Friendship 128, Mt. Pleasant 41, Bear Creek 96, Rockbridge 89, Red Top 44—Total 771, additions 203.

MONROE.—Elkfork 112, Paris 230, Florida 120, Santee Fee 133, Berea 52, Madison 93, Clinton 60, Union 71—Total 871, add. 321.

RANDOLPH.—Liberty 108, Antioch 97, Dover 108, Huntsville 30, Total 343, additions 88.

HOWARD.—Richland 295, Fayette 170, Mt. Pleasant 43, Salt Creek 50, Freedom 37, Glasgow 15, Monitor 12—Total 622, additions 215.

CALLAWAY. Millersburg 221, Union 43, Portland 40, Fulton 167, Antioch 85, Mt. Tabor 55—Total 611, additions 279.

AUDRAIN.—Loutre, 70, additions 11,

MACON.—Ten Mile 46, additions 4.

RALLS.—Lick Creek 40, New London 45, Salt River and Near Waters 100—Total 185 additions 63.

MARION.—Palmyra 154, Hannibal 35, Houston 194—Total 383, additions 94.

PIKE.—Louisiana 108, additions 40.

TOTAL MEMBERS 4010.—TOTAL ADDITIONS 1831.

The following teaching brethren were present, viz: J. Creath, Jr. H. Thomas, J. Alexander, T. M. Allen, M. P. Wills, L. Hatchett, W. Reed, B. W. Hall, and Brother Sheets; also, B. F. Hall from Ky., S. Church, and B. W. Stone, Jr. from Ills. and Brother Farmer from Iowa.

Appointed the next annual meeting, to commence on Friday, before the 3rd Lord's day, in October 1844, at Bear Creek, Boon county; when it is earnestly requested that each church communicate by letter, giving their number, and the additions for the past year, also, the number dismissed by letter and excluded, with the names of their Elders, and Evangelists, and the order of their churches.

The meeting continued until Tuesday evening, during which time 6 confessed the Savior. Brotherly love and christian affection prevailed, and the brethren parted with the best of feelings for each other.

The Christian Messenger, and Millenial Harbinger, are requested to insert the above. J. CREATH, Jr. *Ch'm.*

T. M. ALLEN, *Sec'y.*

N. B. The State meeting in Missouri, is to commence in Fayette, Howard county, on Friday before the 3rd Lord's day in May 1844, when it is expected that each church in the State will communicate by by letter, and every teacher endeavor to attend; and teaching brethren from other States, are also respectfully invited to be present.

J. CREATH,
T. M. ALLEN.

BOON COUNTY, Missouri.

DEAR BRETHREN.—Brother Creath, and myself spent several days in Jefferson City, embracing the 2nd Lord's day.—We had a fine hearing, and I think much good will result, although there was but one immersed; (one other confessed, but from indisposition was not immersed.) Brother Creath is truly mighty in the scriptures, and is giving his entire time to the work of the ministry. He is making sacrifices, and efforts for the promotion of the good cause in Mo. May the Lord enable him to be humble, devoted, and faithful. Yesterday one united with us in Columbia, and to-day I immersed three young ladies upon profesion of their faith in Jesus. Your Brother. T. M. ALLEN.

Nov. 19th 1843

The Christian Messenger.

Vol. xiii. January, 1844. No. 2

AN INTERVIEW BETWEEN AN OLD AND A YOUNG PREACHER.

A young student had passed with honor the laborious routine of college, and received his diploma—he had just completed his theological studies, and received licence to preach the gospel. He had amassed vast stores of knowledge from ancient and modern writers on theology; from the dead and the living—he was well prepared to enter the arena with any disputant, and to contend earnestly for the prize. Musing upon the proper course to be pursued he determined first to visit an old preacher, celebrated for wisdom and prudence, and for his great success in converting souls to the Lord from his youth, and from him to receive advice, how he should preach in order to be useful to the world. This was the dictation of wisdom. He immediately went, was kindly received by the old father. I have come, said the young preacher to learn from you, how and what I must preach to the world in order to be profitable.

O. P. My son, I can give you the same advice that Paul the aged gave to young Timothy, "Take heed to thyself, and to the doctrine, continue in them, for in doing this, thou shalt save thyself and them that hear thee." Two things are here enjoined, 1st, Take heed to thyself; 2nd, Take heed to the doctrine, and continue in them. The end will be salvation both of thyself, and of them that hear thee. If then you would be useful in saving sinners as well as to save yourself, here your course is plainly marked out.

1st. Take heed to yourself, and learn this truth, that without me ye can do nothing—Christ the great teacher of the world never preached the gospel till he was full of the Holy Ghost—his apostles were forbidden to leave Jerusalem and preach the gospel till they had received the Holy Spirit of promise—endued with power from on high. Even Deacons, who were to attend solely to the temporalities of the church, must be full of the Holy Ghost, as a qualification of their office. The Lord will have no servants in his church without this qualification. Without we have the Spirit, how can we minister it to others. We may lecture as a philosopher, as Socrates lectured to his hearers; and with as little success.—We may declaim as Demosthenes or Cicero, and agitate the crowds; but can never penetrate the heart of the sinner, so as to convert him to the Lord. We may make proselytes, but not christians. The new covenant is not written on tables of stone, as was the old, but on fleshly tables of the heart. The Jews' religion was outward, that of christians is inward. On this the salvation of yourself, as well as of others depends.

2. Take heed to thyself. Young preachers, especially, those favored with a liberal education like yourself are apt to feel more self-confident and independent than others. They can deliver a wordy, and even a sensible discourse without the quickening Spirit; but such discourses are without fruit. A young man, just rising from a long course of theological studies, has gotten on Saul's armor. In it he feels cramped, and not free. He must be armed with gospel weapons, or no Goliah will fall before him.

"Let no man, says Paul, despise thy youth; but be thou an example to the believers in word, in conversation, in charity, in spirit, in faith, in purity." By thus conducting yourself, you will gain the favor and respect of all, and thus be the means of saving them. Instead of despising your youth, they will highly esteem and revere it. In vain you labor to preach successfully to people who despise you. They may admire and applaud your talents; but in heart despise you.

In order to avoid being despised, and consequently useless, be an example; 1. In word or speech. Let your speech be always with grace, seasoned with salt, so as to make it more palatable and purifying. Though you may preach as an angel in the pulpit, yet when in private circles you indulge in vain talk, as inuendal self-praise, or in detracting from others, or in speaking evil of any man, or in jesting and sportive speech, or on any topics not calculated to administer grace to the hearers, you lose your influence and become contemptible.

2. Be an example in conversation, or behavior, as the word in the original literally signifies, and so rendered by Doc. McKnight. Let then your behavior, your walk be as becometh the gospel. I have seen even in preachers in their common walk a *non-descript* something, so disgusting that my eyes have turned away with contempt. They walked as if the ground was unworthy of their tread. I have seen them lightly skipping up the stairs of the pulpit—then adjusting their collar and bosom, combing their hair in dandy style—then rising in the vain confidence of respect, and reading their hymn and text with an affected air, and tone of sanctity, visible to all but themselves. Such conduct forestalls any good effect of their preaching.

