers of christianity, but that of a battle ground? each with arms in hand, measuring off the proper distance, shooting calumny, slander, base misrepresentation and lies.

This is an age, foretold plainly by the apostles, and well would it be, if those who really love the Lord would file off—withdraw from the scenes of discord, and follow after peace. Blessed are the peace-makers! Thrice blessed are they here, and shall be hereafter. Oh, that I could arouse you to imitate the blessed Jesus! He is the great example set before us. Did he villify and abuse the character of others? NO, never. When he was reviled, did he ever revile again?. Never did. When he suffered, did he ever threaten?. Never.

How then can we be christians unless "we follow in his steps."? D. P. H.

AN ESSAY ON HOPE.

"Hope, is the desire and expectation of future good (says Martendale,) of either real or supposed good, grounded on at least, the probability of obtaining it."

Hope, then, is compounded of desire and expectation; and in the absence of either, it cannot exist.

There is probably no word in the English language, spelled with four letters, the meaning of which is so little understood. How frequently do we hear persons speaking of their hope in reference to the past.—They speak as follows: "I remember very well the time, when I got a HOPE," "I HOPE my sins are pardoned," &c.

It is true "we are saved by hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."—PAUL. We thus perceive, that the Scriptures as well as the meaning of the word show, that hope always anticipates, and that no man hopes for what he enjoys.

We have said that hope cannot exist in the absence of either desire or expectation; for instance: There is much excitement at the present time in reference to the speedy return of our Blessed Savior to judge the world. Now, while many expect and look for this event, there are few, very few, who can be said to hope for it, because they do not desire it—are not prepared to receive him. Again, there are many, very many, who desire the salvation of all their neighbors, and fellow citizens, but for want of proper evidence they cannot expect, and therefore do not hope for so glorious an event. The man who plows, sows and cultivates the soil, hopes that God will give him a crop, because that he both desires and expects it. The faithful Christain who is striving for Heaven, by diligently using *all* the means of God's appointment, hopes to arrive safely there, when the storm of life is over, because he desires it above all things else, and from God's holy word draws those precious promises, which authorize the expectation.

This fond hope, sweetly cheers the homeless wanderer through this vale of tears, and keeps his sinking head above the tempestuous waves of time.

Dear brethren and sisters in the Lord; live every day in the faithful discharge of all those duties which you owe to God and to one another; for as well might the man talk of a crop, who will not plow nor plant, as

for you to talk of obtaining Heaven without the constant use of the means of Heaven's appointment.—Mistake not your pleasurable emotions of mind, and what you may call good feelings, for the practice of religion or doing God's commandments. These do, with an eye single to His glory; and your salvation and happiness are sure to follow.

Much remains to be said on this pleasing subject, and we may, if spared take it up again. There is what is called in scripture, the hope of the hypocrite. There are no doubt many led to hope for heaven, who, if ever they could realize their hope, would do so without having done the will of our Heavenly Father.

Could we be the means of undeceiving one such, it would afford us much joy. We may yet make the effort. J. P. LANCASTER.

CONVERSATIONS BETWEEN A CLASS LEADER AND A CHRISTIAN— NO. 4.

CLASS LEADER.—Good morning, my dear sir; I am glad to meet you again, after so long an absence. The winter has at last rolled back behind the curtains of the past. Spring, although tardy in its march, has made its appearance, and nature now meets us with a smiling face. You look changed since I saw you. Your gloom and sadness have taken their flight, I trust, and the joy and comfort of a Christian, I hope, you now possess—now enjoy.

CHRISTIAN.—Oh, how glad I am once more to meet you! You took a deep interest in my welfare—you gave me the best advice, I have no doubt, you could, when I was seeking the Lord. I am now released. Thank the Lord, there is "*now* no condemnation to them, who are in Christ Jesus, who walk not after the flesh but after the Spirit." "My soul doth magnify the Lord" for all his mercies, because he spared me in my sins, and pointed me to the Lamb of God—the Savior of sinners.

