Resolved, That we adjourn to meet at Highland, Pike county, Ill. on Thursday before the 2d Lord's day in April, 1842.

WM. GILLIAM, Ch'n.

JOB SWEET, Secretary.
JAS. GREEN, jr. Assistant.

Brother Mattox's communication we cannot admit in our columns, because we say nothing about the Mormons. Had they been treated with silence, before now they would have been extinct as a people.

Bro. Cox's communication was evidently written in a hurry, and therefore it appears to us without point, and too long. We love him, and therefore wish not to print any thing from him so imperfect.

Bro. W. M Brown, Winchester, Ill. Feb. 21, writes, "Our meeting has closed in this town, and we intend going to Milton, Pike county, tomorrow. We had 36 additions to the good cause, and removed many prejudices. Bro. Gilliam and I went to Carrollton on Thursday last, and returned on Saturday. We immersed two persons in Carrollton, and restored Dr. Bledsoe to the congregation. We delivered three lectures, and then commended them to God and the word of his grace.

Bro. John A. Powell of Athens, Sangamon county, Ill. writes, "We commenced a protracted meeting in this place, embracing the fourth Lord's day in last month, the fruits of which were thirteen accessions to the church. We have just closed a protracted meeting on Cantrell's creek in this neighborhood, with the assistance of bro. Bowls—we gained nine accessions. The cause seems to be flourishing."

OBITUARY.

Bloomington, Ia. Feb. 14, 1842.

Father STONE—I now communicate to you the painful intelligence of the death of my aged mother, who fell asleep in death on the morning of the 8th inst, in the 75th year of her age, without a groan or struggle, after an illness of 8 days. She had ever been devoted to the reading, study and obedience of her Bible. Also a constant reader of your Messenger and bro. Campbell's Harbinger. Tho' she sleeps in death, she lives in heaven.

JOHN M'CORKLE.

☞ We, by advice of our friends, are requested to re-publish the "Apology of the Springfield Presbytery," with their "views of the gospel,"—their remarks on confessions of faith, and their last will and testament, with a few explanatory notes. The price shall be as moderate as we can afford—probably not exceeding fifty cents a copy: or it may be less to subscribers. Our agents friendly to the work will please to obtain subscribers, and send them on immediately, free of postage. When a sufficient number of subscribers shall be obtained, the work will be put to press.

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

THE

CHRISTIAN MESSENGER.

April, 1842.

VOLUME XII. NUMBER 6.

BROTHER D. P. HENDERSON'S NOTES AGAIN.

Bro. HENDERSON.—I notice a few admissions of your preacher Baily, which appear to be singular. 1st He admits that baptism and the Lord's supper are saving ordinances, and yet he will not admit any to these privileges but the *saved* and baptized. 2. He admits that a man might be placed in such circumstances, that he could not be saved without them; as, if he knew it was his duty to be baptized, and would not submit—or if he had learned from *tradition* a thing to be right, and then refused, he would be damned—or if he were even to fancy a thing right, and then refused, he would be damned. I feel no disposition to examine these admissions, except to give one item a passing notice. If a man knew, that baptism was his duty, and would not submit to it, he could not be saved. Suppose this person was a christian who loved God, and was pardoned, (as he admits that all who should be baptized, ought to be,) suppose he knew that baptism was his duty, but would not submit how could he be damned? This has a strong squinting at falling from grace. But suppose this man was not a Christian—was not pardoned; and he believed that baptism was his duty, and would not submit, he

could not be saved: now what was the cause of his damnation, but the refusing to be baptized? If salvation and forgiveness must precedede, baptism, and none but the saved are to be baptized, then this unsaved man was damned for not submitting to what was not his duty! But we proceed to

FAITH.

Mr. B. labors to clear off the rubbish before he comes to give his views of faith. "Reformers say, that faith is the belief of the Scriptures,—that by reading and believing what Matthew, Mark, Luke and John have written, we have faith." This Mr. B. does not like; and yet it really looks a good deal like the Bereans' faith. They searched the scriptures daily, whether these things were so; therefore many, believed. For this they were highly commended.

After giving Paul's illustration of faith, Heb. xi. I. he remarks; that "Paul shows that it leads to act." Doubtless it does—He says, faith is a powerful principle. Certainly.—It works by love; where there is faith there is love.—Not always. Devils believe but do not love—thousands believe and tremble, but, do not love. Many believed in the days of our Lord, yet for fear of the Jews, they did not confess him—King Agrippa belived the Scriptures, but did not love. That love is the fruit of faith we all admit, and so is trust in him, as an effect cannot exist without a cause so love and trust cannot exist without faith. Faith must precede them. Mr. Baily has certainly simplified the doctrine of faith, as taught by the orthodox, by reducing it to two kinds, which he denominates historical and gospel faith—But as these are unscriptural phrases, I beg leave to substitute more scriptural terms, as a working faith, and a dead faith, by which I mean an operative or active faith, and an inactive faith. A man may be sailing down the stream of

time into the ocean of eternity; he believes he must die, and that he is in danger of eternal punishment. He often trembles at the thought, yet wraps himself up in the mantle of ease—indulges in vain hopes and resolutions of what he will do hereafter—he cannot submit now to the great sacrifice of worldly ease, profits, honors and pleasures. He, like king Agrippa believe the scriptures, but puts off action to a more convenient season. Thus millions are hurrying off to eternity, believing the scriptures, which faith Mr. Bailey denominates. *historical*, I care not by what name it be called; it is faith, without which we cannot be saved.

What he calls *gospel faith*, more scripturally we call *working faith*; men believe the scripture. If with this faith they would reform, turn to the Lord, and obey the gospel, deny themselves, take up the cross—follow Jesus, and labor for the meat that endureth to eternal life, they would be saved, pardoned, and would receive the Holy Spirit of promise—in a word, they would be made new creatures in Christ Jesus.

Were we to address the multitude of sinners, as Paul did the wicked king Agrippa, as believingi the scriptures, and reason with them on righteousness, temperance and judgement to come, we should gain a hundred fold more of converts to the Lord, than by our polemic harrangues on simple subjects.

I have long thought faith is a unit, though the objects believed are various. I will suggest a thought for examination, and improvement, if correct. *To believe on the Lord Jesus Christ* is a very common expression found in the New Testament. This expression has been long considered as communicating but one idea. By attention to the words in the original, I am induced to think differently—that all the dificulties on this subject have originated from inattention to this idea To believe a person, or to believe in a person, is expressed in the Dative case, after the verb.