3. Be an example in charity, or love, not in word and in tongue, but in deed and in truth, by administering of your goods to the poor and needy. Let your charity condescend to men of low estate, and treat them with respect, even the poor African slave. The salvation of their souls is equal to that of the kings of the earth. In death—in heaven, the distinction is lost forever.

4. Be an example in spirit. Always cherish a meek, gentle, and quiet spirit—an humble loving, heavenly, and praying spirit. Such a spirit will almost silence the tongue of slander, or cause its poisoned darts to fall harmless at his feet.

5. Be an example in faith, prove to all by your works, your zeal, and labors of love, that you heartily believe what you profess and teach to others. To teach the

truth in a dull, phlegmatic manner, and style, is to lessen the force of truth, and pour contempt upon its glory. People will think the preacher does not believe what he preaches, and are rather confirmed in their infidelity. But the truth preached in the spirit of faith will have a different effect on the hearers. It kills and makes alive. That preacher, whose heart is glued to earth, is throwing water on fire, is dragging heaven-bound-souls down to bondage, and is making death more deathly.

5. Be an example in purity—purity of heart and life. Avoid impurity in word, and action as well as in thought. Keep your garments unspotted from the world. In all things shew thyself a pattern in every good work.

The 2d advice given by Paul to Timothy is, "Take heed to the doctrine." The words are emphatic—*the doctrine*, not the doctrine of Moses—not the doctrine of uninspired men—but the doctrine of Christ, and his inspired apostles. It is the word, the gospel, the faith of Jesus Christ. Preach the word, the whole word, and nothing but the word; keep nothing back, and dare not transcend it, or add to it.

1. Preach the word—the word that reveals the fallen condition of the world—that they are all under the reign of sin and death—all led captive by the Devil at his will, to everlasting punishment—that they are unable to break the grasp of their enemies, or to deliver themselves, being without strength—that if they die in their sins, where God is, they can never come—that they must be born again, and made new creatures, or never see heaven. Try to arouse them from their deathly sleep and shew them their danger. This they must see and fear before they will enquire after the good old way, and seek salvation. Point the poor trembling sinner to Jesus, sent in the love by the Father to be the Savior of the world—that he is able and willing to save to the uttermost all that come to God by him. Preach his universal and kind invitations—his kind assurance that he will cast out none that cometh to him; urge them to faith, repentance and obedience; and let

them know, Now is the accepted time, and now is the day of salvation. Urge them to accede to the terms of salvation immediately, by the horrors of hell, by the joys of heaven, by the mercies of God, by the coming of the Lord Jesus to judgment, and by our gathering together unto him to hear our eternal doom from his lips.

These are themes that will inspire you with holy zeal, and well calculated to waken the sleeping sinner. Preach not the scholastic jargon of depravity, as moral depravity, natural depravity, total depravity. These things gender strife—preach the word in the language of the Spirit, and your labor will not be in vain in the Lord.—Preach the way of salvation, irrespective of man's opinion, preach the word.

(*To be continued.*) B. W. S.

Mayslick Ky. Dec. 14th 1843.

Eld. B. W. Stone;—

Dear Bro.—In the late discussion between N. L. Rice, (the Presbyterian champion,) and Alex. Campbell, Mr. Rice argued, or said, that his opponent held in fellowship in his church, Unitarians who made our Savior a mere man, a created being;—and who openly denied the divinity of Christ. He seemed willing to drive Bro. Campbell from the fellowship of Christians, and of course from Heaven, because he would not drive you from the church on earth, and, of course, to hell,—as he always gave your name in proof. Now, my dear bro. it is a fact of great solemnity, that the Presbyterians held you in their bosoms when your faith and piety were no better than they are now—and that now they are willing to denounce you, refuse the cup of blessing to you, and even consign you to endless torment, in order to asperse bro. Campbell, and destroy the influence of our pious teaching. But it seems to me they are not satisfied with this, but willing to resort to wilful falsehood and slander. I therefore hope you will state once more, before you leave the stage of action, though it be the thousandth time that you never taught any such senti-

ments; and call on Mr. Rice to take back the slander. I hope you will publish your statement in the Christian Messenger, and send it to Mr. Rice at Paris, Ky. Then we shall know that he wilfully falsifies when he thus represents you, as he has been doing through this State. I do think it is due to yourself and to the cause you have so nobly and so successfully plead.

May the Lord preserve you and your posthumous influence from the aspersions of wicked and unreasonable men.

A. KENDRICK.

REPLY.

DEAR BRO. KENDRICK,

Bro. Campbell has to suffer on my account, what I have had long to suffer for him. He is malevolently assailed for holding me in fellowship, for the reasons you have stated; and I have been with equal malevolence assailed for holding him in fellowship, because of his supposed errors. I have feared the real objects of our opposers is, to divide and conquer, and not because they love the truth, as it is in Jesus. The most zealous against us I generally find to be those who pos-ess the least of the spirit of Christianity. Would our opposers love brother Campbell more, and willingly hold him in fellowship, were he to repudiate me? No such thing. They care as little for him as they do for me. Though they fear him more, they do not love him better.

I am now on the eve of time, busily arranging my affairs for eternity. The vessel which is to bear me to my eternal destination across the dark ocean, is now in view. Soon I shall bid farewell to earth, and be borne to another world. What I shall say may be considered as the words of a dying man, for which a speedy account must be rendered.

Mr. Rice is now in the acme of life; and in the confidence of his learning and natural endowments, feels his importance, and vaunts aloud in the presence of men. He takes the liberty to detract from others what he never gave, and to build for himself an indestructible monument of fame. Should he live to my age, it is hoped his mind will be so mellowed by years,

that he will remember with sorrow his present course. But to the point:—

You inform me, that Mr. Rice publicly charged me with being a Unitarian, who made our Saviour a mere man—a created being, and who openly denied the divinity of Christ.

Now I reply, for the last time (so now I think,) that at no time of my long life did I even believe these doctrines—I never taught them either publicly or privately, from the pulpit or press. I am bold to say, no man ever heard them from me, or read them in any of the essays I have written and published on the doctrine of Christ. How Mr. Rice obtained his information I can only conjecture. He must have been very confident of its correctness, or as a christian, or gentleman, he would not have dared thus to charge me before so numerous a crowd of people, and I not present. It looks like slander and backbiting, of which, one would suppose, Mr. Rice—the high-minded Mr. Rice, was incapable.

His evidence for believing and publishing these things of me may be *fama clamosa;* (but what man of brains will admit her testimony, as often false as true?) or he may have believed them by detaching an expression from my essays written and published. For example, he may have seen in my writings this quotation, "There is one Mediator between God and man, the man Christ Jesus." Ah! exultingly he may have said, I have now caught him; he is verily a Unitarian, for he calls the Son of God a man, the man Christ Jesus—he must then believe him to be a created being. If Mr. Rice knows no better, we inform him that these are the words of inspired Paul. If by them I am condemned a heretic, so is Paul, but Paul never believed that Christ was a mere man—a created being; and by him have I been taught to believe the same.

