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

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

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

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

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

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

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

The Christian Messenger.

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TO THE ELDERS AND PREACHERS OF THE CHURCH OF CHRIST.

Dearly beloved Brethren:

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

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

These characters I wish to set before you, in order that you may avoid them, and seek a better.

1st. I have seen preachers ignorant of the truth, rise and address the congregation, substituting noise for good sense. Such reminded me of Ahimaz, after the battle was fought between Joab and Absalom, and the latter conquered and slain, Ahimaz was anxious to be sent to bear tidings to Jerusalem. He was told that the tidings were not yet ready; but go he would, and he ran to tell the tidings, although he had nothing to tell. David asked him the news; all he could tell him was, "I saw a great tumult, but I knew not what it was." The answer David gave was good, "Turn aside and stand here." It would be well if every such ignoramus and would-be-preacher of glad tidings should be treated in the same manner. To avoid this character, my brethren make yourselves well acquainted with the Bible, and understand the message you bear to a dying world.

2d. I have seen preachers well stored with knowledge, address a congregation on the solemn and momentous subject of religion in a florid, yet frigid, iceberg style. Their aim appeared to be, to give an exhibition of the universality of their learning, their philosophy, their divinity, their deep research in the lore of ancient and modern writers. Such men preach themselves, and not Christ Jesus--they are better pleased with themselves and their performance, than the people who hear them. Such preachers generally are very anxious to hear and receive the plaudits of the people, their ears are open to hear something said in praise of their brilliant display. If none speak, they will *modestly* enquire. O shame! If any flatterer should appear to applaud his discourse, his vanity is tickled, and his foolish mind puffed up. He is highly pleased not because sinners were saved, or that saints were comforted and edified, but because his discourse was praised by a hypocritical flatterer! Such preachers never make converts to righteousness. Their philosophy will never make Christians, nor edify them. Now, brethren, to avoid this hateful character, take Solomon's advice, "Get wisdom, but with all your getting, get understanding." Wisdom is necessary, but wisdom without the spiritual understanding of it, will never make a godly, and useful character. With all his learning and wisdom, he will be but a cumberer of the ground, a clog and hindrance to the growth of piety, and progress of religion. Such a preacher throws water on the fire of devotion, wherever it may be kindled. Mark what I say you will find it true.

3d. I have seen preachers even among ourselves, bitterly opposed to sectarianism in word, and powerful in argument against it, and yet sectarians themselves in heart, and manifest the spirit of it too plainly to deceive any but themselves. Their arguments are weighty, but so mingled with gall and salt, that their effect is neutralized, or nullified. This subject should be handled in the meekness of wisdom. Show how opposite to truth is sectarianism, and preach union, not of the sects as such, but of Christians, not a union founded on the wisdom or devices of men, but that based upon the word of God, not only of the letter, but of the spirit of the word. Be careful to avoid all offensive language as much as possible. Let all your things be done with charity, humility and meekness, but with boldness in the faith. The gospel knows nothing of our sectarian names, nor should we—let them not once be named among you. Like Paul, know nothing but Christ and him crucified. The practice of reading in the sacred desk extracts from sectarian, or other authors, should be discountenanced. It looks like a desecration of the pulpit, where nothing but Christ and his truth should be heard. Such extracts are but the opinions of erring men, and the reading of them rather genders strife and excites prejudice, than allay them, and will turn the attention of the people from the truth, to vain jangling. The most effectual way to refute the error is to hold forth the light of truth in the spirit. This will find access to every honest heart, and produce lasting good.

4th. I have seen young preachers in the pulpit assume the authority and didactic strain of an elder, not

entreating old men as fathers, and the younger as brothers, but addressing them all as inferiors, an ignorant herd, bound to attend to them, their superiors, and from them to learn lessons of divine wisdom.—Often they select the most obscure texts in the Bible, as the subjects of their discourses, and as often do they widely err from the truth. I fear they are prompted by vanity, not to edify the people, but to exalt self. The people generally have learned this truth, that the young preachers especially should be humble, diffident and modest, and not to be so wise in their own conceit as to venture into deep water, and drown themselves. Every dereliction from these virtues sink them, and excite the pity and contempt of the people.

5th. I have seen preachers in the earnestness and pathos of a Demosthenes in the pulpit, and as soon as they had left the sacred desk, they left also their zeal and gravity—they mingled with the people, and engaged in vain, light and sportive conversation on trifles, the passing events of the neighborhood, and even on noisy politics; and this too on the Lord's day! By such conduct they destroyed all the good impressions they might have made in the pulpit—watered the germ of infidelity—sunk their own influence—and hardened sinners against the fear of God. Such preachers are not good examples to the flock. In fact they are good for nothing, they are a nuisance to christianity.

6th. I have seen preachers rise to address a large congregation, who, after straightening themselves, adjusting their phiz and casting a significant stare over the audience, began to read or speak in such a low voice, that few without a painful strain of attention, could hear a sentence. After a while, as animal nature began to warm, they spake loudly, and apparently with great zeal. It is feared, that too often such zeal is nothing more than animal warmth, it cools as soon as nature cools. The Egyptian magicians and the American politicians do the same. If a man has any thing of importance to communicate, he wishes all who are interested to hear it. If we were to give

information to a family asleep under a burning roof, we would show earnestness at the beginning, to alarm them of their danger. Were we to give intelligence of a savage band approaching to massacre an innocent family, would we not at the very beginning shew our solicitude for their safety with earnestness? Were we to begin in words scarcely audible, in a cool and studied style, or read a studied discourse to them, would they not think it all a mere hoax, and feel no harm at their danger? Such preachers lull the fears of a sleeping world, and confirm the sleep of death.—Did they see the danger of sinners, would they not "lift up their voice, cry aloud and spare not?" I do not advise you to vociferate on the top of your voice, but to speak so as to be heard, and so to speak, that the people may believe and be edified.

My dear brethren: we live in perilous times—the christian world is divided into many hostile sects, 'raging waves of the sea, foaming out their own shame' one against the other with fiendish spite; while the cause of Christ is bleeding to death from wounds inflicted by its professed friends—the world of the ungodly sinking to ruin—saints weeping over the desolations of Zion—infidels laughing—Rome reviving—and hell rejoicing at her vast accessions of damned souls. If we have restored to us the ancient gospel, so long hidden in the rubbish of the temple, Wo to us if we preach it not, and set not a fair example of its truth in our holy life and conversation before the world. Let us live and walk in the spirit every day, every hour, and then our labors of love will prove effectual, not only to make proselytes, but also Christians. A spiritual preacher makes a spiritual people, and *vice versa*. These maxims are confirmed by the observations of centuries of years by-gone. Be humble, be heavenly, be zealous in the cause of your Master—seek not to please men, but God—live in love and submission one to another, and in kindness to all men—beware of jealousies and evil surmisings—avoid gossoping and tale bearing, and frown upon such disturbers of the peace. Remember yours is the ministry of

reconciliation—therefore be peacemakers, and not peace breakers, both in the pulpit and out of it. Beware of the love of filthy lucre, and the wish to live in the style and pomp of the wealthy. Preach the word and avoid as much as possible the angry controversies of this age. Remember, "He that goeth forth weeping, bearing precious seed, shall doubtless return again, bringing his sheaves with him." Farewell, says your old brother; Farewell again, it may be the last.