C. L.—Come, tell me when you found Jesus precious to your soul? When did he pardon your sins?

C.—I will do so cheerfully. You know that when we last were together, we went to hear a strange preacher, whom they called a Campbellite. I sat and listened attentively to him. It seemed to me, that some persons had been describing my feelings to him, and he was addressing himself to me personally. His subject was, "what shall I do to be saved"? This you know was the very thing I wanted to hear. He commenced and read many passages from the New Testament, exactly suited to the question, and which threw so much light on my mind that I obeyed the Gospel in a few days, and was pardoned.

C. L.—I rejoice to hear it in my very soul. Have you been baptised yet, and joined the church?

C. The first thing I did, was to be baptised in the name of the Lord Jesus for the remission of my sins. This was the very command I had to obey.

C. L.—Then you have left the good old way. I thought when you were speaking about *getting* happy that you had *got religion.* I am surprised that you should have thought of baptism until your heart was changed.

C.—I prayed a long time, that God would change my heart while I was seeking after peace, but I am now satisfied that if He had heard and answered my prayer I should have been damned. I thank the Lord that he did not hear such a prayer as that.

C. L.—Presumptous man! Have you lost your reason? I think you had better repent for that wicked speech. Your heart needs to be greatly changed, else you will never realize what true religion is. You are deceived! You are deceived!!

C.—I am not presumptous—I speak advisedly—refrain therefore from such warm expressions—allay all your unnecessary fears and patiently hear me. My heart was changed before I went to hear that preacher. I hated sin—no longer did I practice it—I loved piety—I loved the company of all good and holy beings. Now if God had changed my heart, I should then have loved sin and hated God—I should have been damned.

C. L.—I ask pardon for my warm expressions. I now see what you meant; but surely, you do not call baptism, obeying the gospel do you? I think it is only an *ordinance*—a *command* of Christ.

C.—Baptism, is commanded by the Lord Jesus Christ; and when I believed with all my heart that Jesus was the Christ the Son of God, truly repented of all my sins, confessed the name of Jesus with my mouth, I then obeyed from the heart by being immersed in water, in the name of Jesus Christ for the remission of all my past sins.—I had as you well know, BELIEVED—REPENTED—CONFESSED. I was the very character to submit to baptism.

C. L.—This looks like a short way to heaven. Why, if I thought that God would pardon sinners in this way, I would do all I could to get them into the water.

C.—Short or long, it is what Jesus Christ has taught, and for my own part I have taken Him for my LAWGIVER, and I wish to keep His commandments. I think all had better do so. Your system nearly ruined me. I had agonized–prayed, and wept until I was well nigh driven to desperation. I now thank God through Jesus Christ that I am liberated from the bondage of sin.

C. L.—Well, I admit the advice is good. I shall be here again in a month, if the Lord will, and we will still talk about these things. I frankly admit that there are some difficulties on my own mind about Baptism. I was sprinkled when an infant, so my parents tell me, and I doubt whether it is baptism or not. But while I conceive that baptism is a NONESSENTIAL, I am willing to risk it. I have doubts however. Let us be prepared next time to turn to all the passages on Baptism and see what is taught.

C.—Agreed. I will also bring John Wesley's Notes and the Doctrinal Tracts along. They may aid us in our investigations.

D. P. H.

THE CHRISTIAN EXPOSITOR.

Rom. i. 16, 17, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth. For therein is the righteousness of God revealed from faith to faith; as it is written the just shall live by faith."