As Matt. xxi, 25-32, Mark xi.31, Luke xx. 5. Matt. xxvii. 42, Mark xvi, 13, John ii 11 John v, 24, 46, 47. Chap. vi, 30 Chap. viii 31—45 Chap. x, 37, 38, Examples are very numerous. By examining you will find that this expression means simply, *to believe* the person speaks the truth, or that his words are true.

But the expression, *to believe in or upon a person*, has another meaning in the original, expressed by a different word, by *eis* before an accusitive case, and after the verb, and should be rendered *into*. As that whosoever believeth *eis* into him, might have eternal life. This the learned well know is the proper rendering of the word. The examples are very numerous, as may be seen by turning up Greenfield's Greek concordance.

Now for the application. A man may believe in Jesus, as thousands do, and yet do not believe *into* him, that is, they do not join obedience to faith by denying themselves of all ungodliness, and worldly lusts, honors ease, wealth and pleasure, and by taking up the cross, and following him. By thus acting, their faith leads them *into* Christ, and they are saved. By works is faith made perfect.

Thus we believe *eis* into salvation—Thus we are baptized *eis* into Christ—and thus the gospel is the power of God *eis* into salvation to every one that believes.

If these things be so, then faith is one, beginning with believing the truth, and then doing it. These are common sense ideas—and confirmed by the New Testament every where.

This faith in Jesus, as the truth, may be disobeyed or obeyed by the believing sinner. If this be denied, then we make the sinner a poor passive machine, and irresponsible to his judge. O that we would learn to preach to them as to those that believe in Jesus—and to urge them by powerful arguments to add obedience

unto their faith, that they might believe *into* Christ *into* salvation, into eternal life, into righteousness.

I feel no disposition to say more on this subject; but submit with all humility the thoughts suggested above. They may lead to good results, and may forward the long desired union of Christians.

B. W. S.

For the Messenger.

Bro. Stone—Strange as it may appear, there are persons of standing in this community, members of churches too, who are circulating, that you have written and published, "that the blood of Jesus Christ is of no more avail in the salvation of a sinner, than the blood of a *toad* or *chicken*." I have repeatedly taken the responsibility of giving it the most unqualified denial; but as some of your works may have escaped my notice, will you say whether you have ever entertained, written, or printed such a sentiment. I am confident you never did but from the *character* of *some* who have asserted it, it merits attention. If true, let the world know it. If false, give your friends an opportunity to vindicate your character, and hold up the slanderers to public detestation.

T. M. ALLEN.

REPLY.

Bro Allen.—It is truly strange, that any person of character should make the above charge against me, when it is so entirely destitute of truth. I have never entertained, written, printed or uttered such a sentiment in my life; and I now call upon those, who are propagating such a charge to bring forward the production of mine that contains it, or cease their slanders. May they remember that "all liars shall have their part in the lake of fire." For near half a century I have

been vilely traduced by many malignant sectarians. I am now near the grave, and I pray the Lord to show them the error of their way, and that they may reform their lives. I have long labored with my tongue and pen to prove that Jesus Christ shed his blood for the remission of sins—that by it we are redeemed, ransomed, bought and purchased—that by his blood we are justified, sanctified, reconciled to God, propitiated; that his blood washes, cleanses and purifies from sin, and makes an *at-one-ment;* that true believers enjoy and receive these benefits; these precious truths for many years I have labored to vindicate and maintain. How then can any one say, I deny the cleansing virtue and efficacy of the blood of the Lord Jesus! May the merciful God enable them to see, and abandon the error of their way, and prepare them for the solemnities of judgment and eternity.

B. W. S.

THE COMING OF THE SON OF GOD.

That the Son of God did come from heaven into this world 1842 years ago–that not only his coming, but also the time and place of his coming, and the circumstances of his life, death resurrection, and ascension were plainly predicted, are truths undeniable.

2. That after his ascension to heaven, he sat down at the right hand of God, where he will remain till a certain definite period of time; at which period, he will come again the second time into this world; these are truths plainly revealed. "Sit thou on my right hand till I make thine enemies thy footstool," till all things shall be subued unto thee. It is evident that he will remain in heaven, till this event takes place. That it has not yet taken place, all agree.—Again. "And he shall send Jesus unto you, whom the heavens must receive until the times of the restitution, or renovation

of all things; for "Behold! I make all things new." This period yet remains future; therefore, he is yet in heaven, he has not yet come.

He will come personally—in his own proper person. "I go to prepare a place for you and will come again, and receive you unto myself, that where I am, there ye may be also."—Ye men of Gallilee why stand ye gazing up into heaven? This same Jesus, who is taken up into heaven, shall so come in like manner, as ye have seen him go into heaven. This same Jesus, who lived in flesh—died—was buried—rose again, and now ascending, will come again in like manner as you have seen him ascend in a bright cloud; in like manner he will come in the clouds of heaven. Nothing could be expressed more definitely to the point than these words,—that he will personally appear again on the earth.

Again; "Unto them that look for him shall he appear the second time, without sin unto salvation." His first appearing in flesh, has been manifest to all, but his second is yet future. He will appear the second time to them that look for him—these are believers, who look for and love his appearing—But will he not appear to and be seen by the wicked unbelieving world? Yes; "Behold he cometh with clouds, and every eye shall see him, and those also that pierced him; and all the kindreds of the earth shall wail because of him. Even so, Amen. To the righteous he will appear for salvation from the last enemy, death; but he will not appear to the wicked for this purpose, but for judgment. He will appear in flaming fire to take vengeance on them that know not God, and obey not the gospel.

2. For what purpose will he come?

1 To receive and take his people to rest. I will come again, and receive you unto myself, that where I am there ye may be also. When the Lord comes mul-

titudes of his people will be alive on the earth, and multitudes will be lying in their graves.

2 He will come to change his people, who shall be alive, into immortality; 1 Cor. xv, 51, 52. We (the Christians) shall not all sleep, but we shall all be changed, in a moment, in a twinkling of an eye, at the last trump. "This last trumpet shall sound, and announce the coming of the Son of God." "For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God." He descended from heaven to be made flesh with a great shout; the trump will sound once more, and the last time at the return of his Son to the world. 1 Thes iv, 15. For this we say unto you by the word of the Lord, that we (Christians) who are alive and remain unto the coming of the Lord; shall not prevent (outstrip) them that are asleep.—From these texts it is plain that many of the Saints shall be alive at the coming of the Lord, and shall be changed in a moment from mortality to immortality.