It is well known by all who know me that I differed from the Presbyterians on their speculations in their confession of faith on the Trinity, when I was a Presbyterian. Yet was I unanimously ordained by the

Presbytery, and held in communion by them. I was never charged with these things until I withdrew from them.

A person by reading the Scriptures may, by detached texts and inferences, come to the conclusion, that Unitarianism and all its doctrines are taught in that book. This thousands of very intelligent men have done. It cannot be strange, if Mr. Rice, with his ingenuity and prejudice against an humble uninspired man, should by the same means come to the conclusions he has publicly stated against me. I should not wonder if he, by the same means, should prove any Trinitarian writer (those who wrote the confession of faith not excepted,) to be Unitarian. Even Professor Stewart can see but a light shade of difference between the notion of a derived being, (as the orthodox view the Son of God to be,) and of a created being, as the Arians assert he is. To quibbling there is no end. I have long since viewed the practice as useless and dangerous, and leave it to those who are fond of trifles.

I do not expect to change the mind of Mr. Rice by anything I have said or can say; for he boasted, I am informed, that he was dyed in the wool, and therefore unchangeable. He will still affirm what he has said against me, maugre all evidence. A noted physician of Spain had introduced a system of physic, upon which he had practised and taught through life. When he became old, one of his former students advised him before he died to make a recantation of the system, as it was now found to be wrong, and injurious to the community. Sir, said the old doctor, let all Spain perish first; for I have written and published it. So may Mr. Rice say, let Stone's name be for ever blasted, and infamy be for ever attached to his character, before I retract, for I have said and published it to the world.

For the sake of others I will briefly state my belief on those doctrines with which I am charged.

1. "With us there is but one God, the Father, of whom are all things, and we in him, (*eis outon*, for him). 1st. Cor. viii., 6.

2. "And (there is) one Lord, Jesus Christ, by whom are all things, and we by him, (*di'autou*). 1st. Cor., viii., 7.

From these texts I have concluded that the Father is the *but one God*—called by Jesus himself "the only true God." John, xvii., 5. This one God the Father is distinguished from all other beings in the universe by this attribute, "of him are all things." In the Greek it is *exhou*, of, or out of whom are all things. This is conceded by all to mean that he was the efficient or prime cause of all things in the universe. In the following verse Jesus Christ is called the one Lord, besides whom there is not another in the universe possessing the same attributes here ascribed to him, as "by whom are all things, and we by him. In the Greek it reads *di'hou*, by whom. This attribute *dia*, with the genitive, is no where ascribed to the Father, the one God; for it means the instrumental cause, as every Grecian will admit, and therefore cannot apply to the Father, the prime and efficient cause of all things.

3. According to this common sense exegesis, I believe that "God created all things by (*dia*) Jesus Christ." Heb. i., 2. "That he created the worlds and heavens, with all the inhabitants of heaven, whether they be angels, principalities, or powers—all were made by him," (*di'autou*,) the instrumental cause, not *up'autou* the prime cause; this (*'upo*) can only apply to the Father in this case; and all things were made for him, (*eis auton*,) as being the heir of all things.

By the Son the Father rules the universe; for the apostle adds, "By him (*di'autou*,) all things consists," i. e., are kept in being and order,—by him, the Lord and maker of all.

By the Son, or Word, the Father spake to the world all the words of salvation—for "God in these last days has spoken unto us by (*dia*) his Son,"—by whom (*di'autou*) he saves, and will at last "judge the world in righteousness;" and (*dia*) by whom he wrought miracles, wonders and signs, for the confirmation of truth.

These undisputed truths, so clearly revealed, naturally were linked with another important truth: seeing all things were made by him, therefore "he was before all things."—He that descended is the same also that ascended up where he was before, above all angels, principalities, and powers, into heaven itself. Just before he ascended, the Son prayed to the Father to glorify him with himself, with the glory he had with him before the world was. This, with many other texts, proves that the Son, or Logos, existed in glory with the Father before the world was,—before all created things in the universe; without him was not one thing made that is made.

This glorious being is the Son of God, the only begotten Son of God, and therefore divine—the children of men are human, because begotten and born of human parents—so is the Son of God divine, because begotten of the divine Father.

I have rejected the speculations respecting Jews by many, which rejection is the sum, or foundation of the heresy attached to me by the self styled orthodox. The Jews concluded that Christ had made himself God and equal to God, because he said I am the Son of God. Though our Lord refuted the inference of duality of Gods in very plain language, yet the Jews would not open their ears to conviction; but accused him of blasphemy, for saying he was the Son of God; for which he was put to death. Christians have adopted their speculation, that he is the one God, equal to the Father, because he called himself the son of God.

Some say that he is the eternal Son of God—this unscriptural and contradictory phrase I have also rejected as a mere speculation, and so have many of the orthodox, and evangelicals. Why are not they charged with unitarianism too? These latter say, he was never the Son of God, till born of Mary; that holy thing which is born of thee shall be called the Son of God. From this text they argue that he was never Son before, but that holy thing, when born, shall be called, in future, the Son of God, and was therefore, never Son before. This reasoning will prove fatal to their whole system. Isaiah ix, 6, "For unto us a child is born, unto us a son is given,—and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father." From the argument above it follows that he never was such till born—was never mighty God till he was born; for then, in future, he shall be called such. Would it not be better to omit these speculations, and confine ourselves to the language of scripture on this doctrine? So I think; and have but little interest in them.

4. I believe the Father sent the Son to be the Savior of the world, that whosoever believeth on him might not perish, but have everlasting life—I believe that all power and authority in heaven and earth are given unto him, and that he is able to save to the uttermost all that come to God by him—That in him are all the treasures of wisdom and knowledge, that it pleased the Father that in him should all fulness dwell—the fulness of the Godhead—the fulness of the Spirit—the fulness of grace and salvation—When we see him, we see the Father—his image, his character, his glory and perfection—Let me lose life before I would detract from my Lord one ray of his glory. To him that sitteth on the throne, and to the Lamb be everlasting praise. Amen.

B. W. S.

LECTURE V, ON MATT. 5, 6, AND 7 CHAPS.

Matt. v, 17, "Think not that I am come to destroy the law or the prophets, I am not come to destroy but to fulfill."

The law and the prophets were, and yet are witnesses for Christ and his gospel, and will be to the end of the world. Myriads by their testimony have been led to Christ and obtained salvation; and myriads more by the same testimony will, it is hoped, enjoy the same blessing. Had our Lord destroyed the law, and the prophets he would have destroyed their testimony. They however, will be destroyed hereafter, when there shall be no more need of their testimony. That time is not far ahead—when heaven and earth shall pass away. This will take place at the coming of the Lord, and then will the law and prophets forever cease—be destroyed, there being no more need of them.

Yet it must be admitted that whatever Christ did on earth was designed to be done. But it is written, that he blotted out the hand writing of ordinances, and took it out of the way, nailing it to his cross. Paul in Rom.