B. W. S.

THE NAMES AND TITLES GIVEN IN THE SCRIPTURES TO THE SON OF GOD.

In the end of Butterworth's Concordance, is a collection of the names and titles of Jesus Christ in alphabetical order. It struck my mind forcibly, while glancing my eye over it, that we could not engage in a more useful work, than to present our readers with a short dissertation upon each of them; for he who bears these names and titles, is the author and finisher of our faith, and in the knowledge of whom we are commanded to grow. His names are all significant of divine truth, and it is life eternal to know him with the Father. How much more profitable is the study of this divine subject, than the gibberish of the schools, and the jargon of polemics? *That* assimilates us to God; *this*, to Satan. *That* makes us holy and happy; *this* wretched and miserable.

1. Christ is called *Adam*. 1 Cor. xv. 45. "The first man Adam was made a living soul, the last Adam was made a quickening Spirit." The first Adam was the head of the human race—the last Adam is the head of the Church of believers. Coll. i. 18. "For he is the head of the body, the Church." The first Adam, the head, transgressed and died, of course every member in him died also. For if the head, the origin of life, be dead, every member united in that head is also dead. Adam brought death upon the whole world by his disobedience. The last Adam by his obedience and resurrection, brought to the whole world a resurrection from the dead, and to the righteous in him their head, he brought the reserrection accompanied with eternal life and immortality. From the first Adam all his race derive his nature, a living soul and true body, but subject to vanity or death. From the second Adam all the body, the church, derive his divine nature, or partake of his divine nature, spirituality and eternal life. For our consolation he himself proclaimed his resurrection from the dead, and that he was alive forever more. If the Head be risen, and alive forever, so shall every member in him rise also from the dead, and live forever more with him.

To keep this truth before the eyes of his people, he instituted Baptism, that we should be buried, and raised from the watery grave to represent his burial and reserrection, and the certainty of our own, seeing the head is risen to die no more.

In a former number we have shown how we are brought into Christ Jesus the last Adam, and the distinguishing blessings of this union. Unspeakable grace! O that the world would hasten to submit to the Savior and become members of his body, and heirs of eternal life.

ADVOCATE.

Advocate is another title of the Son of God. 1. John ii. 1, 2. "My little children, these things I write unto you that ye sin not. And if any man sin, we have an *Advocate* with the Father, Jesus Christ the righteous."

The word *parakletos*, rendered in this verse by our translators *Advocate*, is found but five times in the New Testament, used by the same writer, John. He applies the word four times to the Holy Spirit, and once, as in the text, to the Lord Jesus. When applied to the Spirit, our translators have rendered it *Comforter*, as John xiv. 16, 26—xv. 26—xvi. 7. The word does not occur once in the Septuagint. It is by learned critics variously translated, and it is difficult to ascer-

tain which is most correct, or whether any of them express the true and full meaning of it.

Dr. George Campbell has an excellent note on the word in John xiv. 16. An advocate, according to our Lexicographers, is a lawyer, or person who pleads the cause of his client before a judge. According to this definition, the term Advocate implies a court or judge who is to pass sentence, and a client who is to be defended. The learned Doctor plainly shows that this sense of *parakletos* cannot without confusion be applied to the Holy Spirit; for, he asks, "are the disciples to whom he (the Spirit) is sent, *the judges*? What is the cause to be pleaded? and who are the parties?" He prefers that the word be translated, a *monitor, instructor* or *guide*, with which Dr. Parkhurst is well pleased. "I will," said Jesus, "pray the Father, and he shall give you another *parakletos*, which shall abide with you forever." This implies that Jesus himself exercised this office while he was in the world, but now resigns it to another, the Spirit of truth. Now it is evident he exercised the office of *parakletos* by admonishing, instructing and guiding his disciples, and this is what the *parakletos* or Holy Spirit now does. He, said Jesus, will teach you all things, and bring to your remembrance all things, whatsoever I have spoken unto you. He will guide you into all truth, and comfort you in all your tribulations. You shall not be left orphans without a monitor, without an instructor, without a guide, without a comforter. "I will send the *parakletos* unto you, and he shall abide with you forever."

These things will apply to Jesus while on earth, and to the Holy Spirit dwelling with the disciples on earth. But how can it apply to Jesus, who is gone from earth into heaven and is there with the Father. This is important to understand. In this case I prefer to apply the word Advocate; not in the sense of lexicographers, meaning a lawyer or pleader before a judge for a client; not in the sense of biblical critics, as a monitor, an instructor, or guide; but according to the literal sense of of the word itself. *Parakletos* is derived from the verb *parakaleo*, which literally signifies, to call near to. The

The verb is compounded of *para*, nigh to, and *kaleo* to call. That *para* signifies nigh to, see Matt. xv. 29. "And Jesus came (*para*) nigh unto the sea of Gallilee." Also iv. 18—xiii. 1, 4. Mark iv. 1, 4, Luke v. 1 &c. The word *para* in composition, has frequently this signifination, as Acts xxvii 13. "They sailed (*parelegonts*) close by Crete." That *kaleo* signifies to call, all agree. The word *parakletos*, then signifies, one that calls nigh to. The Latin translation is *advocatus*, derived from *ad to* and *voco* to call—to call to.

Now the application. A father about to travel from home a great distance, calls together his family of little children; he tells them how to conduct themselves during his absence, what to do, and what not to do. While absent one of his little sons transgressed one of his father's commands—guilty and self-condemned he flies away in sorrow. Unable to bear the sight of his father, and afraid of his chastisement, he flies away to hide himself in the woods. The father returns—the other children transported with joy at his return, with mingled sorrow for their brother, fly to meet him. The father embraces them, but he finds one missing—inquires, where is your brother? With tears they tell the sad tale of his fall, and how he has fled to the woods to hide from his father's displeasure and chastisement. The bowels of the father yearn with pity and compassion. Go instantly my son, says the father to the eldest son, call your brother to come to me, to come near to me, and if he will confess his sin I will forgive him. Away goes the eldest son, quickly calls his brother from his hiding place to come near to his father without fear, only to confess his sin and he will forgive him, and love him as before. Is not this eldest son a comforter indeed? So is Jesus our comforter, our Advocate. "Little children sin not, but if any man sin, he need not fly from the presence of the Father," as did Adam, and as did this little son; for we have an Advocate with the Father, who calls us near to him to receive forgiveness.