3. He will come to raise from the graves all the Saints, who have died in the Lord. 1. Cor. xv, 23, "But every man (shall be made alive or raised from the dead) in his own order Christ the first fruits, afterward they that are his (his saints) at his coming." 1 Cor xv, 52. "For the trumpet shall sound, and the dead (the dead saints, for of such only was he speaking) the dead shall be raised incorruptible, and we shall be changed.

But shall the wicked dead rise at his coming? This point is somewhat involved in clouds. There is an order in the resurrection. Christ is the first in order—the Saints are the second, and some have thought that the wicked dead are the third—their reasons are plausible. They suppose from Rev xx. that there are two resurrections, the first of the righteous, and the second of the wicked—the blessed and holy only

have a part in the first resurrection,—and it is said, that the rest of the dead lived not again until the thousand years were finished. "They lived not again," now the wicked were not once spiritually alive, and therefore, to live again can only mean a natural life, which they shall possess in the resurrection.

But it is said. The hour cometh in which all that are in their graves shall hear the voice of the Son of God, and come forth; they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation. Hence they have concluded that in the one hour, or at the same time, the resurrection of saints and sinners shall take place, and the final judgment be immediately, and at the same time, passed upon all,—But others argue, that our Lord did not mean a definite time by the term hour." For in a few verses before, he said the hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. By the dead in this passage they think, are meant, the dead in tresspasses and sins, and by the life is meant divine spiritual life. If this be so, then that hour is very indefinite. It has continued already eighteen hundred years and how much longer it may continue, we know not; but it shall end at the coming of Christ. So they think the "hour" mentioned in this case may include at least a thousand years.

But the 25 of Matt. certainly describes the second coming of the Lord, and its effects on the world That all shall be finally judged, and rewarded according to their works. To this effect many parallel texts speak, and speak so plainly that it would seem, that all doubt should be excluded. Yet I acknowledge difficulties; but a short time, and all will be cleared. It is not absolutely necessary to our salvation, whether of the two systems we believe.

The great exciting question is when will he come and what shall be the signs of his coming?--These subjects I shall defer for another no.

B. W. S.

THE CHRISTIAN EXPOSITOR.

1st Peter. i. 1· 2. Peter, an Apostle of Jesus Christ, to the strangers scattered throughout Pontus, Gallatia, Cappadocia, Asia, and Bithynia. Elect according the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ:

1. The persons addressed are the elect strangers—strangers and pilgrims on earth, seeking a better country—a city which hath foundations, whose builder and maker is God.

2. They are called *Elect*, because they were chosen out of the world, and made a peculiar people to Lord.

3. The means of their election. By sanctification of the spirit, and the sprinkling of the blood of Christ. By the first, sanctification of the spirit, we understand their being separated, or set apart from the world by the Holy Spirit. So the word *sanctification* frequently signifies in scripture. When these strangers believe, and obeyed the gospel, they were separated, or set apart from the world, for a particular purpose, which is *unto obedience*, *Eis upakoen*, in order to obedience. This obedience was not their own personal obedience--but they were set apart, as a light to bring the sinners around them to the obedience of the faith. The same expression is used in the same sense in Rom i. 5. By whom we have received grace and apostleship for obedience, *eis upakoen* of the faith among all nations. Paul by this meant that he was sent as an Apostle to teach all nations, and bring them to the obedience of the gospel, or the faith of Christ. But this work did not exclusively belong to the apostles, but

according to Peter, all Christians are set apart for the same work. The world is to be converted, and brought to salvation through the holy lives, exertions, and union of believers. Solemn thought! Does the Christian world believe this? are they acting up to this faith?

3. Another means of their election is, "By the sprinkling of the blood of Jesus Christ." By this we understand, that they were brought into the New covenant, and purified from sin. In the type under the old Testament, it is said that Moses sprinkled with blood both the book and all the people, saying, this is the blood of the Testament, which God hath enjoined unto you. That is, which God has commanded, and enjoins upon you to perform, you who are now purified, and have been brought into this covenant by the blood of sprinkling. So those, to whom Peter wrote, were elect through the sprinkling of the blood of Christ, they were purified, and brought into the New Covenant.

4. All this was according to the foreknowledge of God, according to the knowledge he made known by Moses and the Prophets hundreds of years before.

B. W. S.

Jamestown, Ohio, Feb. 20th, 1842.

Dear Father Stone.—In my last I pointed out some of the obstacles of a union among Christians. In this, permit me to say, that men who read the scriptures differ, in their understandings, or in other words, they come to different conclusions as to what God requires of men in order to their salvation. Some of them divide Salvation into present and future, and try to ascertain what God requires in order to present salvation *or remission of sins*, and what he requires in order to future salvation, the enjoyment of *eternal life*; they

then divide the world of mankind into sinners and saints, or into world and church; they then seek for what God requires of sinners, or the world; and next, what he requires of Saints or of the Church, and with these distinctions in their minds they read the New Testament, and find in the acts of the Apostles what God requires of sinners, or of the world in order to become saints, or members of the Church; and in the Epistles they find what God requires of Saints, or the Church, in order to attain to eternal life. But to make this matter plain those who keep those distinctions in their minds, read the testimony of Matthew, Mark, Luke, and John, to ascertain what they must *believe*; and they read the acts of the Apostles to ascertain what they must *do* to become Christians; and then they read the Epistles to ascertain what they must *do*, as Christians. This (I conclude) is what Paul calls rightly dividing the word of God, so as that each, may know what to do.

But, some lack skill, and read the Scriptures, as though God addressed the human family indiscriminately, there they misapply the Scriptures, and require of sinners that which God requires of saints, and *vice versa*, they require of saints that which God requires of sinners. But to illustrate, we will put the question, what must I do be saved? In this the enquirer asks indefinitely; not poining out whether he alludes to present or future salvation.

In assuring him, we must refer him to that which is common to both, therefore we should answer "you must believe on the Lord Jesus Chrst, and in order that you may believe, we refer you to the testimony of Matthew, Mark, Luke and John, or to either of them, the things they testify are necessary, both to present, and future salvation.

Now we will vary the question. What must I do to become a saint, and a member of Christ's Church?

Now, having believed the great fact on what the Church is founded, namely, "*that Jesus is the Christ, the Son of the living God*,' you must, 'repent and be baptized in the name of Jesus Christ, for the remission of sins," that you may be added to the Church, or to the saved, and that you may be certain of this, I refer you to the acts of the Apostles, for confirmation.

Again we will vary the question thus. What must I do to obtain eternal life?

