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.

The Christian Messenger.

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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

others as we would they should do unto us. On these commandments hang all the law and the prophets. This two is the righteousness of the law—this is the righteousness Christ was sent by the Father to fulfil *in us.* The law which requires it, is declared by inspiration to be holy, just, and good. Rom. 7. It is holy, because founded in the nature of God and man. God is the loveliest and most perfect Being in the universe—all perfection centres in him, and all goodness flows from him, and all happiness consists in loving him with all the heart. It is a just law because it requires the whole heart and nothing more nor less than the whole heart. Should it require more than the whole heart, it would be unjust; because he has not given us more;—should he require us to love equal to the angels, it would be unjust, because he has not given us capacities equal to theirs. Should it require a person with five talents to love and serve him with ten—or a person of one talent to love and serve him with five, it would be unjust, for the same reason. Should it require a finite creature to love him infinitely, it would be infinitely unjust. Such a law would necessarily cause him to sin the very moment it was given. This law equally and justly binds every intelligent creature from the highest to the lowest, and they all perfectly fulfil the law in loving God with all their heart. Should it require less than the whole heart, it would follow that he was not worthy of the whole; and therefore, not infinitely perfect and lovely. It is also good, "For in keeping the commandments of God, there is great reward." As God is unchangeably and eternally the same, yesterday, to-day and forever; therefore, the law binds us to love him unchangeably and eternally with the whole heart—for if it was just or right to love him yesterday, with all the heart, the same reason exists to-day and forever. The reverse is unrighteousness.

How would a man feel towards a wife, whose heart was divided between her husband and other lovers? God "our Maker, is our husband." How will he feel towards us, if our heart be divided between him and the world? "If any man love the world, the love of

the Father is not in him." Compared with the love we must have to God, all other love to the dearest objects on earth is as nothing—as hatred. We leave all and cleave to him as our chief beloved.

2. *Adulterers.* This includes several characters. 1. One is universally known and acknowledged by all. 2. Another consists in will and intention or desire. Matt. v. 28.—3. A third class of adulterers is described in Matt. v. 32. "Whosoever shall put away his wife, saving for the sake of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced, committeth adultery. Luke xvi. 18. Whosoever putteth away his wife and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her husband, committeth adultery." Mark x. 11. 12. "Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery."—Rom. vii. 3. So then, if while her husband liveth, she be married to another man, she shall be called an adulteress. This is the law of Christ on the subject of adultery; it is plain and easy to understand, like all his laws given to men.

Several important things are here taught, 1st. There is but one cause that can justify a divorce, which is fornication. 2. Neither of the parties divorced are permitted to marry while both of them are living. 3. If they do, they are adulterers, and adulteresses; and no adulterers shall have any inheritance in the kingdom of God." Can any church constituted on the Bible, admit such characters into their communion and hold them in fellowship? Paul wrote to the Corinthians not to keep company with any that is called a brother, if he be a fornicator: with such an one not to eat: (the Lord's supper is here understood). If such be admitted, or retained in the church, why not thieves and every abominable character? For my life I can see no other reason than antichristian customs and human laws, which have transgressed the law of heaven, and set it aside by enacting one in opposition. Where-

fore, it becomes the churches to put away such persons from among them—to withdraw from every brother that walketh disorderly, till he withdraw from, and repent of the evil.

3. *Idolaters.* An idolater is the worshipper of an idol. We pity the poor pagan idolaters for their ignorance in worshipping their dumb idols—their idols were images of men, beasts, birds, or of some living or imaginary being. But have not we in a christian land our idols too? How many worshippers of the God mammon are there among us! How many admirers of gold and silver eagles, or their paper representatives! With how much toil, and labor are they sought! With what greedy grasp are they held when obtained! With what warm affections are they viewed and gazed upon! What pleasurable thoughts do they inspire! To part with them without value received, is like rending the heart-strings of life. The love of money is the root of all evil. Shall such inherit the Kingdom of God? No.

4. *Not covetous.*—Covetousness is idolatry. What I have said on idolatry is applied to covetousness. This is applied to the poor as well as to the rich. It is a vehement desire to have more, and to retain tenaciously what we have. A desire to have more, that we may more extensively benefit our fellow creatures, is a laudable covetousness. But a desire to have more in order to consume it upon our lusts—to gratify the lusts of the flesh (in feasting on the luxuries of life,) and the lusts of the eye, (in georgeously adorning our bodies, and houses to please the eye.) and the pride of life—all to feed our own pride, and swell a haughty worm—this is covetousness condemned and not to be admitted into the kingdom of heaven—this is idolatry—this is to love the creature more than the Creator.

5. *Revilers.*—There are those who endevor to lesson the good character of a person in the esteem of others; this is done by falsely stating what they may call facts—or by exaggerating his errors or imperfections—or by detracting from his virtues. Alas! how

many revilers in the present day; and we blush to say, even among professors of Christianity! and what is worse, it has become with many a popular theme in the pulpit! Many preachers can and do vociferate reviling, and slander against their brethren, and many of their audience are delighted and pleased with it, and with the smart and tart expressions used. This not only pleases them, but also infidels, and the inhabitants of hell. But far more are these latter pleased to hear those who are reviled retort in the same spirit and style. What are such professors doing? They are undoing all the bonds of truth, and riveting the chains of sin and hell upon the world. In acting thus the world sees their evil works, and blaspheme the worthy name of the Lord, and spurn indignantly his cause. Revilers shall not inherit the kingdom of God.

6. *Extortioners.*—These are they who unjustly take from others what they in conscience know to be wrong. A man in buying a piece of property may offer a sum which in conscience he believes to be far below its value—or he may sell a piece of property for far more than in conscience he thinks it worth.—In either case he is an extortionist.

The laws and customs of men have in many instances made void the laws of God, and have tolerated and fostered iniquity. Custom has sanctioned it as right to buy valuable property at a public sale for a mere trifle if you can, and to sell that which is good for nothing for its value as if it were good, or for more if it can be had. This is downright roguery, and such men would be profited by learning an honest trade in a penitentiary. The whole system I think is a system of gambling, though supported by our civil law and long established custom. These are not the *criteria* of judgment in the last day, but the laws of the Lord, and all shall be judged according to their works. "As ye would that men should do to you, even so do to them."

Well says one, this appears to be good doctrine, based on the solid ground of scripture and right reason.