THE AMEN.

This is another name applied to the Savior. *Amen* signifies truth, firmness, stability, faithfulness. He is the *truth*—the fountain from whom emanated the saving truth of heaven—the whole truth deemed necessary to be revealed to the world. He is *truth*—the true Messiah and Savior of men. He is the truth, and here is no lie in him, *truth* in the inward part. He is *firmness* and *stability*. Hell nor earth, nor both combined, could ever separate him from righteousness—from doing the will of the Father. He is *faithfulness*—faithful to accomplish all his promises—faithful to fulfil all his offices—faithful forevermore. How full of comfort this name to the believer, when understood! On his truth and faithfulness to his promises, he joyfully relies, and smiles in the midst of adversity in the assurance of hope.

BEGINNING OF GOD'S CREATION.

"These things saith the Amen, the faithful and true Witness, the Beginning of the creation of God." Rev. iii. 14.

It is said, that "without him (the *Logos*) was not any thing made that is made." But if the *Logos* or Word was made or created by the Almighty, it must have been done without the agency of the Word; and therefore, one thing was created without him. How to solve this difficulty has puzzled many. I shall not attend to the contradictory explications of men on this subject, but shall give my own in a few words.

The word *beginning* in the text is translated from the Greek *Arche*. This word we have adopted into our language untranslated, and all understand the meaning of an arch to be that which supports a building. So Christ is the arch that supports the creation of God. "He (the Son) upholds all things by the word of his power." Heb. i. 3. "By him all things consist." Coll. i. 17—all the created universe. *Consists* signifies, to keep together and sustain. Christ is frequently called by such impersonal names, but they are well understood by all, who read them with attention. *To be continued.* B. W. S.

THE KNOWLEDGE OF GOD.

C. How glad am I to meet you alone. my mind of late has been turned to think of the great increase of knowledge in divine things; and how far short of this knowledge is the life of godliness in the professors of religion. That this is a fact cannot be denied by the discerning. I have been trying to find the true cause, but perplexed to find it. I have often wished for your company to assist me. Will you help me.

B. Cheerfully as far as I am able. I have also observed with pain, the fact of which you speak, and have attributed it to the want of the true knowledge of the Father and of the Son. For said Jesus, This is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent. John xvii. 3. That eternal life is the fruit of the true knowledge of the Father and of the Son is here plainly declared; with which truth the experience of all living christians accords.

This knowledge of the only true God, the Father, was hidden from the world till he was revealed; for the world by wisdom knew not God.—No man knoweth the Father save the Son, and he to whom the Son will reveal him. Hence it is plainly inferable, that all those, who know not God, are in death, and have no spiritual nor eternal life in them. They are dead in trespasses and in sins. Such is the wretched state of a fallen world. "The Father so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." He gave the Son power (authority) to give eternal life to all flesh, on condition that they believe on him: for until they believed on him, they could not know the Father, whom he declared unto them, and therefore they must remain in death.

C. How important—how vastly important—how all

important, it is to know the only true God, and Jesus Christ whom he hath sent? How important too that we believe on his name! without this we shall not see life in time, nor eternity. "In him is life, and this life is the light of men." This life is the true unction which we have received, which teacheth us of all things—This is the true spirit of God, which every obedient believer receives, by which Jesus is manifested to him, not as to the world, in his life-giving glories through the truth. Why, brother, is this divine subject of the Father and the Son so little insisted upon by the preachers, and so much neglected by the people? It appears to be almost purposely avoided; and when preached, it is commonly in the way of controversy, and has therefore, no good effect.

B. This first and last, and best of all subjects, has been more abused by the wisdom, rather by the folly of man, than any other in the Book of God. The unhallowed speculations, and vain opinions of men have, like the smoke which rose out of the bottomless pit (the doctrines of devils) darkened the Sun and the air, God is the Sun, and the scriptures, the air, through which medium light shineth upon every man that cometh into the world. Men, possessing godliness, professing to be ministers of peace to the world—professing to have the ministry of reconciliation committed to them, have zealously contended for their opinions on this subject—have quarreled for their opinions—have fought with deathly hate for their opinions, have persecuted to death thousands of their fellow creatures for their opinions—and all this, professedly under the banners of divine love for the souls of men! The reason, why so many almost neglect this subject, is, that they are afraid to meddle with a doctrine, which has been productive of so many evils in the hands of speculative men. They well know it to be an excitable subject. They now wrangle about minor doctrines, many of which are not worth the breath used in giving them utterance; and compared with this soul-quickening doctrine, theirs sink and dwindle, and die, as a candle in the noonday Sun.

C. But cannot this doctrine be handled, so as not to involve the controversy between Trinitarians and Unitarians?

B. Certainly, by avoiding their speculations, we avoid their controversy. Their speculations are all ultra-biblical on both sides. In preaching on this subject we should say nothing but what the Scriptures have said; and much have they said to the edification of the saints on this life-giving doctrine of the Father and of the Son.

This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent. It is plain that here are two distinct persons or beings declared—one the only true God, the Father, and Sender; the other is Jesus Christ the Son, the Sent. So says the Inspired Paul.

1 Cor. viii. 4 6. "With us there is but one God, the Father, of whom are all things and we in him; and one Lord Jesus Christ, by whom are all things, and we by Him." Now as all christians profess to believe that there is but one God the Father, and but one Lord Jesus Christ, and that this is the doctrine of the old and new Testament, I view it a waste of time to prove it.

2. Of the one God, the Father it is said 'of whom are all things,' which plainly denotes Him as the origin, source, and prime cause of all things: Thus we say, a fountain is the origin or source, from which the stream issues. So God is the origin and source of all things in the boundless universe—all proceed from Him. "*And we in him*;" for "In Him we live, move, and have our being."

3. Of the one Lord Jesus Christ it is also said, "by whom are all things, and we by Him," as the instrumental cause. Doct. S. Clark says "this was the constant and unanimous sense of the primitive church." page 92. He quotes a number of the ancient Fathers, and of modern Doctors. Origen says, "the phrase *di'hou, through whom*, never signifies the first, but *always* the second cause. All things were made *diatoulogou, by him* as the original cause." Origin was an accomplished Greek scholar.

God made the worlds *by* his Son—speaks *by* his Son, saves *by* his Son, wrought miracles *by* his Son, and will finally judge the world *by* his Son.

4. If God created all things by Jesus Christ, then it follows that Christ must have existed with the Father before any thing in the universe was created and he must have existed an active, intelligent agent, or being, before creation began. "Father, said he, glorify me with thyself with the glory I had with thee before the world was." Paul most gloriously pourtrays him in Col. 1. 15, "Who is the image of the invisible God, the first born of every creature. For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers; all things were created by him, and for him; and he is before all things, and by him all things consist." No language could more plainly declare his pre-existence, and active agency in the creation of the universe; and that he is a distinct being from the Father is also plain from his own words, "I came down from heaven, not to do mine own will, but the will of him that sent me."