Ansr. Having been baptized into the death of Jesus Christ, and having been freed from sins, and having been raised in the likeness of his resurrection--you must now live a new life, and you must place your affections on things above, where Christ sits, at the right hand of God. For in him your life is hid, and when Christ shall re-appear then shall you appear with him in glory. That you may be certain of this, I refer you to the Epistles of the Apostles.

Now Bro. Stone, experience has proved to every observer, that those who read the Scriptures as addressed to the human family without discrimination, are opposed to a union with those, who read, with reference to a proper classification of those addressed, and the the reason of their opposition, may be refered to their ignorance, and to their desire to be esteemed as teachers, rather than as learners. I am willing to acknowledge that I have originated nothing, and that all I know, I have learned, and that I am desirous to learn more and more. Yours.

M. W.

REPLY TO BROTHER WM. RAWLINGS' QUERIES ON PAGE 151.

Qr. 1 Has each individual congregation of Christians a right to control the public talent or gift of the members of the church for its own edification! Or does the fact, or truth of a member of a church having a talent to teach, preach or exhort, place them beyond the control of a church.

Ansr. That the members of every church are bound to be subject one to another in the Lord must be admitted. That every member of a church is bound to edify one another, is equally plain. All the talents possessed by each member, belong to the body, of which he is a member, and is therefore justly claimed by the church, and should, by the church be controlled to its own edification; but not exclusively. For the church may make a sacrifice of her right for the benefit of others. She may dedicate him with his talents to the work of the Lord abroad, to preach the gospel to other cities, neighborhoods and countries, and to do the work of an evangelist. It is their right to appoint, and have ordained such a member, and it is his duty to obey, or be subjected to the church, acting in the spirit of the Lord.—His having talent to preach, however great, does not place him beyond the control of the church. Let this be denied, and confusion, and anarchy succeed. The vain and self-conceited would soon fill the world with nonsense and irreligion; and the humble, retiring talent would be concealed. Like the meek Moses, they would judge themselves as not qualified for the work of the Lord. The church must judge and control.

Que. 2. Read the query. It is too long to insert.

Ansr. An Elder orderly ordained in the church of Christ in any part of the world, to preach the gospel, is an Elder still, wherever he may go, and still authorized to preach, and administer the ordinances of God's house. He may come from the east, and settle in a church of brethren in the west. What right do the scriptures give that church to re-ordain him? He may not be chosen a bishop in that church, and therefore does not take the particular oversight of the church. But should the church choose him their Bishop, what authority have they to re-ordain him? I confess I see none. It would look like disunion in the body, if we judge that the act of one church was not equally valid with that of our own.

I submit to my brother and the public these thoughts. Let them be examined by the New Testament, and not by the common argument, "I think differently."

B. W. S.

THE TEN LOST TRIBES OF ISRAEL.

It has long been a desideratum to know what has become of the ten lost tribes of Israel. Various have been the conjectures of the learned on this point; but nothing satisfactory has ever appeared till recently. A work has lately issued from the American press titled; The Nestorians or the lost tribes, containing an account of their manners, customs, and ceremonies together with sketches of travel in ancient Assyria Armenia, Arabia, and Mesopotamia, and illustrations of Scripture prophecy. "From this work the Family library of Harrodsburg Ky, has taken copious extracts, from which it appears almost indubitable, that the Nestorians in the mountains of Media, are the very descendants of the ten lost Tribes of Israel. They at a very early period of Christianity embraced the gospel, and are yet a zealous set of Christians. The extracts are too long, else I should certainly give them a place in our columns.

B. W. S.

Geogetown Ky. Feb. 19, 1842.

Bro. Stone.—I have just returned from a trip to Mayslick and Minerva. Bro. Gano was with me the greater part of the time at Mayslick, where we gained 24 additions, amongst them were six Baptists and one Methodist. I then proceded at Minerva and gained eight additions making thirty two in all. This year I have seen 71 added to the good cause, besides those at this place.

Elders J, Smith and G. Rogers were here in my absence and gained nine additions. Within the last three months 31 have been added at this place

In January I was laid up two weeks with sciatic, and I have had a light attack of it since I have returned home. The sects tremble and close their doors. But they have some choice spirits who will hear and examine. May the Lord bless you and yours in your labors of love. Christianity in the life will conquer the world. Most affectionately yours in the good hope.

J. T. JOHNSON

The following extract is the close of an article, headed. *The causes which impede the progress of the gospel.*

We earnestly entreat the brethren to cease their exclusive efforts to "lay up treasures on earth where moth and rust corrupt and where thieves break through and steal," and to lend their time, their energies, their all to the accumulation of those treasures which "moth and rust cannot corrupt, nor thieves break through and steal." Having a "competency, let us be therewith content." "Godliness with contentment is great gain." "We brought nothing into the world, and can carry nothing out of it." Our time is short. The winding-sheet that shall shroud our last and only remains may be now ready prepared. "This night our souls may be required of us." Time is but a span—eternity is unmeasurable! This life is but a vapour--eternal life is commensurate with the years of the Most High! If we lose the riches, pleasures, and honors of earth, we lose but an empty bubble, which, if obtained, would burst and dissolve away at the first touch of death; but if we lose heaven, we lose ALL! Heaven gained is all--its wealth outweighs the wealth of the universe besides. Jewels that never perish and pleasures lasting as the mind will eternally endure to the immortal spirit. "There's nothing true but heaven!" Lord, teach us to feel this truth.

Ch. Pub.

Carlisle, Feb. 17, 1842.

Dear Father STONE—Near twenty-four years have passed away, since you immersed me, in Millersburg, Ky. What is our life? But a vapor, which appeareth for a little, then vanisheth away! You were then but little passed the prime of life—I a mere youth. Now you stand upon the verge of threescore and ten—I have passed to the shady side of the hill of life. How true the sentiment of the poet, thus beautifully expressed:

"Time is winging us away
To our eternal home;
Life is but a winter's day,
A journey to the tomb."

That journey, a few months since, I supposed you had finished, and had entered that rest, remaining for the people of God. But I am happy to know you yet linger here, as I cannot doubt it is for a wise purpose you are spared. May Heaven bless you, and bring your gray hairs, with joy and peace, to the grave!