I have been guilty I acknowledge, and am determined to do so no more. So was Zaccheus guilty, and acknowledged his sin, and determined to do so no more. But did his repentance end here? No: he stood before the Lord, and said. "If I have taken any thing from any man by false accusation, I restore him fourfold."--Does your repentance operate thus? Are you even willing to restore only that of which you have defrauded your fellow creature? I verily believe if a man does not, if he is able, and has an opportunity to do it, that our Lord will not say of him, as he said to Zaccheus. This day is salvation come to this house, seeing also that he is a son of Abraham, (a true believer in Christ.) What is wealth when compared with a good conscience and eternal salvation? Let me be rather a Lazarus with the latter, than a Crœsus without them.

Christians, the time is short—Clense your garments, and prepare for the marriage of the Lamb. Behold! he cometh quickly in all the glory of the Father.--Suffer no stain or spot to be found on them, lest you hear, Friend, how camest thou in hither, not having on the wedding garment? Take heed lest you be thrust out into utter darkness. Repent, for the kingdom—the everlasting kingdom is at hand. B. W. S.

AN INTERVIEW BETWEEN AN OLD AND A YOUNG PREACHER.

Continued from page 260.

Y. P. My father I have come to you again under a burden of difficulties, from which I wish to be delivered; and now I earnestly request your assistance.

O. P. What is the matter, my son?

Y. P. I lectured last Lord's day on Rom. iii. 10--19. From this passage I endeavored to set forth the fallen and miserable condition of the world, that they were all under sin, all gone out of the way--none righteous, no not one, all led captive by the devil at his will. After describing their wretched condition I showed

that they were all without strength to deliver or save themselves, and none able to redeem his brother. I then endeavored to show the way of salvation—and introduced the ii. of Ephesians. "By grace are ye saved through faith, and that not of yourselves it is the gift of God." I remarked that salvationw as of grace--free sovereign grace—and that the means by which this salvation was received, is faith, and this the gift of God." I urged them to believe in the Lord Jesus Christ that they might be saved--and that if they believed not, they must be damned. That without faith it was impossible to please God.—After I had closed, a man in tears came to me, and thus accosted me, 'Sir, I am convinced that I am a sinner undone. I know not what to do. You have closed every avenue to hope, but in the sovereignity of God in giving or withholding his saving grace or power. You tell me faith itself is the gift of God, without which there is no salvation, but certain damnation. Do tell me how I am to get faith. I replied you must pray for it. He said, "How can they call on him in whom they have not believed." "Whatsoever is not of faith is sin." I must have faith before I pray for it; for he that prays without faith commits sin, and shall receive nothing of the Lord. What shall I do? I told him, he must wait the Lord's pleasure. But, said he, you preached that now was the accepted time, and now the day of salvation. I have long waited in hope that sovereign grace would move to my salvation, but my hope is almost gone. I am distracted with tormenting fear, lest death and hell overtake me in my sins. O what shall I do?—I was struck dumb; I knew not what to say to him. Ever since my mind has been sorely agitated. I have believed that faith was a command of God, and made the condition of our salvation. But would he command an impossibility, and damn us for disobedience? Would he suspend our salvation on a condition impossible to be performed by us? Now you see my case; do help me.

O. P. Yes, my son, I see your case, and well re-

member how I, when young, was similarly agitated from the same cause. These are to you the beginning of sorrows. You have been long walking in the fogs of scholastic divinity, which have obscured the sun and the air, or thrown on the scriptures an almost impenitrable mist of darkness. You are now beginning to learn the truth as it is in Jesus. I rejoice at it. From your representation of your lecture, you did well in describing the sinful, miserable, and lost situation of the human family, and that they were without strength to save themselves—you did well to shew that salvation was by grace through faith. But on these points you erred having been taught the mystic theology to which I have referred, and in which your mind has been tangled and confused. For your help I will give a short lecture on these subjects; (i e,) Grace and Faith.

Grace (*Charis*, Gr.) signifies favor in opposition to merit or desert.—Grace is taken in the scriptures in four senses. 1.—As a perfection of God. 2.—As the revelation of this perfection. 3.—As the gifts of God to man. 4.—As an ornament.

1.—Grace is a perfection of God. This is an undisputed truth, and therefore needs not a long train of witnesses to confirm it—It is the beginning and ending of our salvation. From it bursts forth the ten thousand gifts to man—temporal and spiritual, called the gifts of grace, so often found in the scriptures. But the word has various acceptations, as is clearly seen in John, i.—14—17. "The Word was made flesh, and dwelt among us—full of grace and truth.—And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ." In these verses we see at one view three of the senses of the word *grace*. "Full of grace and truth" means the fulness of the gifts of grace; for "out of this fulness we all have received grace." It pleased the Father that in him should all fulness dwell—the fulness of salvation—of the spirit—of eternal life, &c., all which are given us in Christ Jesus, and which we receive from him.—

Grace is here also used as a perfection of God; as, "we have received grace for grace"—Received grace, not for works of righteousness which we have done, not for or on account of our merit, but on account of his grace or free favor as a perfection of his nature.—Grace is here also used as the revelation of it in the gospel; as, "The law was given by Moses, but grace and truth came by Jesus Christ." This is a contrast between the law and the gospel, for overlooking these distinctions, the mind becomes confused in reading the scriptures.

2. I have shewn what is universally admitted, that grace sometimes signifies a perfection of God. I now shall shew that it sometimes means the revelation of this perfection, towards fallen man, which is the gospel of the Son of God. This I have already shewn from John i. 17.—Acts xiv. 3. "Long time therefore, abode they, speaking boldly in the Lord, who gave testimony to the word of his grace—.Also Acts xx. 24, 32.—And Acts xviii. 27.—Who, when he was come, helped them much who had believed through grace," i. e. through the word of grace; for faith comes by hearing the word of God. Rom. vi. 14. "Ye are not under the law, but under grace." Here the law is contrasted with grace, or with the gospel, the revelation of God's grace. Gall. v. 4. Christ is become of no effect unto you, whoever of you are justified by the law; ye are fallen from grace; i:e from the gospel. Eph. ii. 8. 9. "By grace are ye saved through the faith, (*tes pisteos*,) and that (*touto*) not of yourselves, it is the gift of God, not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works—" *By grace ye are saved*, means by the free favor of God as a perfection.—This salvation by grace is effected through *the faith*, as it is in the Greek, which is equivalent to the gospel, or the word of his grace. The obedience of the faith, or gospel, is certainly here intended: for the faith or gospel will justify no one, who is disobedient to its requirements. It is God that justifieth. It is added, and that not of yourselves. The word *that* (*touto*) is in the neuter gender, and cannot

agree either with grace, salvation, nor faith, for they are all in the feminine gender. Every Grecian knows this, and they also acknowledge, that it agrees with the whole sentence going before; as, By grace are ye saved through the faith—and that salvation by grace through *the faith*, is not of yourselves, not by your works of the law, but it is the gift of God. Now it is plain that faith, as an act of the man, is not meant, but the object of that faith, is here intended. Tit: ii. 11, 'The grace of God that bringeth salvation hath appeared unto all men, teaching us &c." This is doubtlessly the gospel. I might multiply quotations to prove this point, but shall add no more.