"*By him all things consist.*" Not only do all things exist by him, but by him all things also consist, i. e. are upheld and supported. As Heb. 1. 3. "Upholding all things by the word of his power." In Rev. iii 14. He is declared to be the Amen, the faithful and true witness, the *arche* or arch that supports God's creation.

He is called the *image* of the invisible God—He is said to be in the form of God—to be the brightness of his glory, and the express image or (*characteer character*) of his person—In whom dwelt all the fulness of the Godhead, or divinity bodily—so that he that sees and knows the Son, sees and knows the Father also; for the Father dwelleth in him. This doctrine is the very pith of eternal life, than which, nothing can be more efficacious to Godliness.

While wranglers are pressing these and similar texts into their service to support their controversial systems, they have lost the marrow and fatness of truth, and

the life's blood of the doctrine. They know not the truth as it is in Jesus, and therefore it is, that so little of divine life is experienced, and manifested in the hearts and lives of professors of christianity.

C. My dear brother, my heart pants to know more of these divine things. Already I feel revived. Can you favor me with your views on them.

B.—At another time it will be more convenient for me to give my views more fully. I will show you, that the world is wrong in speaking of and viewing God and the perfections of God in an abstract manner—that the true way to view and speak of him, and his perfections, is to view Jesus and his character, there we see the Father, his character and glory, as they shine in the face of Jesus. All that love, mercy, grace, faithfulness, truth, power, benevolence, we see in Jesus, in his works, in his words, in his tears, in his sufferings, in his death and resurrection, is the true character of God manifested in the flesh—like a mirror, he presents the true image of the invisible God—the true form of God in all his divinity; for the fulness of it dwells in him; the full exhibition of truth as it is in Jesus. Through him we have confidence to approach the Father of the universe, seeing him in Jesus as the lover and friend of sinners; and delighting to save all that come to him by Jesus. By analogy, I could show you, that the Father by the Son, will, through every age of eternity develope the unknown perfections of his nature—perfections yet unknown to the tallest order of angels, or intellectual created beings in the universe. In those distant ages of eternity, angels shall rise in the knowledge of God, as far superior to what they now have, as they now excel the lowest orders of saints on earth—that holy men will yet be equal to the angels—that all angels and holy men, and the holy intelligences of the vast universe, will draw their increasing eternal life from the knowledge of the Father and the Son. Transporting thought!

I will endeavor to shew you, that as God the Father was the prime cause of creation, so is he the prime cause of salvatiou, and of every blessing we receive.

All, all flowed from him, through the great Mediator, his only begotten Son. I will endeavor to exhibit the means appointed by God the Father, and ministered by his Son, in order to save a lost world.

But I may promise in anticipation more than I may ever perform. Yet, if life be spared, and no preventing providence occur, I design to perform my promise,

C.--The Lord grant me the privilege of hearing from you these soul exalting things! B. W. S.

USURY.

Deut. xxiii. 19, 20. "Thou shalt not lend upon usury to thy brother. Unto a stranger thou mayest lend upon usury, but unto thy brother thou shalt not lend upon usury."

Neh. v. 7. "Then I rebuked the nobles and the rulers, and said unto them, Ye exact usury every one of his brother." Vs. 10. "I pray you let us leave off this usury."

Ps. xv. 15. "Lord, who shall dwell in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly—he that putteth not out his money to usury."

Jer. xv. 10. "I have neither lent on usury, nor men have lent to me on usury; yet every one of them doth curse me."

Ezek. xviii. 8. The prophet in his description of a just man says, "He hath not given forth on usury, neither hath taken any increase."

This was one of the laws of God given to his people of old. Never was a practice more explicitly condemned. It may be asked, Is this law binding on christians? If it is, why was it not incorporated among the laws of the New Institution? I answer, It is binding, and it is incorporated among the laws of Christ, greatly magnified or enlarged. Matt. vi. 34. "And if ye lend to them of whom ye hope to receive, what thank have ye? For sinners also lend to sinners to receive the same. But love ye your enemies and

do good, and lend hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest; for he is kind to the unthankful and to the evil; be ye therefore merciful as your Father in heaven is merciful." From this it appears that the law or custom among sinners in the days of our Lord was, that sinners lent to sinners, hoping to receive the same paid back again. Is this the custom with sinners now? Do they not demand the same with usury or interest? Do not professed christians follow their example? O shame! Is this christianity? Is this what the Lord taught? Let us hear him.

1. If ye lend to those of whom you hope to receive the same paid back to you again, you do nothing more than sinners. They do not lend to the poor, who really need it, for they cannot hope to receive it back from them, because they are too poor to return it. They lend to the rich, for then they hope to receive the same again because they are rich and able to return the loan.

2. How must Christians act in this case? They are to love even their enemies, and do good, and lend hoping for nothing again. They are even to love their enemies, whether rich or poor; be kind to all, and do good to all, rich and poor, friend and foe, and and lend to them, even to the poor, without hoping to receive as much again; seeing they may never be able to return it. The great object of the christian, is, to shew kindness and to do good to his fellow creature. This disposition prompted him to lend, not with the hope of receiving the same and infinitely far from the hope of receiving the same with interest—or from the hope of receiving a similar favor in turn, should he need it. This is all selfishness, not christianity.

3. Our heavenly Father is proposed as an example to christians. "He is kind to the unthankful and to the evil," so must we, his children be. He causes the rain to fall on the unjust as well as the just, to bless their fields with plenty, and to supply them and their flocks with drink. He causes his Sun to shine on the evil as well as the good in order to their comfort and

happiness. He is merciful to all the unthankful the poor as well as the rich and grateful receiver. What can induce him thus to act? What but infinite benevolence? He does not hope nor expect to receive a compensation for these favors. If he did, we are too poor to give it. Be ye therefore merciful, as your Father is merciful. Be ye therefore perfect as your Father in heaven is perfect. Then we shall be the children of the Highest, and shall receive an unspeakable reward in the world to come.

How awfully is christianity disgraced by its unworthy professors! How far *above* the standard of humble christians have we risen! We must sink down to the standard of christian perfection humility, love, kindness, goodness and meekness. We must be stript of the love of the world, of the honor that cometh from man, of the love of money, and be filled with the spirit of our Lord; else the door of heaven will be shut and barred against us forever. Solemn thought!

I will attend to the objections which may be made against the doctrine advanced.

Obj. 1st. If we are to lend to every one that would borrow from us, we should soon have nothing left for ourselves, and must sink into poverty.