I thank God, (and I hope forever to have occasion to thank him) for that providence, which introduced me to your acquaintance, as you taught me to take a liberal view of Christianity—to call no man Master, or Father, in matters of religion—to regard the Bible as the only standard of religious truth—as the infallible rule of faith and practice—as containing all things pertaining to life and godliness--as thoroughly furnishing the man of God to every good work—as exhibiting the only hope of a lost world, and the only

ground and means of the unity and perfection of the church. These are some of the great truths you instilled into my youthful mind; and my experience, observation, reflection and reading, for more than twenty years, have but confirmed me in the belief of them. These truths cordially embraced and acted upon, it is confidently believed, would harmonise the Church and save the world. I hope, therefore, with you and others, to live and die maintaining them. Our brethren think that in the advocacy of these and kindred truths, they have great opposition to encounter. True enough. But what is it when compared to the opposition you encountered thirty-five years ago—or that we all encountered twenty years ago? We were then few and feeble comparatively, but the truth was mighty and has wonderfully prevailed. O, that our progress in holiness, were equal to the increase of our knowledge and numbers! &c.

But I must drop this train of reflections, or I shall neglect a leading object of this communication.

Father Stone, I have just read, with astonishment, a piece from your pen, found in the 3d No. of the current volume of the Ch. Messenger entitled, "The way of salvation."

I have read it over, and over again, and still my astonishment increases. I have been ready to say, '*This* surely is a misprint, or *that* was a slip of the pen;' and yet I fear I am mistaken. What! I have said to myself, can these be the sentiments of Father Stone? Is it possible, that he who has looked upon a number of us as a little too straight, upon some points,—who has regarded bro. Campbell as rather ultra upon these points, is it possible, that *he* has gone beyond us all—has quite out Campbelled bro. Campbell himself? But, I have checked myself. I said, has not Father Stone a right to change, to give up what he conceives to be error for the truth? Certainly, he has, none may dispute his right. But then it is so strange, so unlook-

ed for. But by this time, you are no doubt ready to ask, what are the objectionable sentiments to which you refer.

I will briefly state them. They are found on page 78, which you will consult. I will not quote them at length, for the want of room. The first is that the heart is not changed before baptism. This, you say is a great change, not of heart, but of life; now, Father Stone this seems to me to be putting the cart before the horse. The heart is the fountain of all moral impurity let that be made pure, and as a matter of course the life will be changed; make the tree good, and the fruit will be good. Will it not be said, that you authorized the charge so often made against us, that we teach that cold hearted sinners may be baptized? It is said, out of the heart proceed evil thoughts, murders &c. Now, Father Stone, I am satisfied, you would not baptize a man who was meditating the murder of his neighbor, if you knew it. Would not this then be requiring a change of heart before baptism? so it seems to me. You say a person must be changed from impenitency to penitency and yet the heart unchanged, untouched! and can there then be repentance, a state of penitence, of sorrow for sin in which the heart is not concerned! Impossible, I still hope there is some mistake here.

But I understood you to teach in the second place, that it is not necessary to love God before baptism; for you say, love is heaven's confirming seal of our pardon! Worse and worse! What! Father Stone, would you baptize a man whom you knew to be an enemy to God? I cannot think it. And yet if he is not for him, he is against him.

We are said to be reconciled to God by the death of his Son. Does not this take place before baptism? and are not penitence and baptism evidences of this reconciliation? and can this reconciliation exist without love? But enough. Father Stone, it seems impossible

for me to believe these sentiments to be yours. I send you this letter for publication, if you think it worth a place in your Messenger.

One more thought while I am finding fault.

In the controversy between you and brother Campbell, on the subject of atonement, while I could not agree with bro. Campbell in some points, there was one important point on which I could not understand you, or if I did understand I could not agree with you. I always understood you in all your former writings to teach, that all the saved, will be saved, thro' Christ, as well those who died before his death, as since. Now it has appeared to me that you have not expressed that sentiment clearly in your late controversy. Father Stone, I may have misunderstood your former views, but I hope not. Can you believe that only a part of the redeemed will be able to sing the song, "Unto him that loved us and washed us in his own blood?' I cannot think it. Please set this matter right.

J. ROGERS.

REPLY TO ELD. J. ROGERS.

Dear Brother.—The first part of your letter brought to my mind pleasant reminiscences of long by gone events. With such is always connected a mournful pleasure. But of this pleasure we will deny ourselves at present, and hasten to the subject which has so greatly astounded you, found in the 3. No. of the current vol of the C. M. entitled the way of salvaiton. You quote me as saying. "The heart is not changed before baptism. This is a great change, not of heart, but of life."

My brother is mistaken; I have not taught at any time, that the heart is not changed before baptism. This I have ever believed, and advocated in common with my brethren with regard to a certain class. I have always implicitly taught, that God in pity to our ignorance of his will, has granted this, and all concomitant blessings to millions of his poor, humble, sincere creatures, who believed and heartily obeyed him according to their best information, before baptism. The sentiment for which I plead, is, that the scriptures do not require, as a condition of baptism that the heart should be spiritually changed, or made anew in Christ Jesus; and that we should be saved from the love and power of sin, and brought to love God. This I have said is not required as the condition of baptism; but according to God's one revealed plan, follows it, in connection with faith and reformation.

With your permission I will explicitly state my reasons for my faith, that you may have a better opportunity to refute them if wrong; and, if right, that you yourself may be convicted of error. I wish you to bear in mind that I am stating and defending, what I view to be God's revealed plan of salvation, and not the accommodating and Protean plans of the present and past ages, invented by man.

My first reason why I believe that salvation is after baptism, is, that the scriptures expressly declare it. "He that believeth and is baptized shall be saved. The like figure whereunto, baptism doth now save us. According to his mercy, he hath saved us by the bath of regeneration, and the renewing of the Holy Ghost. There is not a hint of a divided salvation, part before baptism, and a part after: but all is put after it, and not a hint of salvation before it.

2. My second reason is, that the promised Spirit is to be received through baptism. Repent and be baptized for the remission of sins, and ye shall receive the gift of the Holy Ghost. Except a man be born of water and of the spirit, he cannot enter into the kingdom of God. He hath saved us by the bath of regeneration and the renewing of the Holy Spirit which he hath shed on us abundantly. This spirit re-

ceived through the bath of regeneration, or baptism, is, the renewing, saving spirit, by which, given unto us, the love of God is shed abroad in our hearts. This was the good old way in which the apostlic saints were saved. Can we bear the fruits of the Spirit, and be born of the Spirit, till we receive the Spirit? And are we not to receive the Spirit through baptism?