I now proceed to show that grace sometimes and very often, signifies the gift of grace. Rom. v. 15.—"Much more the grace of God and the gift by grace, which is by one man Jesus Christ hath abounded unto many. Rom. xv. 15—"Because of the grace of God that is given to me of God, that I should be the minister of Jesus Christ unto the Gentiles."—And Gal. ii. 9. Eph. iii. 8. Eph. iv. 7. "But unto every one of us is given grace according to the measure of the gift of Christ." 2 Thes. ii. 16. "Hath given us good hope through grace." 1 Pet. v. 5. God resisteth the proud, but giveth grace to the humble." In a word, pardon, salvation, strength, glory, honor, immortality, and eternal life are all the gifts of grace—Jesus with all his unsearchable riches—the Holy Spirit with all his quickening powers—a new heart with all its holy affections, all, all are the gifts of grace.

4. Grace also signifies an ornament of beauty. Ps. xlv. 2. Thou art fairer than the children of men; grace is poured into thy lips. Jas. i. 11. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth.—"The gifts of grace adorn the happy recipient. He is adorned with the robe of righteousness—the garment of humility—of a meek and quiet spirit, which reflect glory to God—and honor to the truth, and good to the world; for they seeing, are induced to glorify God also.

The grace of God is sovereign, as all his perfections

are; but the gifts of grace are not sovereign; for it passed by fallen angels, and apprehended fallen men—a savior was given to the world but not to devils—The gift of salvation and eternal life is given to the obedient, penitent, believer in Jesus; but denied to the opposite character. By inattention to this, thousands have been led astray, as you confess you have been. All the gifts of grace are offered freely to the world; but on conditions of faith, repentance, and obedience; without which, none shall receive them, or be justified by them, but condemned for rejecting them. If faith, repentance and obedience, were sovereign gifts of God, to us, then the reason why a sinner has them not, is because God did not please sovereignly to give them; and the reason of his damnation is because God sovereignly withheld them.

Instead then of the gospel being glad tidings of salvation to all people, it would be to the wicked, the greatest curse that could be given; for it would lay them under a necessity to greater sin, seeing they cannot believe it—they would have greater condemnation, because this is the condemnation that light is come into the world and men have rejected it—of course their punishment must be far more severe. If this doctrine be true no man can be blamed for his infidelity.

Cannot a natural man believe his fellow-creatures when they relate to him a fact? This is undeniable. If they receive the witness of men, the witness of God, is greater. Are men so depraved that they cannot believe God? They surely are not more depraved than the devils are; yet devils believe and tremble; and so do natural, wicked men; for they believe God in his threatnings, and are often sorely affrighted on that account. This proves that they can and do believe a part of God's word, and why not all? Why not believe that in love he sent his Son to be the Savior of the world—of them that believe in his name? All depends upon the same testimony. Faith comes by hearing, and hearing by the word of God. One great reason why so many believe not is, because they are taught to think that they cannot. This doctrine either drives

them to negligence, or to stubborn, blasphemous opposition to God, as an austere being, reaping where he has not sown and gathering where he has not strown. This is the rock, upon which thousands have perished.

Go immediately, my son, to that poor weeping sinner, and shew him the way of salvation, lest he despair and die. Tell him he must repent and convert to God—that he must obey the gospel, and come to Jesus for salvation. May the Lord go with you, and enable you to be an able minister of the New Testament, not of the letter which killeth, but of the Spirit, that giveth life! B. W. S.

REMISSION OF SINS.

The attention of the reader will be directed to Acts ii, 38. I know it is said we always appeal to this passage, but the charge shall not prevent me from adducing it. If any passage ever was subjected to an interpretation, which neither knows bounds or measure, it is the one before me. It is not my purpose at this time, to show the many and complicated causes which have given rise to the multifarious expositions of the plain literal words of the Apostle Peter. I shall simply state some of the interpretations given, and answer in particular one of them.

1st, The term FOR, in the passage, is said to mean "because of." It is my purpose to expose said definition.

2. We are told it is a special and peculiar case.

3. The expression, "*remission of sins;*" must be "understood in a modified sense."

4. It was the law of pardon to the Jews, and not to the Gentiles.

5. The terms are "*technical*" and the sentence "*elliptical.*" I shall now attempt to show by a common sense argument, that "*for,*" in the passage does not mean "*because of,*" but *in order to.* I will ask one simple question. Suppose the Apostle, when the solemn and important question was propounded, "Men and

brethren what shall we do?" had responded, "Repent every one of you in the name of Jesus Christ, for the remission of sins," leaving out baptism, what course would the preachers pursue? I believe you would all give it as your unqualified opinion, that they would go post haste to Pentecost, and seize the words of the Apostle Peter, and rush into the midst of the people, like strong men armed, and cry aloud with authority, "Repent every one of you in the name of the Lord Jesus Christ, for the remission of sins." Some one will perhaps enquire why? I answer, "such emphatic incidents and considerations can never again cluster around any sentence uttered on earth till Michael's trump shall sound." If the passage read as above quoted, who would be so daring, so presumptuous as to affirm that *for* means "*because of.*" Who could have the hardihood to say it is a "special—a peculiar case." Who would avow that it must be understood in a modified sense." I am prepared to say no one. But such arguments are urged, and why ? for no other reason that I can see, but, "*and be baptized,*" is found in the sentence. Let the phrase "*and be baptized*" be stricken from the answer, and I candidly believe we would hear no more about "*eis*" being "a preposition of equivocal meaning," and that remissions of sins in the verse should be "understood in a modified sense; and that the whole of it is a special and peculiar case," and that it was "the law of pardon to the Jews and not to the Gentiles." I have often heard that *baptizo,* is a generic term; but never knew that any supposed that it transfused a few of its meanings to all words in connection with it, requiring some to be "modified" rendering others "equivocal" and causing the whole to be "special and peculiar." Is it possible that such power belongs to it! It seems that our friends so think. If not, why are they so grievously tormented to find out the meaning of the passage? Do they not say themselves, that baptism is the cause of all this? Hear one depose because baptism is found in the passage "a literal interpretation would be inconsistent with other declarations of a plain and positive character." Anoth-

er one declares, "The doctrine (any connexion between baptism and remission of sins) seems to be at war with a well established truth of a justification by faith as the foundation of peace with God." I now implore the reader to observe how generic our opponents make the preposition *for*. They say Peter commanded them to repent in order to the remission of sins, and to be baptized "because of the remission of their sins;" making the term *for* have two meanings in the same connection. Repent and be baptized are conjoined—required to be done for the same design, but our opponents disjoin them and require one of them to be done *in order to* the remission of sins, and the other "because their sins are remitted." I must conclude by declaring that I think it does not require one of keen and discerning scrutiny, to see that the furnace in which all this speciality, equivocality, modification and separation are forged, is prejudice against any connexion between baptism and remission of sins. Reader I beseech you by the mercies of God, obey the command, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and you shall receive the gift of the Holy Spirit." Acts ii, 38. J. S. P.