7, represents the law as a husband, and Israel as a wife bound to it as long as it, (the law) lived—till the law died, they could not legally be married to another, (to Christ.) They could not be under two husbands, or two covenants at the same time. While Christ lived he and all Israel were under the law.—But when he died, the law died with him.—By the body of Christ we are dead to the law—that law being dead wherein we were held, that we might be married to another, even Christ. This law was not the ceremonial part only, but also that part written on the two tables of stone, the ten commandments, as is plain from vs. 7. We are further informed that the old covenant or law was done away, 2 Cor. iii, x, "For if that which done away was glorious, much more that (the gospel) which remaineth is glorious." In Heb. Paul speaking of the old covenant succeeded by the new says, "Now that which decayeth and waxeth old is ready to vanish away. He continually represents christians as not under the law, but under grace, Rom. 6, xiv. &c. It is a doctrine of the orthodox for centuries, that christians are not under the law, as a covenant, but as a rule of life they are under it. Paul made not even this exception, "Ye are not under the law." This law of Moses written on tables of stone, in substance, Christ taught his followers, and this is now the law of Christ, written on the heart, and in the mind of every christian. Whosoever shall break one of these least commandments and teach men so, shall be called the least in the kingdom of heaven. He must be indeed a poor christian that lives in disobedience to the least commands.

But Jesus came to fulfil the law and the prophets.—How he did it, is plain from Luke xxiv. 44, 47. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and of the prophets, and in the psalms concerning me. And he said unto them, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day." In the law, prophets and psalms

the events of the birth, life, death, resurrection and ascention of Jesus were typified and predicted. When these events took place, the types and prophecies were fulfilled. The law yet remains unfulfilled in two particulars, The high priest's coming out of the holiest of all, and the dismissing of the scape-goat.

By the blood of the goat, which was the Lord's by lot, the High Priest of the law, having sprinkled with it the vail of the sanctuary, was permitted to enter into the Holiest of all to commune with God, and receive gifts for Israel. After this was accomplished he returned out of the sanctuary amongst the people.—Then he dismissed or sent away the scape-goat, bearing on him the sins of the people into the wilderness, where they should be seen no more. Now this is typical of our Great High Priest, who by his own blood entered into the Holiest of all, having by his resurrection and entrance into heaven consecrated a new and living way, in which his people should follow him there after their resurrection. But this glorious High Priest has never yet returned out of heaven to earth according to promise. He will come, and then and not till then, the antitype of the scape-goat, shall bear away all the iniquities of his people—their mortality—their pains, diseases, sicknesses and death, never, never to return, nor afflict one of his saints again. They are now robed in glory with honor, and immortality, and enjoy eternal life together with their Lord, for they shall forever be with him. Till this period the law shall not be destroyed; but then its end comes, all being fulfilled.

Vs. 20. For I say unto you, "That except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven."

The scribes and pharisees were reckoned the most holy class of people among the Jews. Yet they taught for doctrine the commandments of men, and nullified the law by their traditions. They therefore could not enter into the kingdom of heaven. A righteousness is now proposed without the law, without which none

can be saved or enter heaven. This righteousness is called the righteousness of God, or the righteousness which God requires of us—it is faith, repentance, conversion, obedience. Through these we obtain salvation and the Holy Spirit of promise, by which we are prepared for the kingdom of heaven. This righteousness is far beyond that of the scribes and pharisees, as the glory of the gospel is beyond that of the law—or rather as true holiness is beyond a spurious righeousness.

(*To be continued.*)

B. W. S.

A HEARTY TRIBUTE TO MERIT.

We have read in the Millenial Harbinger, last Vol; with unspeakable pleasure and profit, the lucid essays of bro. R. Richardson of Bethany on the Holy Spirit. We gladly hail the sentiments expressed by him, especially in the three last No's. as the Harbinger of better days to the church and to the world. Would to God, that bro. Richardson, and many scores of others in the same faith, and in the very spirit of the faith, had the will and the power to go through all the churches, and through the world, and proclaim it to every creature with the Holy Ghost sent down from heaven! It is for the want of this doctrine preached, and received in the love of it, that Christendom has at this day, and for centuries back, but the shadow of christianity—without the spirit, without Christ in us—salt without savor- moon-light without heat or warmth. It is for the want of this, and the experience of its truth, that we are all divided into contending sects, in hostile array against each other, and forever wrangling about our diversity of opinions.

Had all professors of christianity the experimental knowledge of this truth, they would then understand the religion of the Lord Jesus; but in their present ignorant, avaricious and divided state they never can, they must first receive the truth in the love of it be-

fore this happy event take place; then and not till then will living christians flow together in one body, and shine as lights in the world.

Bro. Richardson has done much to disentangle the doctrine of the Holy Spirit, and to bring the bewildered minds of thousands to right conceptions of the truth—he has given them a clue by which they may find the way of escape from the dark labyrinth of error, into which the christian world has been unhappily precipitated from that height of glory to which it was at first exalted.

Our Reformation, maugre all that opposers have said, and can say, in the chain of divine providence will eventuate in great blessings to the world—already those blessings begin to be developed. In doctrine we have reformed, and now have a contistent gospel, stript of those human appendages which obscured its glory, and partially hid it from view. Our reformation has shown the fallacy of many doctrines, received and cherished by thousands as christianity itself. We have dragged out the foundation of man-made systems, the work of many centuries—the superstructure is now seen tottering, and like a bowing wall ready to fall from its lofty and proud height.

Our ministry has been similar to John the Baptist's—to prepare a people for the Lord—for the reception of the Spirit, to make plain a way for them to walk in, by gathering out the stones of stumbling. But a greater work remains to be done, to complete what is begun. Our reformation yet is like the body without the spirit. We have been too long engaged in defending *ourselves*, rather than the truth as it is in Jesus. Let us trust our little selves with the Lord; and rest not, till by faith in the promised Spirit and by incessant prayer we receive and be filled with it, like they were of old, in the ancient order of things. This will be reformation, indeed, such as the world now needs. We may suffer persecution even unto bonds, imprisonment and death, like the early christians, and like our Lord himself; but this would be a sacrifice for the good of the world. The good of every name and nation

would flow together and unite, and the wicked, with the children of the bond woman would persecute, as is their nature, till they are subdued by the power of truth, and brought into the same spirit.

God speed you, brother Richardson, and all your coadjutors in this doctrine! Fear not what man may say or do against you. The christian world are swarming like bees. O that they may settle together on the truth!—That they may find and receive the Holy Spirit! Write and preach on this doctrine—but rather preach—and do it extensively in the world; and shew that you not only believe the doctrine, but do know it by sweet experience. Many have contended with much zeal for the Spirit, without the Spirit in themselves. They have done this, till they have killed both themselves and hearers. You have some coadjutors in my acquaintance who will contend for this doctrine even unto blood.

I view the doctrine you advocate the very kernel of religion—without it all is vain. In vain we boast the ancient order of things, while we lack the spring. Our reformation will dwindle into sectarianism, unless timely prevented. I fear, its incipient stages are visible.

We are getting to be very fond of co-operating meetings. Can we not appoint one for the express purpose of praying the Lord to give us his Holy Spirit? Do you not believe that he will give his Holy Spirit to them that ask him? I know you profess it. Such a meeting as this I should rejoice to attend before I die.