3. My third reason is, that baptism is called a purifying, or washing from sin. "Arise and be baptized and wash away your sins! 'that he might sanctify it (the church) and cleanse it with the bath of water by the word.' But ye are washed, but ye are sanctified, but ye are justified &c. This washing or purifying from iniquity was practiced under the law. Till the unclean had washed or bathed himself in water, he remained unclean, and was not admitted into the congregation. So the antitype. We must be baptized in order to wash away our sins, that is, God does it through this means. But your plan is to have it effected before baptism.

4. My fourth reason is, that the believer is baptized *into* Christ *into* his body; and when in Christ, he is a new creature, and not before; when in his body we drink into the one spirit, and bear the fruits of the Spirit. All this follows baptism.

5. My fifth reason is, the nearer we ascend to apostolic times, the more plainly does it appear, that salvation and a new heart succeeded baptism. I will quote from the Israelite. Barnabas says, "we go down into the water full of sins and pollutions; but come up again, bringing forth fruit.

Justin Martyr wrote about forty years after the apostles, and says, then we bring them to some place where there is water, and they are *regenerated* by the same way of *regeneration*, by which we were *regenerated*; for they are washed in water(*en to hadati*) in the name of the Father &c. And we have been taught

by the apostles this reason for this thing (baptism) that we should obtain the forgiveness of sins.

Origin says, in the regeneration (or new birth) by the laver or baptism every one that is born again of water and the Spirit, is clear from pollution.

Chrysostom says, there is no receiving or having the bequeathed inheritance before one is baptized; and none can be called a son till he is baptized.

Cyprian says; While I lay in darkness and uncertainty, I thought on what I had heard of a second birth proposed by the divine goodness; but could not comprehend how a man could receive a life from his being immersed in water, cease to be what he was before, and still remain the same body. How, said I, could such a change be possible? But no sooner did the life giving water wash the spots off my soul, than my heart received the heavenly light of the Holy spirit which transformed me into a new creature; all my difficulties were cleared, my doubts dissolved, and my darkness dispelled.

We will now take a view of some ancient creeds.

The Baptist confession of Bohemia says, we believe that whatsoever by baptism is in the outward ceremony signified, and witnessed, all *that* doth the Lord perform inwardly; that is, he washeth away sin, begetteth a man again, and bestoweth salvation upon him. For the bestowing of these excellent fruits was holy baptism given and granted to the church.

The Confession of Helvetia. To be baptized in the name of Christ, is, to be enrolled, entered, and received into the covenant and family, and so enter into the inheritance of the sons of God, i. e. to be called the sons of God, to be purged also from the filthiness of sins and to be endued with the manifold grace of God, for to lead a new and innocent life.

I might extend this subject to a great length; but I must be brief.

We all, like others, once believed that a man must

be saved before he should be baptized. After a while we learned that a great part of salvation, viz. the forgiveness of sins, was by divine appointment, to be received through baptism. This we proved from the scriptures, the old Fathers, the Reformers of the 15th century, and from the authorized creeds of the modern sectarians. For this sentiment we were denounced by all sectarians, and by many of our own brethren. This matter is now becoming too plain to be denied. Yet the majority of us cling to the old sectarian plan in part, and partly with the apostles.

6. My sixth reason is, that unrenewed man cannot act from a higher principle than self love. It is the principle; upon which God in pity to our fallen world operates. He addresses the most powerful motives to them, everlasting punishment to the wicked, and eternal life and blessedness to them who shall believe and obey his Son. Self love is addressed, and self love acts. His fears are alarmed to fly from ruin, and hope is inspired by the gospel—he comes to Jesus in his own appointed way, and obeys the gospel by being baptized. Then he receives salvation, and the promised spirit, is made a new creature. He loves because much is forgiven. he now is led by the spirit, the very principle of the new man. The law is written on his heart, and he acts as the law dictates, not as a slave by constraint and fear; but as a son by choice and love. There are but two leading principles by which mankind are actuated, the flesh and the spirit. None but the renewed man is led by the latter. "Whom the world cannot receive."

7. My seventh reason is, that baptism is frequently by the fathers called *regeneration*, and *illumination*, and so does Paul call it. They, doubtless, so called it, because these followed baptism or were intimately connected with it. If man must be saved from the love of sin before baptism; and if the Spirit is to be received through baptism, will it not follow that that

salvation was effected without the influence of the renewing Spirit to be received through baptism. Self love is a divine principle, and when moderated by scripture, is the standard of piety; love your neighbor *as* yourself. I have have been rather tedious but now forbear to give any more reasons for my faith.

But your greatest astonishment is, that I said, "that love was heaven's confirming seal of pardon.' In your great astonishment you ejaculated this unkind expression. "Worse and worse." Well really, I thought Paul taught this doctrine, when he said, 'in whom, after that you believed, ye were saved with the Holy Spirit of promise, which is the earnest of your inheritance. And because ye are Sons, being born of the faith and baptism, God hath sent forth the spirit of his Son into your hearts, whereby we cry Abba, Father; and the Spirit itself beareth witness with our spirits that we are the sons of God. Now what you call a seal of pardon, i. e. baptism, is never called a seal in the scriptures, more than any other act of obedience.

You say, the heart is the fountain of all moral iniquity. Let that be made pure, and the life of course will be. Make the tree good and the fruit will be good. This is all granted. But how is this fountain of moral iniquity to be purified? before or after baptism? You say before. I ask your scriptural authority. Have you any? I say, after baptism, and have given many good reasons for it. You seem to think that there can be no change of heart without a spiritual change. The heart of an unrenewed man is frequently changed from one purpose to another. He may be on his way to assassinate his neighbor, but before the deed; he changes his purpose through fear, or some other motive, his heart is changed thus far. So the unrenewed sinner may be going on to perpetrate all wickedness, but from the fear of punishment, and the hope of a happy and eternal life, he changes his purpose. Now who will say, that his heart is spiritually changed? There

is too much caution amongst us, lest we alarm the fears of the wicked by preaching up hell and damnation to the wicked. Fear is divinely implanted in our creation, and is addressed by God himself. How many thousands have you seen reformed and changed in life, whose hearts were spiritually unchanged.

But my brother says, "Will it not be said, that you authorized the charge, so often made against us, that we teach, that cold hearted sinners may be baptized?' No; for no one that understands me can insinuate this. To correct this very charge, have I written the sentiment. Are those cold hearted, whose fears are alarmed to fly from ruin? were the pentecostians cold hearted, when pierced at heart from conviction of sin and danger, they inquire, what shall we do to be saved? I fear there are too many cold hearted sinners amongst us baptized, who are not anxiously seeking salvation.