For the Christian Messenger.

CHRISTIAN ZEAL.

There is a degree of ardor, absolutely necessary, to be possessed and manifested by every follower of the Lord Jesus; indeed a dead lifeless and inactive soldier has no place in the army of the great King; an inert and lazy christian is a contradiction in terms; the New Testament contemplates none such: we are required to be as lively stones in the building; and daily to *grow* in grace and the knowledge of the Lord Jesus Christ: continually adding christian grace and christian perfection until we become perfect men and women in Christ Jesus; "be instant, in season and out of season" in the performance of all our duties, pray and watch without

ceasing; always equiped with the panoply of heaven, and ready to meet and vanquish our enemies—"the rulers of darkness, and spiritual wickedness in high places." Then are christians, at least professors in the world, and such might be denominated Sunday christians, big meeting or big preacher christians, who are so entirely destitute of christian zeal and interest for the Lord Jesus, that they would scarcely rise to meet him should he appear in their presence. Instead of engaging fervently in the performance of their duties,—in all the work of faith, the labor of love and the patience of hope, they appear lukewarm, cold and indifferent, careless about their best interests, and uninterested in that theme which is ever new, and worthy to employ the thoughts and tongues of men and angels. This want of zeal, or I might say genuine piety, is discoverable in all their actions; instead of engaging in fervency of Spirit in the service of God, we find them loitering in the rear of the army, neglecting their altars at home as well as in the congregation—forsaking the assemblies of the saints, and ever ready to frame some frivolous excuse for so doing; as, I have a slight cold and (although, I have been at work all the week wet and dry, cold and hot,) I fear exposing myself. My horse has been lost for a fortnight—I really must hunt him to-day. It looks a little like rain. Its too warm and sultry. Our preacher is so dull and prosaic—I should be sure to go to sleep. We have no preacher. My clothes are poor, and if I can't appear in church as well dressed as other people, I shan't go at all. I'm going visiting to day, and beside that their's neighbor B, and myself have a little difficulty unsettled and therefore, I can't *conscientiously* commune with him.

Such excuses, and such reasons for neglecting our duties may satisfy men, but there is an Omniscient God who searcheth the heart and trieth the reins before whose tribunal, all shall appear and answer for their misdeeds. He cannot be deceived, and such excuses will not satisfy him.

But while I wish, and hope, and pray for an increase of zeal and ardor, I wish studiously to avoid another extreme. While endeavoring to shun the whirlpool

we should be cautious, lest we become wrecked upon the shoals.

As we remarked in the beginning, a degree of ardor is necessary on the part of every christian, but this ardor should be exercised according to knowledge. The Jews possessed a zeal for God, but their zeal was not tempered by information; hence they rejected God's righteousness and went about to establish their own. Paul was exceedingly zealous for the traditions of his fathers, hence, his persecution of Christ and his followers. So many individuals are zealous now; not for the Bible, God's righteousness, and God's truth, but for their own peculiar tenets and dogmas—our church and our party. And how is this zeal manifested? by holy living? by a pious walk and well ordered conversation in the world? Nay, verily.

Paul would tell us that although we might possess a zeal which would cause us to give our last farthing to feed the poor, or brave the fire and the faggot, and be willing to stand at the stake, while the curling and angry flames should slowly crisp our flesh; yet if we were not influenced by proper motives, if we were destitute of charity, it would profit us nothing.

From this then, I cannot but conclude, that altho' we might possess a fiery, hot-headed blind zeal for the "traditions of our fathers" and manifest it by preaching, singing, praying, shouting, or otherwise, it would be equally unprofitable.

Let us all then endeavor to manifest a proper zeal for God and for Christ, ever recollecting that the savior "gave himself a ransom for us that he might purify unto himself a peculiar people zealous of good works" and that it is "good to be zealously affected in a good cause." CLEMENT.

For the Messenger.

ITINERATION.

Iowa Territory. Feb'y 1. 1844.

Brethren STONE and HENDERSON:—I am spending this winter in the Territory of Iowa. I left home early in January, and do not expect to return before

spring. I am almost a stranger at home. I have been at Fort Madison,—and received seven persons there by letter. I expect to spend ten days or two weeks in this place. This city is situated on the west side of the Father of waters—the Mississippi river. It contains a population of two thousand people. We have a small congregation in this city. They have no meeting-house, nor regular teacher. Our brethren are generally poor. We are respectable in numbers in the Territory. I have seen the following teachers since I came to the Territory, to-wit: Farmer Ross, Hodges, and I expect to see Bro. Matlock shortly. The brethren have heretofore kept up a yearly Territorial meeting.—But I regret to say that it has nearly fallen through. While it was in operation, and while they kept laborers in this great harvest field, they prospered; but since it has been discontinued, they are stationary or retrograding. This letter is intended in fact to exhort the brethren to revive these meetings, and to employ brethren Ross and Matlock as Evangelists, at their August meeting near Columbus city, the third Sunday in August next. I hope the brethren will attend this meeting, and employ Evangelists for the coming years.

Our brethren generally do not itinerate sufficiently; we have too many teachers lying on their oars at home. The Apostles were itinerants,—they went everywhere preaching the word, and in about thirty years time they spread the gospel through the Roman Empire; through Asia, Africa and Europe. They run to and fro, and knowledge was increased,—their sound went into all the world; the Lord gave the command—great was the company of those who published it. The Catholics and Jesuits have been great missionaries,—and thus they have spread Jesuitism through every land.