Ans. He who said, From him that would borrow of thee, turn not thou away; Did he mean, what his words signify? Did he make any exceptions? are we authorized by him to except any. If we humbly obey him, will he suffer us to want? cannot he who takes care of the sparrows, take care of us. The objection is against his own doctrine. How hardly shall they who are rich enter into the Kingdom of heaven. It is easier for a camel to go through a needle's eye than for a rich man to enter into the Kingdom of God. I know the Universalist will deny this, for it is no harder for the rich than any one else, as they say, all at death however rich, or poor, or wicked, enter into heaven without any difficulty. We must have faith in God.

Obj. 2d. This would countenance idleness; men will not work, when they can borrow.

Ans, He that will not work shall not eat, is a law of Christ. B. W. S.

For the Messenger.

THE GOSPEL—ITS DESIGN.

Why is it that so many untaught questions, and endless genealogies which minister debates and gender strife, are palmed off on the world for genuine Christianity? Why is it that the doctrines, commandments and traditions of men have superceded, and made void the commandments of God? Why is it that so many good, pious and honest persons have been deceived and made to rest secure in the vain delusive hope, that a certain burst of passion, or sudden and indescribable flow of feeling within their bosoms, was a pardon of sins? I answer unhesitatingly, it is owing to the narrow contracted view entertained in relation to the design of the gospel scheme; and indeed it is my settled opinion that to this cause may be ascribed three-fourths of the evils and errors now dividing and distracting christendom.

In order then, that we may rightly understand and fully appreciate the object of this system, let us take a cursory view of the state of the world before, and at the time of its introduction.

We will begin in the garden of Eden. There we behold Adam partake of the forbidden fruit, in direct violation of a positive command of his Maker: thus he brought sin into the world and sin brought death.—Since that time man has been subject to all the sickness and misery, pain and ills, sorrow and distress consequent upon a cessation of that direct, and holy union and communion, which previously existed between him and his Creator. He has wandered off, into the forbidden paths of vice and folly—has become corrupt—has preferred the service of Satan to the service of God—has violated the commands, and discarded the precepts, and admonitions of his rightful sovereign; and notwithstanding all the overtures of mercy, all the long-suffering, long-forbearance, and manifestations of

the love of God, he still proves ungrateful and rebellious. Coming down to later days his depravity seems to have increased; the thoughts of his mind were only evil continually." But hear an inspired Apostle describe the character of the world at the time of the Messiah's appearance—Rom. 1 and 3 chapters, "They became vain in their imaginations, and their foolish hearts were darkened; changed the glory of the incorruptible God, into an image made like unto corruptible man." "Changed the truth of God into a lie, and worshipped and served the creature, rather than the Creator." But this morbid affection spread not only over heathen lands; Jews as well as Gentiles were afflicted with it. "Both Jews and Gentiles are all under sin," "there is none that doeth righteous, no not one, there is none that undestandeth, there is none that searcheth after God." In a word all are concluded under sin, and in unbelief, that mercy may be extended to all. 'Tis useless to multiply quotations, they might be doubled, but these are sufficient to exhibit the depiorable state into which mankind in general had fallen; that he was irreconciled to God, and was resting under condemnation.

These things being premised, my readers will be prepared to hear, that, the *reconciliation* to God of a guilty world, in order to salvation, was the primary intention of the gospel scheme.

In support of this proposition testimonies may be adduced. In 2 Cor. 5th chap. the gospel itself is styled by the Apostle, the "word of reconciliation." Hear him speak, "all things are of God who hath given unto us the *ministry* of *reconciliation*." What then is this ministry? "namely that God was in Christ *reconciling* the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation." For what purpose? that it should be published to all men and become the means of reconciliation; "we therefore execute the office of ambassadors for Christ, as of God beseeching you by us, we pray you in behalf of Christ be ye *reconciled* to God." Again, Col. i, 19—22, "For it hath pleased the Father

that in him(Christ,)should all fullness dwell; and having made peace through the blood of his cross, by him to *reconcile all things* unto himself; by him I say whether they be things in earth or things in heaven." See also, Eph. ii, 15, 16. From the above scriptures, the truth of our proposition, viz: that the object of the gospel was to effect a reconciliation of fallen man to his maker, is fully established.

By reference to Rom. v. 10, we find that this was not only the *design* of the gospel, but that this it did actually *effect*. "For if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life."

Just at this point the question would arise in the enquiring mind, By what means can this be effected? how can we become reconciled to God, and be again restored to his smiles, and his favor? By the light of divine truth we will endeavor to answer this question.

We will again refer to a quotation from the Apostle Paul, he says, 2 Cor. v., 18, 19, that 'God was *in Christ* reconciling the world unto himself.' In Christ. Here, then is the place, where God proposes to meet all of his rebellious subjects, and effect a reconciliation. But this is not all; God being the offended party, and having the prerogative, has not only stipulated the *place*, but also certain conditions by which we are to *come to* the place. What then are these conditions? I answer that faith is the first, "for without faith it is impossible to please God." Then just so certain as testimony will produce faith, just so certain will true and lively faith produce repentance or reformation. That these, viz: faith and repentance are two conditions necessary, and preparatory to the performance of a third, I will soon endeavor to demonstrate.

After having believed with all our hearts, repented of and reformed from the practice of sin, the Apostle directs us to an institution, submission to which, brings us *into Christ*, the place where this reconciliation is to be effected. "Know ye not that so many of us as were baptized *into Jesus Christ*, were baptized into his death." Rom. vi. 3, Gal. iii. 27.

But again, we have heard that the word of reconciliation was committed to the Apostles. Let us hear them receive it directly from the lips of their Master. 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." We will now follow the Apostles commissioned by all power, and authority, and hear them proclaim the word. In the city of Jerusalem, on the day of Pentecost, Peter rose up and announced to the multitude thus assembled, the glad tidings of reconciliation.

Now recollect what I proposed to prove, viz: that faith and repentance were two conditions necessary, and preparatory to the performance of a third. And when the multitude heard the words of Peter, they were pierced to the heart, they *believed* with the heart, and cried out "men and brethren what shall we do?" The answer of the apostle is, "*Repent* and be baptized in the name of Jesus Christ, for the remission of sins," in order to become reconciled to God. Thus in the first Gospel discourse ever delivered, publishing the means of reconciliation, we hear believers commanded to *repent* and be *baptised*. But again, the evangelist Phillip carries the glad tidings ro the city of Samaria; he there preached the word of reconciliation; "and when they believed Phillip, preaching the things concerning the kingdom of God, and the name of Jesus they were baptized, both men and women." Stop not here; this word was to be published in the utmost parts of the earth. At the house of Cornelius we find Peter proposing reconcilation through the name of Jesus; hence "he commanded them to be baptized in the name of the Lord," Thus in every place, whether in Jerusalem, Samaria, or Gentile lands, we hear the same terms stipulated and the same conditions complied with.

I shall here close, by expressing a desire that all my readers will follow the example set by the noble Bereans, "Search the Scriptures, and see whether these things are so.

CLEMENT.