There are two Greek words of very common occurrence in the Greek Testament, and of very different signification; yet our translators very frequently translate them both by the same English word, *power*.—The two Greek words are *dunamis* and *exousia*—the first generally, if not universally, signifies physical power, as power to create, raise the dead, work miracles, &c. The second signifies authority, liberty, &c. They are sometimes used together, Luke iv. 36, The people beholding the miracles performed by the word of Jesus, said "what a word is this? for with authority (*exousia*,) and power (*dunamis*,) he commandeth the unclean spirits, and they come out." In no case have I found *dunamis* to signify moral power, nor *exousia* to signify physical power. Inattention to to this distinction has been the cause of much confusion. Hence from the press, and from the pulpit the gospel is proclaimed with much assurance to be the moral power of God to save; yet Paul says in our text, "The gospel is the power (*dunamis*) of God unto (*eis*) for, or in order to salvation." Too much vain philosophy has been introduced in order to exclude all physical power from any part in our salvation, and confine it alone to the moral power of the word, and that this power is contained solely in the gospel or word. This sentiment forbids us to expect from God any other power than the gospel itself—excludes the propriety and spirit of prayer, and makes the word the agent rather than the means of our salvation. Charity leads us to believe that though some may advocate the sentiment, yet they are not influenced by it as a principle. They trust in the Lord alone for salvation, and pray always. They are like many who warmly plead for justification by faith alone, yet are they zealously engaged in obedience to the faith.

Simon Magus was called by the Samaritans, the great (*dunamis*) power of God. Surely they meant nothing more than that by him, God exerted his power in the performance of his sorceries. So Christ is called the power (*dunamis*) of God, because God exerted his power and wisdom by him in salvation. So the gospel is the power (*dunamis*) of God unto salvation, because by it God exerts his power to save.

Christ, when on earth, healed all manner of diseases. The multitude seeing these wonders, and hearing of them, believed in him, that he was also able to save them from their maladies. By this faith they were influenced to come to him. Jesus perceiving that they had faith to be healed, exerted his mighty power, and healed them. It is said, the whole multitude sought to touch him; "for there went virtue (*dunamis*, power) out of him, and healed them all." Luke vi. 19. A poor diseased woman had heard of his fame, and believed he could cure her; for she said, "If I may only touch the hem of his garment, I shall be made whole." She did so, and virtue (*dunamis*, power) went out of him and healed her immediately. It was glad tidings to the diseased, when they heard that he was able and willing to heal them of all their maladies. Those who believed the report, were influenced by it to come to him for healing. Now the power to heal was not in the report or glad tidings—it was not in their faith, but in the Savior. The glad tidings believed had power to lead them unto salvation, or to the Savior, in whom the power to save alone was. So the gospel or glad tidings believed has power to influence us to come to the Savior and obtain salvation. It is granted, that the gospel has power to produce faith, and repentance or reformation, to engage us to pray, to confess the Savior, to obey the gospel and to encourage us to come to Jesus for salvation. "Him that cometh to me I will in no wise cast out." This is the simple process of truth, as every living christian will testify. This was the process of olden times, when truth was not tortured to bend to the whims, systems and vain philosophy of this cavilling age. The power

of God, or influence of the Spirit in the work of salvation is plainly declared.

I will now make a few observations on the latter part of the text. "For therein (the gospel) is the righteousness of God revealed from faith to faith, as it is written, 'the just shall live by faith.'"

1. "The righteousness of God." This phrase frequently occurs in this epistle, as well as in other parts of the Bible. It has been differently understood by good men; but now generally, it is believed, Dr. George Campbell's view is accepted, which is, *the righteousness which God requires.* So it was said, John vi. 28, 29. "What shall we do, that we might work the works of God," i. e. the works which God requires? Jesus answered and said, "This is the work of God—i. e. the work which God requires—that ye believe on him, whom he hath sent.