You are satisfied that I would not baptize a man, who was meditating the murder of his neighbor, if I knew it. No I would not. And would my brother baptize a person, if he knew it, who was convicted of the enmity, hardness and blindness of his heart, and of the wickedness of his past life, and alarmed at his situation, inquires of you, what shall I do? Would you baptize him till he was saved, loved God and made a new creature? No you would not. What advice would you give him? you would tell him, your heart must be changed—O says he, as well might you tell the Etheopian to change his skin, and the leopard to change his spots. This is God's work; how shall I get his spirit? What would you do? you would not advise him to go to the mourning benches nor to tarry in praying till he was saved from sin. What would you advise? I know well what inspired Ananias would have said; Arise and be baptized and wash away your sins. You strangely represent me as meaning by a change of heart, that the heart is *untouched, not concerned.* This is your own gloss. I refer you to the No's. preceding for a farther development of my views.

In conclusion: your inquiry respecting those saints who lived and died before Christ, whether they were saved by his blood, needs but a short answer. That they shall be saved from the grave and death by his death and resurrection, I have ever maintained. 1 Cor. 15, Rom: 5, and 8—29, But that they were saved from the love and power of sin, I have no proof, nor can any be afforded from the Scriptures. This is a subject of little interest to us.

With a warm heart, and great affection I am your old afflicted brother.

B. W. S.

Two more letters are received on the same subjects, as the foregoing, from Elders Winder and Purviance of Ohio There is such a similitty in their arguments and objections, with those of bro. Rogers, that I refer them to this reply as an answer. Bro Purviance shall receive attention in our next.

B. W. S.

Letters to B. W. Stone Editor of the Christian Messenger, containing some reflections on the present state of Christianity, as exhibited by its professed followers.

LETTER No. 1.

Beloved Bro. Stone:

I am considered by many of my Brethren too puritanical in many of my views in reference to the manners, maxims, behavior and courtesy of Christians. On this account many of them say, I am ultra. What! not conform to the present refined manners and tastes of this age of advancement in literature and science!! It is scarcely half a century since our ancestors believed in witches, hobgoblins and the like. Now we

are in advance of such superstition. The rapid march of science and philosophy, have caused such mist to blow by. We must conform to the taste of the age, else we shall exercise but little influence in society. What is there in the shape of a coat, hat or dress? Really, we must not be odd. What if our ancestors thought and acted differently? Is this a reason now to be offered? Would the apostles, spend their time in speaking of such unimportant matters? Surely not. To such speeches as the above, have I often with deep mortification, listened, coming even from the professed Christian. And yet I am ultra whilst I oppose such things—am too puritanical.

Paul in his letter to the church at Rome, says, xii. "*Be not conformed to this world.*" Peter speaking on the subject of Christian character gives special instruction in reference to dress—uses a negative, and says, "not with gold and costly apparel."

Can we mistake the meaning of such language? I am certain we cannot. And Christian reader, whoever you are, give heed I beseech you to God's word. Let it sound in your ears, dwell ever in your minds, that you are NOT to be conformed to this world. Hold not your hands in security, lead not yourselves into a belief that these are unimportant matters. The first successful enterprize ever made against the word of God was to gain credence to this very idea, *it is not essential.* Thus God's holy word has been tampered with, his law violated, and sectarianism with its deep roots growing in the human heart, and its deceitful foliage, gathering still more deceitful verdure in the mind, running over the ramparts of truth and virtue. God's word says, "be not conformed to this world." You say it is not essential. It is explained, and re-explained, until it means just what our vitiated and corrupted tastes desire. Christ and his apostles taught, "That he that believeth and is baptized shall be saved, and he that believeth not shall be damned." But now a days refinement—refined scepticism says, oh! that is all true, but it is not essential. If the heart is right it matters not whether we are baptized or not. If the heart is right that will do. Take good care however, that the heart is right. Thus substituting for truth, a *lie*, and deceiving the world. Reader, attend; James says, "If we keep the whole law and offend in one point, we are guilty of the whole." How then can we love God, reverence and obey him without strictly observing this command, "Be not conformed to this world."

In my next I will go somewhat into detail on the subject of conforming to this world.

Till then adieu.

D. P. H.

A CIRCULAR.

DEAR BRETHREN:

At our last annual meeting, we the undersigned were appointed by the brethren to write a circular address to the brethren scattered abroad throughout the State of Illinois, and to as many others in the adjoining States and Territories, as may wish to co-operate with us. We wish the Elders and Deacons especially to attend, our next annual meeting at Springfield Ill. on the Thursday before the first Lord's day of September. It is our wish that we become better acquainted with one another, that the ties of brotherly love may become closer—that we may better know the state of the churches, and co-operate for their good, and for that of the community by sending and sustaining efficient Evangelists in the gospel field. We earnestly request every one, who feels an interest in the good cause, to attend at the time and place above mentioned. We also request that those brethren who may attend, to come with accredited testimonials of being chosen and sent by the churches, that they bring with them as correct a statement of the number and condition of the church, or churches, as may be in their vicinity; and whether they be willing to co-operate with us in the work of Evangelizing—and how much each church is willing to give to sustain evangelists.

Dear brethren, the harvest is great, and the laborers are few. Soon we may be called to give an account of our stewardship, how we have managed the Lord's goods entrusted to us.

Your brethren,

B. W. STONE,
J. T. JONES.

Bro. Mase of Frankfort Mo, asks. To what peri-

od does our Lord allude in Matt. xvi, 27. "The Son of Man shall come in the glory of the Father and of the angels, and then shall he reward every man according to his works."

Ansr. He doubtless alludes to the period of his second coming, and to the general judgement.--Proof is abundant, but not necessary to a Bible reader.

B. W S.

Religious News.

Mount Vernon Ia. March 2, 1842,

Bro. STONE.—The last religious intelligence I gave you was dated, Nov. 26 1840, at which time I stated that I had just commenced for a year's constant labor in the work of Evangelizing. This years labor closed about the middle of last October, during which time I traveled about 3396 miles; I delivered 346 public discourses on the subject of Christianity; and I witnessed the addition of 126 converts to that glorious cause for which we plead. There were more additions in the bounds of my travels during the year, I have only given the number that was added at the meetings which I attended.

I am still in the field, and have witnessed several happy accessions to the cause of truth during the present year. I am much pleased with the piety and Christian zeal of most of the young converts where I travel. Their conduct seems to say; they have enlisted for life. May the Lord bless them abundantly. I am dear Bro. yours in the good hope.

ELIJAH GOODWIN.