B. W. S.

LECTURE 3,—ON MATTHEW V, VI, VII.

I proceed to shew the purposes God designs to be accomplished by his saints on earth.

"V. 13. Ye are the salt of the earth; but if the salt has lost its savor, wherewith shall it (the earth) be salted? It is thenceforth good for nothing, but to be cast out and trodden under foot of men."

The earth or the world of mankind, inclines to moral corruption and death, and unless checked and preserved by some potent remedy, must sink into the depths of wickedness, and into utter ruin. In infinite mercy, the Lord pitied the dying world, and provided the remedy for their cure, which is here by a figure, called *the salt*, by which his people are represented. Now, it is well known that salt applied to flesh will preserve it from putrefaction and dissolution for ages. Christians are designed to be to the world what salt is to flesh, to preserve and save them from sin and ruin. This means has God ordained to effect his purpose of saving sinners. Christians, such as are described in the preceding verses, effect two important things—one is, by their holy, heavenly walk and conversation they check the progress of moral corruption, and wickedness in the world—the wicked are awed from their evil practices by the example of piety and truth, before their eyes. Had it not been for Lot and a few of his family, Sodom would have been ripe for destruction long before; and were it not for a few saints on earth at this very time we should, like Sodom be utterly destroyed. But when Lot's piety and admonitions could no longer prevail against their growing corruptions, he was called out of the city; and instant ruin overwhelmed the Sodomites. Such will be the lot of the wicked world, unless the remedy be speedily applied. The second purpose of heaven to be affected by his saints on earth, is that they be actively engaged to purge out the moral corruption of the world; not barely to check the progress of vice and wickedness outwardly, but to labor to purify their inward parts from corruption itself.

This we know is God's work, but the saints are ordained the instruments, by which he will do it. The earth must be salted by the instrumentality of christians, or it is lost—lost forever. And does no blame attach to the christians—the professed salt of the earth? Lift up your eyes and see death mowing down its thousands every day, and casting them into the yawning gulf of hell. Mournful sight! If this was

rightly viewed, would christians spend their time in vain disputing about notions? No they would lay aside all such trifling, and rush together, and through fire and water, go to save their perishing fellow-creatures—they would sacrifice their dearest earthly interests, to accomplish this benevolent object.

But if the salt has lost its savor, can it ever be restored?—no, it is past recovery; and how then can the earth be salted? Who is to keep it from utter ruin?—Salt is of no use without application; but if it lose its saltness it is thenceforth good for nothing--*thenceforth* forever good for nothing! Does not the christian world appear to be fast advancing to this dangerous crisis?

What a powerful remedy to the corrupted world was this salt in the primitive age of christianity! It was efficaciously in one day applied to 3,000 from various parts of the world, who also, became the salt to season others. The nations soon experienced its divine efficacy, and millions in a few years were salted and saved from sin, and preserved unto eternal life.—The salt of the earth.—Where is it? echo responds, where is it? Has it lost its savor? Is the light in us become darkness! O how great is that darkness!—Where are the bowels of Christ Jesus, for a ruined world? Where are the agonizing, longing souls after sinners? Where are the mourners in Zion? Where are the tears whose fountain is the heart, bursting in streams from the eyes of christians for the desolations of the world? Where are the sacrifices, made for their recovery?—Alas! where?—Since the apostacy, and the wine of Babylon which has made the world drunk, an awful change has taken place. Those gloomy days are not yet closed—crime and wickedness in every form increase with the increase of years. I sometimes fear that the world is ripe for destruction, and has advanced beyond the power of heaven's remedy to preserve it from ruin—such were the Antedeluvians, and such were the Sodomites. To me it appears plain, that the present worldly, spiritless and divided race of christians can never effect their salvation, unless they return to him from whom they have revolted, and with fervent, ceaseless prayer

and fasting seek his face, and rest not till they receive the Holy Spirit of promise. Then will Zion's light break forth--then shall we be prepared to answer God's purpose respecting us.

Vs. 14. Expresses the same divine purpose in another figure. "Ye are the light of the world. A city that is set on a hill cannot be hid."

Vs. 15. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light to all that are in the house.

Vs. 16. "Let your light so shine before men, that they may see your good works, and glorify your Father, who is in heaven."

Christ was sent to be the light of the world in darkness. He communicated this light to his people, and through them designed to enlighten the world. They are therefore, called the light of the world. They are to be as a city set upon a hill that cannot be hid. This is the church of God—as visible as a city on a hill that cannot be hid—an invisible church cannot therefore be the church of God; for it is hid—it is useless to the world. In prophecy, it is declared that in the latter days his church should be set upon a mountain towering above all others--that the nations would see it, and its glory, and should flow unto it, as numerous as pigeons to their roosts. So are christians to shine that others may see their good works, and glorify their Father in Heaven. Observe the expression, *their good works*, the light is to be manifested by good works, and these works are to be visible. Light unproductive of good works is darkness; like salt that has lost its savor. The saints are represented as a lighted candle to give light to all in the house. If this candle be not lighted, or when lighted be put under a bushel, all in the house are in darkness.—It is of no use. So if christians do not shine in the world, mankind are involved in darkness—they see not their danger;—or if they see it, they see no way of escape; nor any inducements to flee from the wrath to come—they must die without God, and hope in the world.

If these things are true, (and who believing the Bible will deny?) into what an awful state, has the chris-

tian world fallen! Millions dying around them, and their light extinguished—dying for the want of that light, which it is their duty to exhibit. What an awful reckoning day is advancing! Who shall be able to stand; and say, Lord I have done as thou hast commanded? Christians, awake, and trim your lamps; Behold the Bridegroom cometh.

I have now stated in plain language the purposes God designs to effect by christians—every one is included without exception. O, my brethren, what are you doing? I ask again, what are we doing? Are we gathering souls to Christ by exhibiting the truth in our godly walk, as well as by proclaiming it with the tongue or pen? or are we scattering, and driving them from him by our ungodly and worldly lives—by our wranglings and divisions—our debates and strifes? Look at the situation of the Pagan nations—it pleads in tears, and groans, and death, that we send to them the word of life, and deliver them from darkness and death. With outstretched hands they turn their wishful eyes to us for help, and shall they be disregarded? No, let us fly to their relief. Who will go for us? We wish none to go, but such as are full of the Holy Spirit, and feel the worth of souls, and earnestly desire the ir salvation. We want none to go, and travel far in order to write their travels to get money by the sale of their books. Who is willing to retrench their extravagancies to aid a competent missionary? Who will part with the Lord's money in their hands for the salvation of souls?

(*To be continued.*) B. W. S.

THE DISCUSSION.