Unitas fratrum—or United Brethren were great itinerants—and thus spread the gospel through Europe. The Friends or Quakers, travelled extensively in their origin, and by this means spread their sentiments through all the countries of Europe. Wesleyism has been carried to every land, through the itiner-

acy of the post or circuit plan of preaching. The old Virginia baptists travelled extensively through Virginia, Pennsylvania and the Carolinas. As far as we have succeeded in our attempts to spread the gospel, we have succeeded by itinerating and the press. Father Stone himself has been a great missionary through the different portions and sections of the great valley of the Mississippi,—and has by his privations, toils, persecutions, peregrinations and sufferings, spread the gospel through the western states,—and has become a Father in our Israel, for the rapid spread of the gospel,—he is now witnessing and reaping the fruits of his fifty years of hard labor. May he grow like the Palm-tree, and flourish like the Cedar of Lebanon, may he flourish till death, to shew that the Lord is upright, and at last, when like a sheaf of corn he is fully ripe, may he be gathered in the garner of eternal life, and long enjoy the work of his own hands. You are not aware, how rapidly your paper has risen in the estimation of your readers in Missouri, and elsewhere. It surpasses any paper in the reformation in its spirit. I mean in its genuine christian temper, and I sincerely recommend it to the brotherhood, and to the community generally. It has convinced many persons within the last three or four years. Persevere brethren, your reward is before you. J, CREATH.

CONVERSATIONS NO. 10.

Class Leader—How very glad I am once more to meet you! I have profited much by your conversations in time past, and hope yet to share more largely in your society. We have many exciting topics on hand, in which the different parties of professed christians take a deep interest. Can you tell me any thing about the great debate between Mr. Campbell, and Mr. Rice?

Christian.—The Lord has been good to us since we parted, and to his name be the praise for all his mercies! It is a pleasure to meet you once more, and

although my time for conversation is short this morning, yet I am glad to shake your hand and see you.—I could spend hours talking about the Debate, as I had the pleasure of hearing most of it, but what do you wish particularly to hear?

C. L. I have heard that Mr. Campbell admitted, that pouring and sprinkling might be taken as the meaning of *Baptizo*, as well as Immersion. If this is true then it must follow that the contest was over on the action of Baptism.

C. I have heard this same report lately, and many others equally as untrue and absurd. Mr. Campbell made no such admission, but triumphantly sustained his proposition. These reports, are the strongest modern arguments, that can be used against the "*One Immersion*" taught in the New Testament.

C. L. But I see in many of the public Journals that Mr. Campbell sustained a glorious defeat in the Debate; not only on the first, but on all the propositions discussed. Do tell me what you think about the merits of the Debate.

C. The work will soon be ready for delivery, and then you can read and judge for yourself. My opinion is worth but little, and I wish you to read and judge for yourself. I will repel the foul aspersions and slanders, made by many against Mr. Campbell, where it involves a matter of fact statement; but to give my opinion of the whole debate, might prejudice your mind to some extent, I therefore trust, you will be satisfied until you see the Debate in print.

C. L. I read the "*Protestant and Herald*" a paper published in Frankfort by the Presbyterians, and from what some writer states, one would be led to judge that Mr. Campbell was certainly defeated. Do you know whether it is true that Walter Scott first preached baptism for the remission of sins?

C. I know but little about it. The Apostles first preached that doctrine by the authority of the Son of God, and the same doctrine has been continued in all the standard works of the Catholic and Protestant churches up to the present day with but few excep-

tions. The Presbyterians teach it in their Books, and why the PROTESTANT AND HERALD should call up Mr. C. or Mr. S. as contending who had the honor of first preaching it is a very small matter.

C. L. I thought so too, but I could not believe that such men as Mr. Campbell and Mr. Scott, were actually disposed to claim priority in preaching that doctrine, until I saw something like it the other day in the HARBINGER.

C. There will be no doubt, much writing and talking, until we all get the debate—when that comes to hand, the public will read and judge for themselves, at least the unprejudiced part. I have thought strange however, that so few of the parties, who shout victory for Mr. Rice, are willing to subscribe for the debate. I know of but few indeed belonging to Mr. Rice's side of the question, who will agree to buy a copy of it. This is a good argument that they believe Mr. Rice did not sustain himself.

C. L. I want a copy. Set my name down. I will read it and get my brethren to read, if they will not buy one.

C. My time has nearly expired. I have an engagement to day, and I must attend to it. But how do you now stand in regard to the unity of the church? When we last parted, I promised at our next meeting to prove that there was but one body or church of Christ on earth.

C. L. This I now believe. But this one body has branches. We have Methodist branches, Presbyterian branches, &c. In all these different branches, there are good and holy persons who compose the one body.

C. Allow me to ask if the Methodist church is the church of Christ?

C. L. There are christians in the Methodist church, and if so, then they are members of the body of Christ. This you have long ago admitted.

C. But answer my question. Is the Methodist church the church of Christ?

C. L. There is a gentleman knocking at your door.

C. Walk in Bro. L. E. L. Allow me to introduce to your acquaintance, my brother Class Leader who has been immersed for remission of his sins, and strange to tell, is still a member of the Methodist church!

C. L. I am glad to meet you my dear friend, having often heard of you. I hope you are well.

L. E. L. I am very well indeed, and happy to form acquaintance with you. I have read with pleasure and profit, your conversations for almost a year, having once been a Methodist myself, I could the more easily enter into your feelings, as the rays of truth would break into your mind.

C. I beg pardon. I must retire to fill an engagement and do not know when I shall enjoy another conversation with my friend. I feel deeply interested for him, and if it would be agreeable, I should be much gratified to have you sit and converse awhile.

C. L. Nothing would be more gratifying to me and I hope that bro. L. E. L. will do so.

L. E. L. I should be pleased indeed so to do.—Have you any point particularly on which you wish to converse?

C. I should like that you take up the unity of the churches and examine the claims of the different parties to be branches of the church of Christ.--My friend believes that there is but one body or church, that there are branches, and that the different protestant parties are those branches.—Please send me your investigations and I will publish them for the benefit of others. Be careful and remember Paul's declaration, "Prove all things and hold fast that which is good."

D. P. H.

CONVERSATIONS NO. 11.

L. E. L. Bro. C. is gone, and having given us a scriptural injunction, to "prove all things and hold fast that which is good," I hope you will not take it amiss, should I enquire whether you are willing to be governed by that rule.

C. L. By no means. I wish always to be governed by the word of God. I understand that by it we are to test every thing in religion—to hold fast all that that it teaches, and to reject all that it rejects.

L. E. L. Very good my Brother. I am glad you thus speak. Your candor on this point is commendable, but I must acknowledge my astonishment and surprise, that you should avow such sentiments, and yet occupy in your practice so strange a position—one so contradictory.

C. L. Pray tell me what it is in my practice that seems so strange and contradictory. I have, as Bro. C. told you, been immersed for remission of sins, believing what Peter preached on Pentecost, and also with Father Wesley who declares that "Baptism administered to real penitents, is both a means and seal of pardon, nor did God ordinarily in the primitive church bestow this on any, unless through this means."—

L. E. L. It was a knowledge of that fact and your remaining a methodist, together with your remarks on the text quoted by bro. C., that excited my surprise.