Now the righteousness of God, or the righteousness which he requires, is obedience to the law of faith, or the gospel, which is to believe, to repent, to confess the Savior before men and to be baptized in his name. To this obedience to the faith, justification, or pardon is granted. Hence many have called the righteousness (*dikaiosune*) of God, justification itself, or God's plan of justification. I have no objection to the sentiment, for it is in fact, the same that I have received, and stated above. This righteousness or justification, is revealed in the gospel from faith to faith—i. e. from (*ek*) the faith witnessed by the law and the prophets, Rom. iii. 21, as it is written in Habbakak the prophet. The just by faith shall live; and "faith was imputed to Abraham for righteousness." "From faith to (*eis*) faith; from the faith witnessed by the law and the prophets, to or unto the faith of Christ, when it was come in its full glory, and preached by himself. Hence we may understand the expression, the circumcision justified by (*ek*, out of) faith, and the uncircumcision thro' (*dia*) faith—i. e. the Jews were justified by the faith which was witnessed by the law and the prophets, as of Abraham, David and Habbakak—when the apostles preached to the Jews, they continually appealed

to the faith as revealed in the Old Testament. This was strong evidence to them to believe in Jesus and obey him. And thousands of them were from this faith justified. But the Gentiles had not the law nor the prophets, and therefore the Apostles, when preaching to them, did not refer to the faith witnessed in the Old Testament, but simply declared the faith or gospel of Christ to them—they had received it from the Lord, and confirmed their testimony by miracles. The Gentiles then were justified not *ek* from faith, but *dia* thro' faith—through the faith delivered and witnessed by the apostles.

B. W. S.

Periodicals.

Many have fallen into our hands during the present year, filled with interesting matter.

We acknowledge the receipt of the "Christian Messenger," from England, edited by Br. Wallis of Nottingham. It is a neat monthly, devoted to the cause of primitive christianity, and bears to us the pleasing intelligence that many are submitting to the Gospel of Jesus Christ, in England and Scotland. The march of truth is onward there. May the Lord prosper the brethren and sisters throughout that Kingdom!

The Orthodox Preacher edited by our much esteemed Bro. Crihfield, of Cincinnati, is on our files. His attention seems chiefly turned to the second coming of our Lord. In his last No. he states that he does not believe the world will come to an end for a thousand years. Many in the West had taken up a different idea of his opinions on that subject, from reading his former articles, but now, they will stand corrected. We hope that during his investigations, much light may be shed on such an important event. For our own part, we shall listen patiently.

D. P. H.

Religious News.

STATISTICAL REPORT

Of the number of Congregations of the Lord Jesus Christ, and number of members, as far as reported, at a meeting begun and held at Lost Creek, Lee county, Iowa Territory, on the 21st day of August, A. D. 1842.

Iowaville, Van Buren county, No. members, 22, Sam'l Black Sr. Eld.
New London, Henry county, 20, John Shepherd, Elder.
Rock Spring, Van Buren county, 25, J. McCrery Elder.
Nelson's Ford, do. do. 20, C. Rall Elder.
Lost Creek, Lee county, 125, John Thompson. J. O Smith, Isaac Briggs, Elders, James Ross, Evangelist.
West Point, Lee county; 36, J. Clifton Elder.
Fort Madison, Lee county, 25, B. Speiman and J. A. Drake Elders.
Fox River, Van Buren county, 32, J W Rickett and Wm Emerick Elders.
Spring Creek, Desmoines county, 75, John Hodgens Elder, P Shuck Evangelist.
Point Pleasant, do do 26. No officers.
Pleasant Grove, do do 46, Z. Round and A. Hackelman Elders.
Columbus City, Louisa county, 41, D Ellege and H Smith Elders, B Tripp Evangelist.
Otter Creek, Louisa county, 27, S Bell and —— Lee Elders.
Mount Pleasant, Henry county, 48, Wm Rawlings Elder. D. Trullinger and T. J. Matlock Evangelist
Crooked Creek, Washington county, 24, S P Thompson Elder.
Lick Creek, Jefferson county, 30, J Glenn Elder. Total, 652.

☞ Will each of these Elders and Evangelists become agents for the Ch. Messenger, and labor to get paying subscribers? Editors.