Jacksonville, June 1843.

HOPE—No. 2.

Continued from page 20.

We have said that the hope of the hypocrite would be cut off. On this subject there is no controversy. But there are those who seem honest and who talk much about their hope of heaven,—are zealous for the traditions of the party to which they belong, and who, but for the fact that they are taught to trust their feelings, and consequently pass much of their time doubting, and fearing, I say but for this, they could say with Paul, they had "lived in all good conscience before God" Acts xxiv. 1, and who no doubt, "verily *think* they ought to do many things contrary to the name of Jesus." Now such may have a zeal for God, but the question is, is their "zeal according to knowledge"? Have they "submitted themselves to God's Righteousness"? Rom. x. 3. Or are they "going about to establish their own"? If the former, and they be walking worthy, then they may hope for immortality. If the latter, then the man would act quite as rational, who would traduce every one that plants—refuse to plant himself, and yet talk much of an anticipated crop in the fall. But say some, they are honest. So was Saul when binding men and women and delivering them up to be cruelly murdered. But say they, we pray: well was it not Saul's duty to pray? Did he not invoke the name of the God of the Jews? if not, how could he say he had "lived in all good conscience before God"? And did he not have hope towards God? But was his hope well founded? you say he hoped for a resurrection from the dead, both of the just and unjust. Acts xxvi.-6, 7, 8. Also xxiv- 14, 15, from all which it will appear that Saul, and those with whom he fraternized, before he obeyed the gospel, had HOPE, yes hope in God: hope in a resurrection both of the just and the unjust, and as Saul could boast of a good conscience he must have a hope for a part in the resurrection of the just. And now I ask, was that hope well founded? you answer, no. Why not? he desired it; did he not expect it?

he surely did, or he was a hypocrite; no, say you, he was no hypocrite, for hypocrites do not have good consciences: where then was the defect? Hope is compounded of desire and expectation, Saul had both; where I ask was the defect? I answer in the use of improper means, and such I fear is the condition of thousands now. They are led by their prejudices, and governed by their feelings, and are literally going about to establish the mourning bench, anxious-seat, and alter systems of justification, which are emphatically their own, for no such places are found in the New Testament, and so they fail to submit to the plan of Heaven. Now, when Saul asked the Lord what he should do, and he was told to go to Damascus and he should there be told, immediately *hope* sprung up in his bosom. Do you ask the hope of what? I answer the hope that the information desired would be gained: he promptly obeyed. But why did he desire information? Because he desired pardon, and expected to obtain it by doing something. He was now convinced that his former course was sinful; he believed something must be *done* in order to pardon; hence he does not say Lord what wilt thou have me believe? or think? or feel? but what wilt thou have me to do? The answer gives hope at once, he desires pardon, he confides in the word of Jesus, consequently expects to be told at the appointed place what he must do: he goes to obtain the information, he is told what to do, Acts xxii-16, he obeys. Now salvation from past sins, ceases to be to him the subject of hope, and becomes matter of enjoyment; he is now released from sin; he can now say "if we have been planted in the likeness of his death we shall also be in the likeness of his resurrection. "Rom. vi.5. Now all will say his hope of a resurrection with the just is rational; he has been "buried with Christ in baptism." Col. ii. 12 Rom, vi–4. Now he can say his hope is as an anchor to the soul" now is his hope full of immortality and eternal life. Now is he "kept by the power of God through faith unto Salvation" 1Pet. i 5. Now can he "bless the God and Father of our Lord Jesus Christ who hath regenerated him to a lively hope by the resurrection of Jesus Christ" 1 Pet. i. 3, 4.

J. P. Lancaster.

PARTY SPIRIT.

Nothing tends to subvert the order and harmony of any community like that of party spirit. It is the bane of peace and quietude. It excites envy, hatred, jealousy, wrath and strife. It saps the foundation of domestic quiet. It rules all the baser passions of the human heart. It dethrones reason. It leads to the violation of all law, human or divine. It indulges its victim, in giving way to all his corrupted and debased passions. It introduces war into the family circle, setting in array husband against wife—children against parents—family against family—State against State—Nation against nation, and even employs all its powers to bring the dark influence of satan against the throne of God. In a former number we pointed out the means by which we could ascertain whether we were under its influence. Have we made the examination? No doubt many think, that others have a *party spirit*, but for themselves suppose they are not under its influence. In my observations of men and things, I am bound to conclude that there are many deceived on this point. Alas! how many! Forsooth, because they are removed a few paces from the excitement of heated contests and party feuds, they rest satisfied that they are not the subjects of a *party spirit*. We should examine ourselves closely upon this point. Why should we fear the light of truth? Surely we do not wish a name to live while we are dead. The Son of God is presented as our model. Shall we imitate his bright example? Did he ever manifest favoritism for Jew or Gentile, Pharisee or Sadducee? As such, they were all opposed to truth and righteousness. Did he fraternize with any narrow, self-contracted system, that only took within its embrace those who acted up to its requirements, excluding all others? No, he never did. Did he ever teach any one sided system, that caused man

to hate his fellow? Never. Did he teach us to love those only who love us? Nay. He taught purer lessons of morality. He taught us to love our enemies—to do good to all, and cherish within our bosoms universal good will for all men. Such was his example—such was his instruction. We must come up to the standard he has given, by sinking ourselves into humility of heart, and the spirit of brotherly kindness and affection. We must not think too highly of ourselves. Vanity soon leads one to be a partisan—to possess a large share of party spirit. Much depends on our possessing and enjoying God's Holy Spirit, without which, we are as a "sounding brass or a tinkling symbol." Without it, we are destitute of the power of christianity—the life of God in our souls, and soon our conduct and conversation will be that of the mere worldly and formal professor. Let us reform. Let us cultivate the spirit of kindness for others who may differ from us. We shall soon gain their confidence, and thus mutually we can be a blessing to each other. We will mingle in each others society, and learn our relative duties from the word of God. Soon shall we see discord banished—peace restored, and saints enjoying that holy UNION for which the Savior prayed, and for which he bled and died.

D. P. H.

CONVERSATIONS BETWEEN A CLASS LEADER AND A CHRISTIAN.

CLASS LEADER.—I have thought much about baptism since I saw you. My mind is yet unsettled in reference to the design of that ordinance. I have always been taught to view it as a *nonessential* in christianity, and if I am wrong, I wish to be right. Let us examine this point during our present conversation.

CHRISTIAN.—With all my heart. We need not consume time in talking about Infant baptism, sprinkling, pouring, or any kindred topics, of so little importance. If the design of baptism is understood by you, your difficulties on minor subjects will soon be removed—will all vanish away.

C. L.—If I thought baptism was in any way connected with pardon of sins, I should not be willing to trust any thing for baptism, except that of immersion in the name of the Lord.