C. L. I do not understand you. I see nothing in all this to astonish any one.

L. E. L. You do not? Did you not say, by that text, you understand that you are to reject what the Bible rejects, or what is not found in it? Now if you will consent to abide your own decision in this case, you will have to reject the Methodist church, or show where it is found in the Bible.

C. L. I cannot show you in so many words, METHODIST CHURCH; yet I do think, it is a branch of the church of Christ. I believe moreover, that taking it as a whole, in its doctrine, discipline, modes of worship, &c. &c., it is *nearer right* than any other branch.

L. E. L. What do you mean by *your branch*, *other branch* &c. Do you say that the Presbyterian church is a branch—that the Baptist church is a branch —and so on, until you include all the sects?

C. L. Yes sir, that is precisely my meaning; and

of course, if I did not think the church to which I belong was nearer right than any other, I would exchange it for the right church—or the one nearest right.

L. E. L. But did not Bro. C. in his argument on this point show you that the church that was nearest right was only a counterfeit?

C. L. I know he tried so to do, and his arguments, I admit, seemed plausible; but I still believe I am right on this point.

L. E. L. Please sir let me state a few difficulties to your view; probably you can remove them.

C. L. I will hear them, and do my best to remove them.

L. E. L. In conversation with Bro. C. you admitted the church was a unit; how then can you speak of Methodist, Presbyterian, and Baptist churches?

C. L. That is quite plain indeed. Turn your eye to that forest. Do you not see that stately oak? Has it not branches? Where then is your difficulty? We speak of it as a unit—one oak—one tree.

L. E. L. Very true, but should I, on examination find the trunk oak,—the branches or limbs, part hickory—part walnut, part ash—part elm and Buckeye, I should find difficulty enough in accounting for this freak of old mother Nature. Suppose then yon oak to represent the church of Christ, your figure fails in the most important point, for the branches cannot unless metamorphosed into five hundred different species, represent the sects.

C. L. I must confess there is a difficulty that I had not noticed. If you please, I will take some time to consider on this, as it is the only objection you have brought forward, I will try hard to remove it.

L. E. L. Not so fast my Brother—I have another difficulty on my mind acout your oak tree being the representative of the church—harder to remove than the one stated.

C. L. Pray then present it. Let me have all your objections so that I may remove them if in my power.

L. E. L. Your *oak*, represents to your view the church. I wish to ask what the trunk of this oak represents?

C. L. It represents the body of Christ or church, in its united or consolidated form.

L. E. L. Of what then, let me ask, is the church or body of Christ composed?

C. L. Of individual members, or, as Peter says, of "lively stones."

L. E. L. Very good. Now I present the difficulty. Take your axe and cut off all the branches from your *oak*, and you leave the Trunk standing. You say the Trunk represents the church or body in its united form. You also say that the branches of the oak represents the Methodist, Presbyterian, Baptist &c., as branches of the church or body. Now, according to your figure, the Methodist, Baptist, Presbyterian and all other sects as such, may be cut off and yet leave the body or church of Christ still standing. What say you to this, Bro. C. L?

C. L. I must acknowledge that you perplex me very much. Your objections are hard to remove, and I must beg leave for time to consider them.

L. E. L. You shall have as much time as you desire. While I was a Methodist, I had all these difficulties presented to my mind, and I have never yet been able to answer them according to your system. I have no doubt in your investigations, that you will discover from the dissimilarity of the so called branches, that they cannot be *even sprouts* from the same root or trunk; and that to lop them all off, the trunk or body of Chrtst would not be even shaken. Do you, my dear friend, look around you and ascertain if possible, whether there is not a true body of Christ, such as you have described as "lively stones."

C. L. Your advice is good. I thank you for it, and as my mind is confused and perplexed, I would rather retire and examine into these important matters.

L. E. L. I pity the world. Oh where is that union of all the believers in Christ, which is designed to bring an ungodly world to believe that God has sent his son to save the world. Multitudes are rushing down to eternal death, without God and without hope. Next month we will talk more about these things, till then adieu.

L. E. L.

DANCING.

Reply to brother William's letter, on page 287.

Dear brother:—I have had a long, and extensive acquaintance with many of the churches of Christ in the West, and have never known of those amusements practised or plead for, by any of our brethren, except by one family, and that family was dealt with by the church as offenders against the truth:

The amusements to which you particularly refer, are dancing parties, and dancing schools. You wish me to write an essay on these amusements, called innocent, because they are beginning to be advocated and practised by some among us, called christians within your knowledge. I deem a serious essay useles to such persons; for when they have departed so far from christianity, arguments have but little weight with them. I will state a few facts which have come under my observation for a long series of years.

1. I never knew a praying, holy or pious person, old or young, fond of such amusements, engage in them, or contend for them.

2. I never saw a church, which tolerated such things, exhibit any symptoms of divine life. Instead of exerting a salutary influence on the world around them, they were rather a curse than a blessing, countenancing a practice so repugnant to seriousness.

3. I never saw a mourner in Zion comforted with such amusements; nor one solemnly affected with the lost condition of a dying world, engage in them.

4. I never saw a person impressed with the solemnities of death, judgment and eternity delight in such trifles. I, indeed, saw one young man, whose case ap-

pears at first view as an exception. He was a young man of pleasure. Some years ago he attended a meeting, and became much affected by the truth, and began to call on God for mercy. This happened a few days before the fourth of July, when a barbacue and ball was to take place. The temptation overcame him—he attended and joined in the dance, to banish every serious impression; but was completely miserable. He immediately withdrew from the company, and came straight to our church which was also celebrating the day in worship. He made a voluntary confession of his guilt,—repented and was baptized, and straightway preached that Jesus was the Christ. He from being a lawyer, became an eminent preacher of the gospel, and yet continues unweariedly and diligently in the work. Many are the seals of his ministry. Judge you, whether this case is an exception.

5. I experimentally know that such amusements are calculated to banish all serious thoughts, and to bind the whole heart to those groveling pleasures.

6. The good sense of the civilized world has put a veto upon the practice; for who, by searching all church-yards, can find, by the epitaph on the tomb stone, a dancing master's grave, as, Here lies A. B. the dancing master. No, the grave stone forbids *dancing* to be inscribed on it. It would be a perfect solicism.

7. Whatever we do must be done to the glory of God, is a truth acknowledged of all. Then, surely, we are bound to pray to God for help in all our undertakings. Let the parents when they take their children to a dancing school engage first in prayer for Heaven's blessing on the institution. As such parents, it is well known, are not in the habit of praying, I will take the liberty of writing down one for them.