Having had the pleasure of attending the discussion held in Lexington Ky: in Nov'r. last, between Bro. A. Campbell of Bethany Va. and Mr. L. N. Rice of Paris Ky., many of our readers will doubtless expect us to say something about it.—When we went, it was our intention to have written at length for the press; but a few days attendance convinced us that the best course to pursue, was to remain silent until the debate made its appearance in print. Public good is our object, and not victory, and to inflame the public mind and forestall their judgment meet not with our approbation. But the course pursued during the Debate by Mr. Rice and his "*laughing society*" to manufacture public sentiment, and the widely circulated and false reports concerning the parties in the Debate, as well as the merits of the discussion; and last, though not least, the attack made upon the Senior Editor of our paper, demands that some things should be stated concerning the discussion, and concerning Mr. Rice in particular.

1st. We think, after having heard both sides of the question debated; that Bro. Campbell deserves the approbation of all candid and impartial men, for the grave, digniñed, christian-like manner in which he acted during the discussion, and also for the able manner in which he defended the Truth as taught by Jesus and the Apostles.

2nd. We think that Sectarianism in all its multifarious forms, should not only tender Mr. Rice a "*vote of thanks*" and a "Silver medal" but dub him D D. for his airy and witty manner, in which on his part, he appeared as the champion of "Blue stocking" Presbyterianism "dyed in the wool." We thought his manner, as well as his matter, indicated a consciousness with himself that he was defeated.

The unqualified declarations he made concerning the religious sentiments of B. W. Stone, Sen'r Editor of this paper, struck me with perfect awe. Is it possible that Mr. Rice can be so hardy and so reckless, thought I to myself as I penned down the aspersions he made, as they fell warm from his lips. But I stop not to dwell here. Bro. Stone has written an article on the subject, which will be read with pleasure by his friends, and I trust that Mr Rice may yet recall the declarations he made in regard to the views and sentiments held by Br. Stone. I refer the reader to the following extract from the pen of our much esteemed Br. A. Raines, Editor of the Christian Teacher, giving as I think the most correct statement I have yet read concerning the parties in debate. D. P. H.

"The discussion between Messrs. Campbell and Rice

commenced on Wednesday, the 15th of November, and closed on Saturday the 2d of December; having continued 16 days, four hours each day; and on two days of the 16, from six to seven honrs each day.

"The questions discussed were of the highest importance. On baptism, the mode, the subjects, the design, the administrator; on the spirit the medium of its operation, and other kindred topics; and, in reference to human creeds, whether they are scismatical and heretical.

"The book to contain the discussion, will be, it is supposed, urged to its completion with all practicable expedition. It will possess a fund of religious instruction such as will render it a treasure to every intelligent christian. It will probably consist of from eight hundred to a thousand pages octavo; and will be sold for not more than $2 per copy.

"And here—were it not for the sectarianism, and sectarian arts and tricks of the present age—our notice of the discussion should close; and we would refer the reader to the Discussion itself, when it shall be published, for a full orbed view of the whole merits of the controversy. But what shrill sounds are those which salute our ear? Proceed they not from the clarions of sectarianism? Already are the Presbyterians proclaiming a glorious victory! This windy triumph commenced ere the first proposition was fully discussed. Mr. Rice himself, in almost every speech, sounded his own trumpet; and what we now hear of his victory, in the whole breadth and length of the land, is but the echo of the trumpet of trumpeter Rice: and long and loud, in the exact ratio of the hollowness and emptiness of his cause, and the logic by which he attempted to sustain it. We do most conscientiously believe that so irresistible is the predisposition of Mr. Rice to sound his own trumpet, that if he were refuted a thousand times, on any one question, he would still cry victory! victory!! at the top of hs voice! We do not impute to him this peculiarity as a crime. It is perhaps more his infirmity than his fault—the remains of that hereditary total depravity in which he represents himself as having been conceived and born. Nor do we feel, in our heart, a disposition to treat with severity the friends of Mr. Rice, who are now echoing and re-echoing his victory. Their cause, no doubt, demands all the blowing and drumming, all the winking, and whispering, and nodding of which they are capable. We cannot, however, but think that had they been deeply imbued with the spirit of meekness and lowliness which characterized Jesus Christ, they would have acted, in reference to the debate, very differently, and upon very different principles. But Mr. Rice and his friends having pursued this course of which we complain, the reader will perceive that it becomes necessary that we, as well as the Presbyterians, have something to say of the vaunted victory achieved by Mr. Rice over Mr. Campbell.

"We are conscientiously constrained to admit, that Mr. Campbell encountered, in his debate with Mr. Rice, unusual difficulties. He had a chaos of small and slippery things arrayed against him. He often needed the telescope for nonentities afar off, and as often the microscope for nonentities supposed to be near:—to espy relations and dependencies in the arguments of his opponent which did not exist except in the recklessness and effrontery of mere assertion. Hence, Mr. Campbell's difficulties were mostly such as a rifleman would experience who should attempt to drive a ball into a very small moveable centre: to such as a lion might experience in a battle with a mouse: or such as might disquiet an eagle in the pursuit of a wren. The smallness of the ten thousand and one irrelevances, brought forward by Mr. Rice constituted the chief burden under which Campbell labored throughout the discussion. To stoop to a thousand nonentities—to expose myriads of shallow sophistries—to exhit and re-exhibit countless scores of naked assertions, and prove them to be but assertions, the reader will perceive was a most onerous task: one that required the eyes of an argus, and the patience of a Job. The whole time, of Mr. Campbell, might have been occupied by the irrelevances and naked assertions of Mr. Rice, had he attended to them in

detail, as they swarmed forth in myriad swarms; so that it would have been impossible for him to advance in the presentation of those arguments necessary to sustain his side of the several questions in debate.—This will account for the fact that much of the matter introduced by Mr. Rice, was not even so much as noticed by Mr. Campbell. To determine, however, in every case how much to notice, and how much to pass in silence, must have been a question greatly more perplexing than was any real argument to which it became the duty of brother Campbell to respond. If, however, we do not greatly err, it will be found, when the Debate shall be published, that brother Campbell sustained himself throughout, in a manner worthy of himself, as a theologian and logician, and worthy of that cause—the best of all causes—which he pleads: and that the discussion itself, when published, will be the Heaven-favored instrument of bringing hundreds from darkness to light—from sectarianism to christianity—from human creeds to the apostles doctrine, the perfect law of liberty—from the kingdom of the clergy, into the kingdom of our Lord Jesus Christ.—Indeed, many of brother Campbell's speeches were indescribably grand. It is our opinion that on no former occasion, in his whole life, has he ever clothed himself with more magnificence of christian eloquence, or fortified himself with more impregnable walls of logic and truth.