Dear Bro. Stone:—I am requested to forward the foregoing to you for publication in the Christian Messenger. Our meeting was blessed of God, 27 made the good confession, 25 of whom were immersed, 2 added by letter. Many churches of which we have knowledge were not reported at our meeting, and there are many brethren scattered over the territory yet unorganized. We are constantly solicited to visit brethren in different parts of our territory, bnt there are so few laboring brethren that the calls, as yet, cannot be complied with. As far as our labors have been extended, much bas been effected and the cause prospering. On my way to Springfield I held a meeting at Brunt's creek, Hancock county, where I had the pleasure of witnessing the surrender of 8 persons who were immersed. Among the number was a Mr. Dron, who had been a sceptic; a man of intelligence and influence.

Your affectionate brother,

Sept. 1842. JAS. R. ROSS.

Brother S. Davenport of Plymouth, Pa. writes Dec. 24, 1842, that Brother Wm. Lane, had baptized 156 in one week, and that the church in that place now, embraces more than 300 active, living members.

"The teaching" says he, "has been in accordance with your expressed views, or rather as Peter's at the day of Penticost."

REMARKS—These brethren are a branch of the old Christian Church, and have been convinced of the truth of Peter's doctrine, 'Repent and be baptized in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Had not so many hard things been spoken and written against them by some of us, a union would have been effected long since between us. We must acknowledge that these hard speeches were provoked by some of the m. But had we acted up to the good precept, 'when *reviled* not to revile again,' we should have acted wisely.

Bro. J. Harsh of Spencer, Ia., writes Dec. 2, 1842. That within a few months the church in that place had increased from 18 to 52—that bro. T. C. Johnson had lately planted a church 8 miles south-west of Spencer, of 70 members, principally heads of families, and that brother Johnson had baptized 200 this year.

Bro. J. Creath of Palmyra, Mo. writes March 23, 1843. That he has constituted a church at Hannibal. He solicits the help of preaching brethren. His labors of late are very successful in enlisting souls for the Lord. The particulars we have not yet received.

Bro. J. A. Gano of Ky., writes Dec. 1, 1842. That bro. T. M. Allen of Mo. had lately visited them—that at Leesburg there were 10 additions at a four days meeting—at Union 9; at Cynthianna 10.

Bro. James E. Mathews of Jackson, Miss., writes Feb. 17, 1842. That he had recently visited Texas, and that 20 were added to the church while he was there, the last of which was his own brother, John H. Matthews—that upwards of 30 had been added, twelve miles north of Jackson. Miss. and good prospects for a continued increase. The gospel, says he, is heard with much interest in this part of Mississippi, and if we had a few additional, able proclaimers, the cause would prosper much. Three Elders preach among them, J. E. Matthew, Wm. Clark, Jonathan Vancleave.

Bro. T. M. Allen of Mo., writes Feb. 22, 1843. We have just closed a meeting in Columbia with 46 additions, among which were eight or ten of the college students.

Bro. J. T. Johnson of Ky. writes March, 1 1843. He had just returned from a tour of four weeks, 70 additions.

Bro. J. M. Mathis of Gossport, Ia., writes, that he from March last till Nov. following, had the pleasure of seeing about 600 submit to our glorious King.

Bro. John Herrod of Scott county writes that recently, within 8 or 9 weeks, had been baptized about 300, by bros. N. Short and S. Trible—that bro. Jacob Wright had baptized this year (1842) about 300—that bro. P. M. Blankinship of Martinsville, labors all the week in his Cabinet shop, and preaches on Lord's day. Since March 1842, till Nov. he has baptized about 100.

Bro. S. G. Marshall of Daviess county, Ky. writes Dec. 23, 1843. That since his last letter to me about 63 had been added in the bounds of his labors.

Bros. Wm Gilliam, and W W Happy are now holding a meeting at Bethel, Morgan county, May 9, 1843. Thirteen had been immersed and took upon them the name of Jesus. The meeting is still progressing.

During the months of March and April, a protracted meeting was held in Jacksonville, which resulted in 53 additions to the congregation.

Bros. Wm M. Brown and J. T. Jones held a meeting in Winchester in January last, which resulted in about 143 additions. The brethren there continue stedfast in the apostles doctrine, although reports to the contrary have been widely and industriously circulated, and great efforts made to divide, disunite and scatter them.