Lord, in obedience to thy command to bring up our children in thy nurture, fear, and admonition, and to instruct them in the way of holiness both by precept and example, we have brought our children here, that they may learn the art of dancing gracefully—of walking handsomely, and of sitting *alamode*. For thy glory we

act in this matter. O bless our dancing master with wisdom to instruct them well, and grant our children aptitude to receive his divine instructions. Grant that our children may so improve in these divine exercises, that they may be admired of all, and imitated by all in their excellent skill in all things pertaining to the art. Amen.

8. I never knew of but one prayer offered to God before a dance. A young, handsome, zealous, pious Presbyterian preacher of my acquaintance, in his preaching travels called for lodging at an Inn. The Inn-keepers told him that he was crowded that night; that the neighborhood had met there for a ball—that he might be disturbed by the noise. However, he could be accommodated with a private room. The landlord conducted him through the company, to which he very gracefully bowed, an entire stranger to all. The managers of the ball deemed it politeness to invite the strange gentleman to participate in the amusements of the evening; they therefore appointed a young lady to go to his room, and make the invitation: such was the custom. Conducted by the landlord, she entered his room. After an introduction, she invited him to be her partner in the dance. He cheerfully consented, took her by the hand and led her into the ball-room, and was seated by his partner. He was asked whether he could dance a country dance. O, yes said he, They were all now arranged in proper order on the floor, the stranger politely fixed at the head as leader, and the fidler tuning his violin. Just before they commenced the dance, the young preacher addressed the company, and said; I have for a few years past made it a point never to engage in anything before praying to God for assistance. If the company will please unite with me, we will pray before we commence. With this he kneeled down, and solemnly prayed to God. It was like an electric shock to the company, who by this time had lost the spirit of dancing. He gave an appropriate exhortation, and the party dispersed. That preacher was Cairy Allen of Virginia, who died in Kentucky near fifty years ago, universally beloved and lamented.

B. W. S.

THE REFORMATION.

The senior editor commenced a historical synopsis of the present reformation from the commencement of this century. But he soon found the subject too great for such a limited volume as ours. He may, if time and life last, hereafter give it in a distinct volume. He understands that a competent brother in Kentucky is now engaged in writing the history. This may supersede the necessity of another. B. W. S.

Barry, Mo. January 16, 1844.

Bro. Stone:—I have for a long time wished to see some of our able Brethren take up the eighteenth of Matthew and give an article in some of our periodicals; but as no one, so far as I have seen, has thought proper to do so, and as that chapter, commencing at the 15th verse, is differently understood by our brethren, I have to request that you will take up that subject and give us an article in your useful periodical. In so doing you will confer a favor on many brethren in this part of the country, and particularly on your brother in the Lord. James Cox.

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REPLY.

My Brother Cox;—I have again for probably the thousandth time read the chapter and verses you have referred me to. I have long thought, and still think, that it is perfectly easy to be understood, and but one consistent meaning can be attached to the paragraph. Undoubtedly a private offence between two brethren is here particularly alluded to. But every trespass against God's holy commandments, if committed before me with a thousand other men, is an offence and trespass against me, as well as the whole of the brethren present. How shall he be dealt with? We dare not spread abroad the offence. Each one thinks as it is a public offence that he is not under obligation to deal with him, and so the matter is dropped with sin hanging on the Church. We cannot err to deal with him as is stated in the text.

B. W. S.

Higginsport, O. Jan. 18. 1844.

My dear Bro. Stone.

I have much to say, but can say but little at present. One thing however lies near my heart, and that is, there is so little holiness of life among the brethren generally. At times I almost despair of the reformation accomplishing the great work anticipated; there is so little brotherly love, so little bearing one another's burdens, so much selfishness, in short, so large a share of the works of the flesh, and so small a portion of the fruits of the Spirit, that I fear many who say Lord, Lord, will never enter the Kingdom of heaven. But I do not attach the blame to the system, but to a great extent it is attributable to the teachers, or rather *preachers*; for teachers, they are not. I am now in rank with the old men. I started about 24 years ago on the Bible alone, and have been a tolerably close observer of men, and things, and have observed that *manner* is almost everything with the greater portion, and *matter* nothing. A few *smart* and *witty* sayings from a young preacher &c., is worth an hundred solemn truths from age and experience. It seems as if numbers is the great concern of the great mass amongst us, and too little attention is paid to building up those already gathered within the precincts of the church.

Ruling well does not seem to be regarded. We are altogether too democratic, or rather *anarcratic*—too little regard is paid to the laws of the Kingdom, there is too much self-will, too much backbiting and whispering; yes, I know churches which have been entirely broken up by such things.

Now that there is a remedy pointed in the scriptures, is certain, but I am not writing for the public eye, therefore I will not proceed to specify.

But I am sick of such a state of things, and pray God that better times may speedily arrive.

I am not a little delighted with your admonition to young preachers, indeed it is with no small degree of pleasure I read the effusions of your pen, and I do hope, though I may not be permitted to read them much longer, that you will be sustained till you are called to reap your eternal reward.

Oh, my dear old Brother, could you look into this poor heart of mine, and read it as o ur Judge reads it, you would then know the love I bear you, and the cause for which you plead. JAMES CLARK.

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REMARKS ON THE ABOVE LETTER.

We are assured by Bro. Clark, that this letter was not

designed for the public eye. On our own responsibility we publish it without consulting our Brother We hope in this to be forgiven. We wish him to point to the public, the remedy which he says, the scriptures afford for the correction of those aberrations from truth. This is worthy of all attention, and amongst the greatest helps to reformation. Such communications, written in the known spirit of Bro. Clark, shall be gladly received and published. EDITORS.

RELIGIOUS NEWS.

DEAR BROTHER STONE:

I arrived at my father's last Summer, the next week after you passed through that place. I did not know how to be reconciled not to see you, but my time was limited and I did not know where to find you.—I was told you felt some anxiety about me, in relation to the Second Advent doctrne. I never embraced the faith of our Second Advent brethren, but have thought, and still think there is much circumstantial evidence of our Lord's soon coming, but I do not find one positive thus saith the Lord either of his coming this year or any other specified time. Still, I cannot point to any Prophecy yet to be fulfilled tho' there may be many that I have not yet understood. I think the near coming of the Lord has been too much overlooked in our preaching, but the time to me is altogether uncertain. If you know of any young man of first-rate piety, talents, and education, I wish you to send him to my assistance. He would be well sustained and very useful. The field of labor here is very extensive. My labors have been greatly blessed the past year, I have baptised over 500 and brother Hervey I think has baptised something like 100. The church here where I principally labor, is one of the largest in the Valley of Wyoming, which is one of the richest and fairest Valleys in the state. You will please to request all communications for me directed to Plymouth Luzerne Co. Pa.—

Yours in the gospel of Christ,

WM. LANE.