C.—No subject is more plainly set before us in the word of God than that of baptism. The saviour has commanded it—the Apostles have preached it, and the early christians all submitted to it, understanding its design.

C. L.—I am aware that the early christians, and indeed all true christians have been baptised. But whether they were baptised before their sins were pardoned, or not, is the question with me.

C.—This surely cannot long remain doubtful with you, if you will believe the word of God. I will now introduce a few passages to show you the design of baptism. In Mark xvi. 16, the Saviour told the Apostles to go and preach the Gospel to every creature "He that BELIEVETH and is BAPTIZED shall be saved.' Now the simple question is, can they be saved without doing what the Lord told them? will you say they can?

C. L.—I would not say that any man can be saved while in disobedience. But surely, their faith, and not their baptism, was to justify or pardon, by bringing them to the "blood of Christ that cleanses from all sin"—

C.—Faith, we admit brings all to the blood of Christ. But how?

C. L.—Certainly in the act of believing. So soon as we give ourselves up to God, then the blood of Christ is applied to our souls and we are pardoned.

C.—The Apostles teach differently. Paul says, Gal. iii. 27, "We are all the children of God by faith in Jesus Christ: For as many of you as have been baptised into Christ have put on Christ." If you be Christ's then are you Abraham's seed and heirs according to the promise." Again; "Therefore, we are buried with him by baptism into death." And, now, when we are brought to the death of Christ, we there come in contact with his blood. baptism brings us into his death, and the

Apostle in the same chapter says, "being THEN set free from sin." When? At their baptism, which bro't them into Christ.

C. L.—I admit that baptism must be attended to. I hope you will not conceive that I regard it so much of a nonessential that it should not be obeyed. But—

C.—Hear me patiently. I know that you love the truth, and if you understood it you would embrace and obey it.

Luke xxiv. 47. "That repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." These are the words of our blessed Lord to his Apostles, whom he sent to teach all nations the way of Salvation--remission of sins in his name. This is what we all want. Now, we will go to Jerusalem and hear the Apostles preach. On the day of Pentecost, Peter arises and proved that Jesus Christ was God's Son--That the Jews by wicked hands had crucified and killed him --that God had raised him from the dead and exalted him at his own right hand. When they were convinced of this, they were pierced in their hearts and cried out, "men and brethren what shall we do? The answer is "repent and be baptised every one of you in the name of Jesus Christ for the remission of sins."--This is in perfect accordance with the Commission of the Lord Jesus who told them to begin at Jerusalem--to teach "repentance and remission of sins" that "he that believeth and is baptised *shall be saved.*

C. L.—But you do not think all were pardoned in that way, do you? Saul of Tarsus had his sins forgiven on the road to Damascus, and that too without Baptism.

C—I am glad you have turned my attention to that case. Read the ix. and xxii. of acts, and you will find that Saul was baptised for remission of his sins.

C. L. I think not. If you will prove this, I will agree that I am mistaken at least for once.

C. While Saul was journeying to Damascus the Lord appeared to him. He fell to the ground and asked what he should do. The answer was, "go to Damascus and there you shall hear what you must do. He went obedient to the direction. Annanias came to him, acts. xxii. 16, saying, "arise and be baptized and wash away thy sins calling on the name of the Lord."

C. L.—It don't read that way, does it? you have some other kind of a Bible. I heard there was a new translation that had texts in it to suit the views of your people.

C.—I am reading from John Wesley's translation. You know that he made a new translation with a great many alterations from that of King James' and this is it.

C. L. Is this the Book you promised to bring along? I want to examine it.

C.—Please read his note on that 16th. verse.

C, L.—"*Be baptized and wash away thy sins.*—"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."

C.—So you see, according to Wesley, Paul was not pardoned before he was baptized. Now what do you think of it?

C. L.—I am tired and confused. Let us adjourn for the present.

C.—Let me read a passage from the Doctrinal Tracts first. "By water then as a means, the water of baptism, we are regenerated or born again"! Page 249. These we will examine next month. Adieu.

Statistics.

For the Messenger.

At a meeting of a number of believers in Christ, from different sections of the State of Indiana, at the Christian meeting house in Noblesville, Hamilton county, and State aforesaid, on the 10th day of June 1843, after prayer and praise, Elder James Kinkennon was chosen to preside over the deliberations of the meeting, and bro. P. E. Harris was chosen Secretary.

The resolutions of a meeting held at Connersville one year previous, were requested to be read. After the reading, the reports from the brethren appointed by that meeting, to ride as Evangelists, were called for. Brethren Brown, Mathes and Franklin, not being present, Bro. John O'Kane proceeded to make his report. At a subsequent meeting Bro. Franklin made a brief verbal report.

Several propositions, touching co-operation, were submitted during the meeting, and the following were adopted.

1. We, the Elders, Evangelists and brethren do propose, That we will, so far as in our power, and so far as our opportunity and influence with the brethren may extend, press upon the attention of the congregations, the Elders and brethren throughout the State, the necessity for greater effort, and more liberality on the part of the brethren, to support and sustain those who are, or may be employed under the call and supervision of the respective congregations, in proclaiming the gospel—that they who preach the gospel may live by it. And in presenting this matter to the congregations, Elders and brethren, we do invite and entreat the aid and co-operation of all the brethren, and especially of the Elders, to whom this duty belongs.

2. It is also further proposed, that the Elders, Evangelists and brethren of the several congregations throughout the State, be invited to meet with the brethren worshipping at Indianopolis, at 10 A. M. the Friday before the first Lord's day in September, 1844; then to advise each other of the practical results of the operations contemplated in the preceding proposition, for the future advantage and encouragement of such brethren present, in still advancing the good cause of our blessed Master. We also propose to correspond with our brethren in all parts of the State, on this subject.

3. It is proposed that Bro. J. M. Mathes, who contemplates publishing a periodical in this State, be, and is hereby requested to locate and publish the same at Indianopolis, and we will, so far as may be practicable for us, sustain the said periodical, and recommend the same to the support of the brethren throughout the State.

4. That brethren O'Kane and Jameson be requested to unite with Bro. B. W. Stone and others, in the publication of a Hymn Book, and we will use our influence in promoting the adoption of said book by the congregations and brethren throughout the State.

5. We propose that these minutes be published in the Messenger.

The following congregations reported themselves to the meeting:

Noblesville, No. members, 180,—43 added during the yearly meeting.

Crawfordsville,	144	Lick Creek,	25	Indianopolis,	149
Pipe Creek,	28	Cicero,	87	Bear Creek,	57
Pleasant View, Shelby Co.	19	Mud Creek	38	West Point	60
Walnut Grove,	13	Rockville	104	Morgan Prairie	20
Liberty Meeting House	78	Centreville	90	Jacksonburg	30
Cambridge City	58	Milton	24	At M. Brown's	60
Shawnee Prairie	70	Alamo	30	Offield's creek	60
Indian Creek	50	Little Rackoon	55	Thorntown	70
Spring Creek	34	Laporte	70	Mill Creek	45
Stillwell's Prairie	55	Lafayette	90	Frankfort	175
Logansport	25	Boxleytown	82		

P. E. HARRIS, *Secretary.*

The great rains, about the time of the meeting, by raising the water courses, hindered many from attending. P. E. H.