Jacksonville, March, 1842.

BRO. STONE:

I had the pleasure of visiting the brethren in the City of St. Louis on the 13th of March, and united with them in the worship of God our heavenly Father.

They have organized a congregation with about 30 members, and daily

are becoming acquainted with others, who have recently located in the city.

We had truly a refreshing season during our visit; 5 were immersed and thus put on the Savior. The brethren are anxious to have the Teachers call upon them.

May they go on in the ways of truth and righteousness.

As ever your brother.

D. PAT. HENDERSON.

The Washingtonians have gloriously triumphed in our country. They have swept every drinking grocery from Jacksonville, and but two poor meagre ones are left in our county, and these are fast waning for want of customers. A stranger was in our town a few days ago, he searched through town for a place to get a drink of grog, and finding none, he asked a citizen on the square to direct him to a place where he might get a drink. The citizen told him there was none in town. May success attend the Washingtonians every where! My best wishes are with them.

B. W. S.

Bro. Walter Scott reports 50 immersed at one meeting at Minerva, Mason county Kentucky.

Bro. Cribfield reports 52 additions to the church in Lexington: 40 of which by immersion. 5 were immersed at Mt. Iberd, Ky., 10 in Jefferson county, Indiana. Bro. Rice at a four days meeting at Owingsville, Ky., added 25. Bro. Short at Warsaw and New Liberty 12. Bros. Short and Thompson, at Coffee Creek 68. At Winchester, Ky. 70 had been added to the church, 55 at Mt. Sterling, 24 at Macedonia, chiefly by bro. Kendrick. Bros. Girt and Dunn, immersed in Tennessee last summer about 150, reclaimed many that had become lukewarm, and organized several congregations.

Bro. Wm A. Howard of Lewiston, Ill. writes March 1, that the Otter Creek church at this time numbers 80 members.

Bro. H. Thomas of Florida, Mo. writes March 3d. We have just closed a meeting at this place, and the result is 32 additions to the good cause.

Bro. T. M. Allen of Mo. writes, Feb. 9, that on the 5, 6, 7, 8, days of February, he, bros. Lacaster and Boon attended a meeting in Fayette, Mo. and that 12 additions were made.

Bro. J. McHatton wishes to correct a mistake he made to us some weeks ago, of the great success of bro. Holden in Burlington. It was in Covington. The work was great, but the numbers were exaggerated by his informant.

Georgetown Ky., March 9. 1342.

Beloved Bro. STONE:

I have just returned from a most glorious meeting of 10 days at New Castle, resulting in 48 additions to the congregation.

Of the above, 3 were from the Baptists, 2 from the Methodist, and 6 by letter, &c. from other congregations.

Bro. Morton was with me the last half of the time. Bro. Jno. W. Roberts is the resident Evangelist and was with us part of the time. The ects give evidence of alarm wherever we go. They endeavor to pre-

vent their members from hearing us; but there are many of them too high minded to submit to such dictation.

We have just commenced a co-operation in this county which bids fair to be of infinite service to the cause.

Since the first of January, 1842, I have seen 120 added to the congregations where I have labored.

May the Lord bless you, and still make you a ble.sing to many people.

Yours truly.

J. T. JOHNSON.

Bro. W. M. Brown at Milton, Il. obtained 88 additions, at Pittsfield 35 and at St. Louis, a church is constitut ed of 40 members.

Bro. Brown's letter is crowded out.

Bro. J. T. Johnson, March 24 says, he has seen about 150 additions since 1st of January.

Obituary Notices.

DIED—On the 16th of January, 1842, Gen. Robert Russel. at Judge Freeland's, his son-in-law, in Callaway county, Mo. Had he lived till the 29th of March, he would have completed 80 years. He was a kind husband for near 55 years, an affectionate parent, a good citizen, a beloved neighbor, and above all a zealous Christian. He has left an old companion, tottering on the brink of the grave, and a numerous and respectable progeny. He was to me a particular friend, and a kind uncle. Soon I hope to join his company in heaven. The separation will be very short.

B. W. S.

Also—Eliza C. Clark, consort of Robert Clark, and daughter of C. C. Moore, of Fayette county, Ky. She had long lingered with a pulmony consumption, but in perfect composure of mind. In hope of restoring her health, she was taken by her affe ctionate husband to Havanna, in Cuba, where, in a few days after their arrival, she died, in the land of strangers, on the 26th of Dec. 1841, lacking two or three months of being 19 years old. Though she was my grand-daughter, I must be permitted to say, she was among the most accomplished literary females of the West, amiable, pious, and a zealous Christian. Her remains were brought back to her weeping parents, and interred in her father's garden.

Also—About the same time, my brother-in-law, Judge Alney McLean in Greenville, Ky, leaving a wife, a large family of children, and many deservedly warm friends to deplore his loss.

Also—Recently, at home, in Fayette, Mo. my good friend and brother, Henry Chrisman. He was beloved by all who knew him.

Also—on the 14th of March, 1842, Matilda, the consort of Charle Wilmot of this county, in the joyful hope of immortality. She for many years lived a Christian, and was greatly beloved by her brethren and acquaintances.

Also—About the same time, our amiable and well beloved sister, the wife of bro. John Owsley of Louisiana, Mo. "Blessed are the dead, that die in the Lord."

Also—On the 6th of March, our esteemed brother and fellow laborer in the gospel, Eld. John H. Hughs, of Paynesville, Mo. His memory will ever be dear to his friends, and his death a great loss to the churches

THE

CHRISTIAN MESSENGER.

May, 1842.

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THE CONVENTION CONTINUED FROM PAGE 134.

The convention met according to appointment. The same Moderator, and clerk were requested t. act as formerly, who complied and took their seats.

After solemn prayer, the old Father, who had required a longer time for the consideration of the subject which had particularly engaged the attention of the convention at its last session arose and spoke; Brethren, my mind was not prepared to act on the important subject discussed at our last meeting, therefore I requested an adjournment till the present time. Ever since, I have diligently and prayerfully read my Bible, having determined to divest my mind as much as possible of all undue prepossessions, by which it might be warped from the truth. The time since our last meeting I account the happiest period of my long life. Old as I am, I have learned more of profitable knowledge than I had ever learned before. You remember that the subject of discussien at our last meeting was, Whether the promised Spirit in Acts, ii, 38 was a promise confined and limited to the days of the Apostles, by which the Christians were made one; or was it yet good to us in these days also? This subject entirely engaged my mind, and on which it has decided. I carefully examined the three systems of the