Portland, Mo. January 15, 1844.

Brethren STONE & HENDERSON—I am now preaching in the counties of Warren, Franklin, Gasconade and Osage, to four congregations, planted by Elder Samuel Rogers of Ohio. During the years of 1840–'41 he made several visits to the above mentioned counties and baptized about 300 persons. In October 1841, he brought his family to Mo. and labored here as an Evangelist, until October 1843, and then returned to Ohio. The churches with a commendable liberality, defrayed the expenses of his removal to Missouri, amply supported him and family during their sojourn among them, and afforded the means of their return home to Ohio. At the time of his departure the churches numbered about six hundred members. There are ten congregations; six as yet have no Evangelist. Those to which I preach, meet every Lord's day and attend to the ordinances and institutions of the Lord's house. Much good has been done. and more may yet be done in this southern portion of Missouri.—There is a great portion of this southern country, that has never been visited by any of our preachers. The field of operation for the laborers in the gospel harvest, is truly extensive here. Will not some of the teaching brethren from this state visit us in the ensuing spring or summer? There have been some few additions since brother Rogers left. I shall report to the Messenger from time to time as I have any thing of interest to communicate. WINTHROP H. HOPSON.

Napoleon, December 1843

Dear BROTHERS STONE AND HENDERSON.

Since I wrote to you before, I have received several confessions—Organized one new congregation, and can say for your encouragement that the good work is onward and upwards, and I flatter myself that your unwearied efforts through the medium of the Messenger are doing much for that desirable object. May Heaven preserve you long to labor in the good course.

Dear Brethren I am as ever, yours
in the good Hope of Eternal life.

B. FIFIELD.

Rutland O. Jan'y 5 1844.

BRO'S. STONE AND HENDERSON

Through the labors of John Henry, J. J. Moss, James E. Gaston and others, we have lately had about one hundred additions to the good cause at four or five different points near this place, and we are much indebted to our Methodist friends for their quota of the above number, for the *Truth* has drawn upon their ranks very liberally in so much that we hereby acknowledge the receipt of some thirty or forty Lambs from their Episcopal Fold, which has caused no little dissatisfaction among the Shepherds of this Methodist Israel. However we have the "Vantage ground" for we have not as yet heard of their obtaining a single addition from the Christian ranks, neither have they sprinkled any of our Babes and Children.

I have lately learned through the kindness of Brother N. J. Mitchell of Harrisburgh Pa. that a Brother Lowell from Syracuse, New York baptized 170 persons in the month of September and October last.

Your Bro R. DOWNING.

Jacksonville, Feb. 24. 1844.

Dear BRO. STONE AND HENDERSON.

Having been solicited to communicate religious intelligence for your Messenger, and through its columns to the brotherhood, I shall give you a brief account of my operations since Nov. last.

My operations have chiefly been in the Territory of Iowa.—I visited many places in my tour, and the general condition and spiritual health of the brethren are good. I visited STEPHENSON, a pretty little village containing a population I should think, of 12 or 1500 inhabitants, situated on the east side of the Mississippi, opposite to the town DAVENPORT, in Iowa Territory. I only preached twice there, but from the indications, I should think much good might be done there by some good and efficient Brother. I crossed the river, and

commenced a meeting in DAVENPORT, where much interest was manifested. There is a good little congregation in that place, who are truly "*lively stones*" in the temple of Truth, who meet regularly to keep the ordinances. There were some five or six additions to the congregation during my sojourn. I think the church numbers abont 70.

I also labored at Rockingham, a little village about 4 or 5 miles below Davenport, where there was much interest taken in our lectures, but no additions. At Parkhurst, about 12 miles above D. I organized a church of 12 or 15 members from the Baptist ranks. They took the word of God, and that *alone* for their rule of faith and manners, and commenced on the first day of the week to keep the ordinance o the Son's supper. I left them rejoicing in the liberty of the children of God, cut loose from the galling and heavy yoke of Sectarianism.—I visited many other places in the Territory where the indications were good for enlisting soldiers for the army of Heaven's King. At Brownlee's grove, about 12 miles north of Davenport, there is a fine little church of 30 or 35 members.—They need good and efficient teachers much in that district of country.

I met with brethren J. Ross of Iowa, at Monmouth in Warren county, Illinois, and also Dr. P. G. Young, of Magnolia, where I had a discussion of four days with a Methodist preacher. The community heard with interest, and I trust much good will result from our investigations. In the county of Warren, of which Monmouth is the county seat, I should think there were at least 500 members. I visited brother Young, and many other churches and places. At Bennington, there were two confessions.

I have been constantly engaged in travelling and preaching since last April, and have had the unspeakable pleasure of witnessing the confession of many persons, and their burial in baptism. In the general the churches where I have travelled, are in a pretty healthy coudition.

Yours in the good hope. WM. DAVENPORT.

REMARKS ON THE ABOVE.

We are not a little gratified to hear from brother Davenport, of the North. We have often wondered why the brethren of the North were so reluctant to give us information of their operations. We hope Bro. D. and the other brethren will in future give us the success of their labors, as well as the condition and numbers of the churches. We rejoice to hear of the good state of the churches in his district. EDS.

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THE THIRD INTERVIEW,

BETWEEN AN OLD AND A YOUNG PREACHER.

Y. P.—I have come again, father, to receive more instruction from you. I was abundantly edified by the truth received through you at our last interview. I learned then more useful truth than ever I had acquired by years of reading and studying the systems of divinity written by men. I am only beginning to learn, and have some difficulties in my mind respecting some doctrine of the scriptures, which I wish you to remove. I will give you a succinct account of a discourse I preached last Lord's day to a numerous assembly from Mark xvi. 16, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned." I do this in order to receive correction from you in any point in which I may have erred.

O. P.—I approve of your plan proposed, and will gladly hear, and labor to assist as far as I may be able.

Y. P.—After reading my text, I said the gospel meant glad tidings—sent from heaven—brought and first preached by the Son of God, and confirmed unto us by them that heard him. I dwelt some time on the glad tidings to all nations, an epitome of which I considered to be contained in John iii. 16, "God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life." I tried to exhibit the love—the great love of God to the world—that this was the source of every good to the world—of the gift of his Son, and of eternal life and salvation in him—that this love included all the fallen world, Jew and Gentile—every creature—that the gifts of God were free as water, as free as