Bro. James Conover of Jersey Prairie, has immersed about 15 lately in his neighborhood. The work there still going on. Praised be the name of the Lord.

Bro. Wm. M. Brown writes, Pittsfield, May 5, "This is to inform you of my good health and fine spirits, and that I am still raising my voice in the cause of humanity—the christianity of the Bible. We had 74 additions at Perry—40 at Chambersburg, and upwards of 50 to the congregation in this place."

Brethren John Smith and John T. Johnson, are now in the far West. They labored together in St. Louis for some time, and some 7 or 8 had obeyed the gospel.

Brother Smith is now in our neighborhood. Bro. Johnson still in St Louis preaching. We hope that he may do much good. The point is an important one, and every effort should be made consistent with truth and righteousness to establish christianity in that place.

Springfield May 10, 1843.

Dear Brethren Stone and Henderson:—Having just learned that a No. of the Messenger will soon be issued by you, and having been solicited to communicate religious and other intelligence, I hasten to communicate a few things, which may cheer the brethren abroad who patronize your periodical.

Some time in last March, Br. Walter Bowls commenced a meeting in Mechanicsburgh, a beautiful village in the east part of Sangamon County Ill., du-

ring which time six or seven persons obeyed the gospel. Soon after, Bro. A. G. Kane one of our Evangelists and myself, took up our line of march for the same place. On our arrival, we commenced holding forth the gospel to an interested community, and had the pleasure of adding with those immersed by Bro. Bowles 43, to the congregation. We left them rejoicing in the truth, although surrounded with much opposition.

I am glad that the Messenger is about to renew its visits among the friends of truth. I hope that it may be well sustained, and through the help of the Lord, that you may be able to defend the cause of truth and piety in our land. Will the brethren do all they can to increase its circulation? I think so.

We have had in Springfield 10 or 12, additions since you published our success in the fall. Among the number was my second son. Praised be the name of the Lord for his unspeakable goodness!

Yours in the good hope.
J. P. LANCASTER.

☞ Since noticing the arrival of brethren J. T. Johnson and John Smith in the West, we make the following extract from a letter received by brother Smith, who is now here. EDITORS.

Beloved BRO. SMITH:—I have had fine success since you left. The way had been paved better than either of us expected. We have had 28 additions in all. I think we obtained 15 of them yesterday (Lords day). I received a most pressing call to Palmyra the day after you left; and as I thought you could do the business at Carrolton, I would go and make an effort at the same time in Palmyra. We can then meet at St Louis by the middle of the week after next Lord's day. From thence, we can start home when we please. Every day, developes more and more the importance of this world of a place. It is full of friends. Some of the rich men say, they will assist us in building a house, &c

Yours most truly.
St. Louis, May 8, '43. J. T. JOHNSON.

The Christian Messenger.

VOL. XIII. June, 1843. NO. 2.

TO THE ELDERS AND PREACHERS OF THE CHURCH OF CHRIST.

Dearly beloved Brethren:

You have seen my address to the brethren of protestant denominations on the subject of Christian union. I am pursuaded that your sentiments on this subject are in unison with my own. Much depends on you to promote this desirable object. In the first place, union in spirit with one another, and this union based on being one in the Father and the Son, is all important. In vain we teach the truth, and do not live according to it ourselves. We may have the the form of knowledge, but deny the power of it; we may speak like an angel, and yet be destitute of charity. Such are no better than sounding brass or a tinkling cymbal. Such may have their reward in time; but no blessing awaits them in eternity—they may please men, but not God—they may be rewarded with the honors of men, and with the honors of this world; but this is all they may expect in this world or in that to come.

I have been a close observer of men and manners for more than a half a century, and have witnessed many revolutions and commotions in the Christian community, and may say as did Eneas "*quorum magna pars fui.*" In my observations, I have particularly noticed the preachers, and the different characters attaching to them—characters which in some effectually neutralized the truth preached by them to others.