"It is no part of our plan to give an analysis of the debate. We have neither time nor space for a work such as this. As a specimen, however, of the obliquity of Mr. Rice's general course, we will present on specification. Brother Campbell, when on the subject of human creeds, had said that, for the physical universe, for the creature man, and for Christ's church, God had made constitutions, and that man is just as incapable of making a constitution for the church of Christ, as for the physecal universe, or for the body, soul and spirit of a man. He then held up the Westminster Confession, and declared that to be the constitution of the Presbyterian church. Mr. Rice flatly

denied the fact. Brother C. then read the title page, which reads as follows—"The Constitution of the Presbyterian Church in the United States of America," &c. Mr. Rice then contended that the title was inappropriate; and argued that the scriptures quoted in the Confession are the constitution of the Presbyterian church. Thus you percieve that he put himself, to serve an end, not only against the Confession, but against the strongest advocates of Presbyterianism, all of whom, without a solitary exception known to us, denominate the Westminster Confession, the Constitution of the Presbyterian church. The making a human constitution for Christ's body the church, was to his mind, for the moment, glaringly absurd, not to say presumptuous and blasphemous. Hence, he shrunk in dismay from the proud assumption. What a glorious victory did he here achieve! How honorable to himself and to his church! He was compelled to do one of three things. 1. Deny that the Confession is the Constitution of the Presbyterian church. Or 2. Deny that the Presbyterian church is Christ's church. Or 3. Admit that the Presbyterians, or somebody for them, have made the Confession, a human creed and formula, the Constitution of Christ's body the church. Is transubstantiation worse than this?! But, for the present, we must close.

EDITOR.

FRIENDLY HINTS.

We are glad to see an article, in the Missouri and Illinois Baptist of Dec. 7, which takes a friendly notice of our Ramble through Kentucky, and Indiana. We saw faults among the churches, which we wished to correct in due time, and had no other way of doing it extensively, but through the press. Would to God, these faults were found exclusively among us. But a man must be dim-sighted, who sees not the same and probably greater, among all the sects of the present day. Could I influence them to reform also, I should rejoicee at the event.

I well knew, when penning this Ramble, that the opposing sects would rejoice at it; for "charity rejoiceth not at iniquity"—but the want of it does. The faithful apostles were not deterred from publicly exposing the faults of the churches, lest their enemies might triumph; nor should we. It is humiliating to us; but humility we need—it detracts from our popularity; but this is also greatly needed, for we have become too popular, and begin to feel our importance. If we were popular on account of our piety and devotion to the Lord's cause, we should indeed rejoice. But popularity never grows in this soil.

Let none imagine that we are offended at the plain remarks of our Baptist brethren in the journal referred to; we are not. Let them assist us in reforming our manners to the true standard of christianity, and we shall be thankful for their aid. I remember a fable which I read when a boy. The old lobster seeing the young one going always backward, commanded it to move forward; the young one replied, *I præ sequar*, go before, and I will follow—so we say, set us the example, and we will follow if it be the truth as it is in Jesus, and not as it is in man, who may err, and we all, fall into the ditch together. Let none have occasion to say to you, "Physician heal thyself."

Were they even our enemies, (I judge not,) yet from such, we can reap advantage. We read of an enemy thrusting his dart into the body of one whom he designed to kill. The dart penetrated into an impostume and saved the life of the poor invalid. Score us well, but in justice; exuviate us, but in mercy; strip us of every unchristian excrescence, but in charity; take away from us all the works of the flesh, our carnal life; but leave us faith, hope and charity, and we shall rejoice. But let him that is without sin, cast the first stone at us.

In the remarks of our brethren of the Missouri and Illinois Baptist, on our Ramble, they have made some inuendoes with a squinting atus as a people, on which I wish to make a few friendly strictures. In my Ramble I had complained of the want of a missionary spirit among our people, and that teaching on this subject was very rare. Our Baptist brethren remark. "The cry of christian union, no creeds, all but ourselves are in Babylon, remission of sins in baptism, is not calculated to render persons regardless of outward show; but the cross of Christ, and the ruined condition of a lost world, will cause us to esteem all things but loss and dross in the view of them."—For preaching *those* doctrines, and for neglecting *these*, we are charged.

In this we may have erred, by insisting too much on some points to the neglect of others. In this we think the old Reformers of the 16th century erred; but they were driven to it by their opposers. In this very thing the Baptists erred when I was young. They were by every tongue opposed on immersion, and in defence of this one truth, they dwelt too often and too long to the neglect of other important truths. Such is the disposition of man; and we being but men and opposed by all, may have, and (I will grant) really have erred here, in dwelling too much upon the points in dispute to the partial neglect of others. But a little time will correct us.

We cannot give up the "cry of christian union," and in its place, preach up missions to heathen lands as our brethren wish. We view both as good doctrine; but we view the one, i. e. christian union, as indispensably necessary to the other—missions to the heathens. By christian union, the Lord's prayer becomes effectual to the salvation of the world.—In their disunion, he never prayed for the world, nor have we any reason to expect success, but in the way of his appointment. We by sending missionaries to the pagans, are transplanting our sectarianism, our anti-christianity in heathen lands. We see the evils of it in our own land, and should dread to spread it abroad. We again say, that christian union is indispensably necessary to successful missions to the heathens. Should not, therefore, every christian, of every name unite speedily, and rescue the captive world from the grasp of their murderous enemies? To effectuate this, ought not all teachers especially, raise "the cry of christian union?" We

cannot forbear, nor shall any one stop our mouths from crying aloud on this important truth, however disregarded by the majority.

Another point, for which our Baptist brethren blame us, is, "the cry of *no creeds*." Did they ever hear any of us *cry* this? I am bold to say they never did, unless the adjuncts *human*, or *man-made*, were expressed or clearly understood. They, doubtless, inferred this *cry*. We have a creed, and boast in common with the sects, that it is the best ever formed, and will ultimately prevail over all others—we mean the Bible. This is our only creed. This "cry of no creed but the Bible," we preach, and view as necessary to Christian union. Can any man of intelligence think that Christian union can be effected, while every party retains its own peculiar creed, and standard of doctrine and discipline? As well may we expect a union of water and oil. Though we believe that no creed, human nor divine, can effect the union of Christians, without the spirit, yet it is by faith and obedience to this creed that we are to receive this spirit, by which the union is cemented. As James says, faith alone cannot save us; yet without it we cannot be saved; The abandonment of man-made creeds, is one necessary step towards Christian union—and Christian union is absolutely necessary to successful missions to the heathen lands—and this is necessary to their salvation. We then have rightly begun at the root of missions to pagans; and they, who insist so much on foreign missions, without the indispensible prequisites, Christian union, and the abandonment of man-made creeds, as authoritative, seem to us to labor in vain.

Another cry for which the Baptists blame us, is, "that all but ourselves are in Babylon." They may have heard this; I will not pretend to contradict. But this much I can clearly say; I never heard this cry; and certain am I, my opportunities to hear have been a hundred fold more than theirs—opportunities they may have had, but seldom have they availed themselves of them. I have heard it declared that all were in Babylon, and I have believed it; but I never heard the presumptuous exception, *but ourselves*. This I

view an unfriendly hit.

Babylon, or Babel, I have long since viewed as the emblem of pride and confusion. This I think is generally conceded by all. Pride was at the foundation of Babel. "Come, said the builders, let us make us a name,'—this is the very dictation of pride. The very word *Babel*, signifies confusion. While they were of one language, the superb building progressed. But the Lord humbled their pride, and their work of pride ceased—he confounded their language, so that they could not understand one another, and ceased from the building, and separated in distinct tribes through the world, scattered and disunited. They could no longer co-operate.