☞ Will brethren Editors give the above an insertion?

Boon County, Mo. June 14, 1843.

Dear BRETHREN:—I have received the first number of the present volume of the Christian Messenger, and will do all I can to promote its circulation.

Our State meeting commenced in Fayette, Howard county, on Friday the 26th ult. and continued until Tuesday following. Fourteen accessions were obtained during the meeting, 11 by obedience and 3 by letter. Seventy-seven churches were heard from having 5166 members, and having had 2864 additions since our last State meeting. Forty-two churches heard from at our last meeting, were not heard from at the present one: their number then was 2217, which, added to the above, would make 119 churches, and 7383 members; but as there have been large additions to some of the churches that made no report, and as there are other congregations in the State that was not reported to either of the two meetings we have held, I have no doubt that our number exceeds 10,000 in Missouri. About 40 of the above churches have been planted since our last State meeting.

The teaching brethren present were Wm. Reed, Saml. Rogers, H. Thomas, T. M. Allen, Allen Wright, Thomas Thompson, Jos. Coons Jno. Alexander, Wm. White, M, Sidenor, Livy Hatchett, Jac. Coons, Winthrop H. Hopson, M. A. Ferris, B. W. Hall, Eli Valentine, Chas. Russell, Wm. Burton, T. B. Marsh, and Joel Prewitt.

Appointed another state meeting to be held at the same place and to commence on the Friday before the 3d Lord's day in May 1844.

Teaching brethren from other States are earnestly and affectionately invited to attend. In some sections of our State the brethren are awaking to the importance of keeping evangelists in the field. In the Grand River country the churches, are sustaining brothers Thos. Thompson and Allen, who are almost constantly and successfully proclaiming the word. In Franklin and the adjoining counties bro. Saml. Rogers has been by the liberality of the brethren, sustained for near two years, and the churches he has planted, and the number of accessions in the bounds of his labor, attest his usefulness, and show what could be done, were the brethren all alive to this subject. Bro. Wills is engaged to labor in Calloway Co., the present season. In other parts of the State the brethren are also doing something in this way.

Last Saturday and Lord's day I was in Rochport, and immersed 4.

Your Brother, T. M. ALLEN.

P. S. I will send you a list of the churches heard from, soon, with their number, additions, &c. Other periodicals will please copy the statistical information. T. M. A.

News from the Churches.

Fort Madison, June 12 1843.

Dear Brother HENDERSON.

Since the commencement of '43, mostly in February and March, there were 49 gained at Burlington, 24 at Mt. Pleasant, 35 at West Point, 35 at Fort Madison, besides others in various places too numerous to mention; making in all about 275, under the labors of T. J. Matlock, D. Trullinger, A. Chatterton and myself. Since spring has come, brother Matlock and myself have gone to farming and consequently the work is progressing slower. Bro. Trip of Louisa, lately immersed about 35.

JAS. R. ROSS.

Centreville, Bourbon County, Ky. June 15, 1843.

Bro. D. P. HENDERSON.—We closed a five days meeting at Old Union, near this, in Fayette county, yesterday, there were eight additions in all, and among them one Presbyterian. Brothers Pinkerton and Raise were our principal proclaimers. J. A. GANO.

Eminence, Logan Co. Ill. June 1st 1843.

Dear old Father STONE.—It would, perhaps, be a source of gratification to the readers of the Messenger, to hear of the progress of the good cause of our blessed Lord in this (Logan and adjacent counties.) Bros. Walter Bowles and Wm. Ryan, at two meetings at Bloomington and vicinity, gained 94 happy converts to the good cause of our Lord and Savior Jesus Christ. Bro. Bowles has, in his itineracy, since the breaking up of winter, added some three hundred to the Christian Church, and brother W. Ryan has not been much behind him.

JOHN HAWES.

NOTICE.

A CO-OPERATION MEETING, is to be held, near the seven mile prairie, White county, Ill. six miles west of Carmi, on Friday before the third Lord's day in July next. The churches in the south eastern part of the State are requested to correspond by letter or messengers, as there are many churches in this district of country that have not been noticed in the statistics of the State. We wish to know the condition of the churches, and if possible, put this whole portion of the State under Evangelical influence. The brethren are earnestly requested to attend this contemplated meeting, particularly the preaching brethren, as this is a favorable time to sow the good seed. Yours in the hope of the gospel.

June 13, 1843. MARTIN JOHNSON.

Notice for a General Meeting in Illinois.

Bloomington Illinois June 13, 1843.

The Brethren at this place have concluded to appoint the FRIDAY before the 4th. LORD'S DAY in AUGUST for the commencement of their ANNUAL MEETING. All the preaching brethren in the state are requested to attend; our desire is, to hear from all the Churches in the different parts of the state, their numbers, and the number enlisted during the past year; or since the last state meeting. The principal object of the meeting however, is, to cultivate an acquantance with each other—advance the cause of christian union—to converse about the best means of advancing the cause of Christ, and spend several days in the worship of God. We hope the preaching brethren in the State will attend, with other bretheren.

☞*Teaching brethren from other states are respectfully invited to attend.*

W. T. MAJOR, H. H. PAINTER, } *Elders.*
R. O. WARINER, *Evan.*

☞CHRISTIAN JOURNAL, and other papers friendly to our cause, will please publish the above.

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CHURCH GOVERNMENT.

There are several plans of Church government, practised by different churches, concerning which I desire to suggest a few remarks.

One plan is, that the whole congregation be the judicatory, before, and by which, all cases in the church are to be tried and determined. There could be no reasonable objection to this plan, were all the members of the congregation competent to judge, and were they not too numerous to attend to, and hear the cases brought before them. But the majority of our congregations is composed of women, boys and girls, and of many others who have recently professed faith in Christ, and become members of the church.—Before such a tribunal, a case of importance could not with safety be tried; nor could a fair decision be expected. I am seriously led to conclude by the scriptures, that women are excluded from taking part in any judiciary matters in the church, and confident am I that the ignorant and children should be excluded. To set such to judge, would appear preposterous, and derogatory to the government, established by infinite wisdom. Such being admitted as judges, a cunning man might by artful tact, ever evade the censure of the church, and remain a member of it continually, with all his misdeeds to the disgrace of religion. This has been, and yet is an indisputed fact, and clearly shows the imperfection of the plan.

Two texts in the New Testament are urged in favor of this plan. 2 Cor. .ii 7. "sufficient to such a man is this punishment, which was inflicted by ma-