I have considered Christendom, ever since the apostacy, fitly represented by Babel—pride and confusion are plainly seen in the mother of harlots, and all her daughters bear the same marks. What pride to get a name in the earth, that they may receive honor from men! What pride in great numbers!—in opinions!—in the show of gaudy temples!—and even in worship! What confusion appears every-where among them! The one language and speech of heaven is almost lost—every sect has a language of its own, nor can they understand one another, and therefore cannot co-operate. Are we wrong then in preaching that all are in Babylon, even God's own people? For it is said, "Come out of her (Babylon) my people." I have said and published to the world, that I doubted whether I had ever seen a person, who was out of Babylon. They may be convinced of the propriety of coming out, and may be preparing to leave the city. But the marks of Babylon too plainly show, that they have not escaped. This is an humble doctrine, but truth must be received without offence.

I had remarked in my ramble, that young professors were too light in their conversation. Our Baptists immediately pounce upon our elders and teachers as the cause, they not setting good examples before them. Hear, hear, my brethren of every name; for every name needs the reproof. In confirmation of their doctrine, we must grant they have inverted the

old proverb—they have quoted it, "Like priests, like people,"–but it reads "Like people, like priests." The priests ought to be examples to the people; but the prophet complains that this divine order was changed. nstead of the people imitating the priests, the priests were following the multitude to do evil. Lamentable fact! Let not the priests any longer preach retrenchment in expense for pious ends, till they set the example—let them no longer preach against avarice and covetousness, when bound with the same fetters—let them no more preach heavenly-mindedness and sobriety, till they show them in their own lives. It may then be said there would be but few to preach amongst us of any name. Well, the world would not sustain a great loss. Those few of the right stamp would do more good by the loss. Those dead weights would no longer hang on Zion's wheels—Christians would flow together, and become one indeed, if those who care more for the honors, pleasures, and profits of the world, than for the souls of men, were removed out of the way.

Our friends, the Baptists, have made some good remarks on our proselyting, and receiving into the church: and assign this as another reason of the levity of young professors amongst us. Let us examine the matter with candor, and derive all the profit from their hints that can be done. If truly, the young Baptist professors were exempt from the charge, we should receive conviction more readily; but—I retort not; I wish the truth to have a good effect upon all.

I also noticed, in my ramble, that the Lord's Supper was not attended to with due reverence. Our Baptists accounted for this, because we had it so frequently administered. Do they really think that frequent attention to a command or duty destroys its solemnity? Does frequent attention to prayer, for example, destroy its solemnity? We think differently. If Christians were what they should be, living and walking in the spirit daily, they would not be weary of the Lord's ordinances. It would be their delight and their joy to attend with due solemnity upon them. Had our brethren given the want of this as

the reason, I should have heartily concurred with them. Is this the reason why the Baptists so seldom attend to this ordinance? Is it not an accommodation to the flesh?

I have omitted, purposely, several remarks on our Baptists' article; as our *cry* of "remission of sins in baptism," and our neglecting to preach "the cross of Christ, and the ruined condition of a lost world." I have acknowledged we may have dwelt too long on this subject of baptism;—but to charge us with not preaching the cross of Christ, and the lost condition of the world, is a blow in the air. They may not have heard these things preached particularly by those of us whom they have heard; but I assure them these are not neglected in the daily ministration of truth. We thank our brethren for reminding us of our duty, and for laboring to correct our errors; we will labor to profit by what they have said. With Christian love I bid them farewell. B. W. S.

Sangamon, Jan. 12; 1844.

Dear brother Stone:—It is with extreme regret that I have to say I fear our teaching brethren have erred greatly in their public exhibitions of the gospel of Christ. They have generally confined their teaching to what we sometimes call first principles; In this way vast numbers have been added to the congregations, without a proper understanding of the restraints that the gospel of Christ imposes upon all that take his worthy name upon them.

It is thought the elders of the congregations (many of them being every way unqualified,) can teach all things necessary for the members, and keep them in order—so the "Evangelists" take their leave. The members seldom having learned what is implied in bearing the cross daily, and not having been brought fully to consider the sublime objects of glory, honor, immortality and eternal life, as contrasted with worldly pleasures, are easily ensnared with the fascinations of vice, and their easily besetting sins. They have but little reverence or respect (many of them) for any but the preachers as they term the evangelists. When the elders remonstrate with those that abuse their Christian privileges, they often become offended, and choose to leave the Church rather than bridle their unsubdued carnal propensities, and in this way even the elders, and faithful brethren

in the congregation are often brought to lament over the failure of their persevering and faithful efforts to reclaim the disorderly.

The consideration that many, who no doubt started with an honest intention in the Christian cause, have been drawn away from their high privileges in the house of God by worldly "amusements" goes to prove conclusively to my mind, the necessity of our public teachers confining their labors more to elucidate the necessity of every member's subjection to the requisitions of the law of Christ.—I would before now have sent you a communication on the danger and impropriety of professed Christians attending places of worldly amusement, and participating in them; but I did not consider myself capable of doing justice to this necessary subject.

Will you please, brother Stone, speak at length in the Messenger on the evils growing out of professors of religion indulging in the pleasures of sin, (which they contend are innocent,) I am sorry to say we have lost some members in this way, who once promised fair to be an honor to the cause of Christ, but being thus ensnared by the deceitfulness of sin, they lost their Christian confidence, and could not be reclaimed.

It is painful to think that some members well informed, and strict in other respects, contend there is no impropriety in young persons attending and participating in dancing parties, dancing schools, &c. In this way the affections that should be placed on things above, are imperceptibly drawn away from the sublime promise and hope of the gospel, and but few who get into this dangerous vortex, can be reclaimed.

Perhaps an essay from you on the dangers of such an improper course would be the means of saving some well disposed weak members from being thus ensnared. I submit these remarks to your consideration. I try as well as I can to teach as I have opportunity, in my limited manner. I try to avoid the current strife in so doing, and feel myself conscienciously bound, when I exhort, reprove or instruct, to do it with all long suffering, and by manifestation of the truth, commend the weighty matters of the cross of Christ to every man's conscience, for his consideration.—But I must conclude.—May the Lord bless you in your last days, and bless your efforts to promote the understanding, and happiness of all around you. Your affectionate brother in the cause of Christ. SAMUEL WILLIAMS.

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CHRISTIAN EXPOSITOR.

1. Cor. vi, 10, 11. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God.

The christian world has by common consent marked some crimes pre-eminently black and odious above all others, and with united abhorrence has treated such with malevolence and rigor. Such are the crimes of fornification, adultery, theft, &c. If these are avoided, some may think they do well, and will enter full sail into heaven. At the same time, they may be luring in the practice of sins, equally heinous in the sight of God without discovering their error, or acknowledging it; such sins as idolatry, covetousness, reviling and extortion. These set easy on their conscience, and are not considered in the light of sins.—We will endeavor by the scriptures to take a view of some of these sins, mentioned in this text, which will keep us out of the kingdom of heaven.

1. Unrighteousness. Righteousness is both inward and outward conformity to the law of God. Inward righteousness is to love God with all the heart, mind, and strength, and our neighbor as ourselves. Outward righteousness is to keep his commandments, and to do to