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.

The Christian Messenger.

VOL. XIII. July, 1843. NO. 3.

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-

ny—*pleiosi* by the majority.—1 Cor. x. 4th "In the name of our Lord Jesus Christ, when ye are gathered together—to deliver such an one to satan."—In the first text, it cannot be determined whether it was done by the majority of the church, or of the Elders or Rulers by whom such cases were to be tried. In the second text, it is plain that the whole church were assembled together, not to adjudicate, but to execute the censure already determined by the proper authority. This may be the meaning of the first text; for it is the execution of a sentence previously made.

2. Another plan of government practiced by some is, that the congregation choose committees, to which every church case is submitted for adjudication.—Against this plan I have two objections, 1,st it wants the sanction of scripture: 2nd The congregation may select partial men, who may cause great distress and division among the members. I am not a friend to any committees of this nature, unless they be permanent, such as Elders ordained in the church, to whom the church commits the rule and authority, over them. This I shall consider as the

3rd plan of church government. That every organized congregation in the primitive and best days of christianity had elders or rulers ordained in it, is almost too evident to need argument to prove—and that these rulers or elders had the rule and oversight of the particular congregation by which they were appointed, also plainly appears. In Acts 20. The elders of the church at Ephesus, were exhorted by the old Apostle Paul in these words. "Take heed unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of the Lord, which he hath purchased with his own blood." 1. Tim. i. 17. Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." Heb. xiii. 7. Remember them that have the rule over you, who have spoken unto you the word of God'—vs. 17. "Obey them that have the rule over you, and submit yourselves, for they watch for your souls'—vs. 20, Salute

all them that have the rule over you.' Titus was left in Crete to ordain elders in every city, those who should be of a certain description of character, one part of which was, that a bishop should be blameless —that he should hold fast the faithful word, as he had been taught, that he might be able by sound doctrine, both to exhort, and to convince the gainsayers. Tit: i. Peter exhorts the elders to "Feed the flock of God, which is among you, taking the oversight thereof."

From these passages it is abundantly plain that the office of an elder, bishop, and overseer is the same—that they were teachers, or preachers of the word; for a bishop must be apt to teach. One text would seem to contradict this idea, which text I have quoted above, as "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. It is doubted whether by the term (*presbuterous*) elders, is meant any thing more than *old men*, as contrasted in the same chapter with *presbuteras*, elder women. They all were to be supported by the church, especially, the old men who labored in the word and doctrine, should be counted worthy of double honor. Reference seems to be made to age rather than to office. It has always appeared to me improper to ordain a person to the office of a bishop, who is incapable to teach and feed the flock; yet rulers in every church we must have. They may be unable to teach, yet they may be good rulers, and a great blessing to the church. Till we learn from the word a more perfect way, let us still practise that in which we are now walking.

From the impression that every elder is a bishop, and that a bishop is a teacher, many have concluded that when they are ordained to be elders, they are also ordained to be teachers or preachers, and of course they begin to preach and to administer ordinances, at an age incapable of improvement. By this procedure, the cause of truth suffers, and our enemies blaspheme

our profession on this too just ground. This evil must be remedied, and speedily. An old man may be a good ruler, but a poor preacher. I have observed that when old men without ministerial qualifications, begin to preach, they generally become more vain, more assuming. and more tiresome than the young.—This may appear strange, yet I have accounted for it on this principle—they substitute age for authority, and long experience for good sense.

Every duly organized church has the power of self-government committed to it by the great bishop, Christ Jesus. By him laws are given them by which they are to be governed. To him each church is responsible for itself alone, and not for another. The church at Philadelphia was not responsible for that at Sardis, nor that at Sardis for the church at Thyatira. The church at Ephesus was not to blame for the disorders at Corinth, and so of all the rest. The great bonds of the union of the churches are the Bible alone,. and a life of holy obedience to all its precepts. Every attempt at a more perfect consolidation is a departure from the simplicity that is in Christ, and will ultimate in disunion and slavery. Let the churches be well instructed in their duty—that they are to be the light of the world—that the oracles of God are committed to them, which they are bound to teach to the world in darkness, and send them to the nations in ruin for their salvation. Let them be instructed that it is their duty to send evangelists, and to help them in their journey, that is, to support them and their families in all good things. Should one church be unable to support one Evangelist, let two or more co-operate to do it. This course will preclude the necessity of the annual meetings of the elders and brethren to talk much, and make resolves on paper to no effect, and which die the death of all such things, unpitied and unlamented by the Bible christian.

B. W. S.

ADMONITION.

In the country of M—— lived three persons in the faith of Jesus Christ, scattered amongst a dense population of unbelievers. These three persons became known to each other, and agreed to meet together every Lord's day for prayer and praise. They exhorted one another to stedfastness in the faith, and to a holy life. The light exhibited by them soon pervaded the neighborhood, and attracted their attention. They began to assemble with them in their social meetings, and the consequence was, that many from conviction of the truth united with them. Having no form of doctrine nor dicipline written by uninspired men, they unanimously adopted the New Testament as their only rule of faith and practice. From reading this they discovered it was the will of God, that there should be Elders and deacons in every church—Elders to rule and teach in spiritual things, and deacons to rule and teach in temporal things, as far as related to the church.

Under this conviction they met together, and chose the first three old men to be their elders, rulers, and teachers; they also chose five deacons, whose business was to attend to the temporalities of the church. After this they attended regularly to the administration of the word and ordinances of God's house, as enjoined in the scriptures. This church lived in love and peace, and their numbers were greatly increased and multiplied. It was found expedient to meet in different places for worship, one place being too small for so many to meet together, and be edified. Several more congregations were formed and constituted according to the same model. Peace, love and order reigned in all.

Their minds became enlightened and impressed with the truth that they were not to live for themselves alone, but for the good of the world also—that what they possessed was not their own, but the Lord's—and that they were bound to honor him with their substance. A great desire to enlighten and

save the ignorant, filled the hearts of all, and prayer and supplication were made to God continually for a ruined world. They agreed to send the word of salvation to the destitute, that they also might be saved, and participate in the joys and fellowship of the gospel, and become heirs of eternal life. But who shall go for us? The eyes of all were turned to a particular brother full of the Holy Spirit, apt to teach, and to preach the gospel.—Brother, will you go for us? like his Lord, and in the same spirit, he instantly replied, I go: I delight to do your will; for I believe it to be the will of God. I sacrifice all to his glory, and the salvation of men. The church at Antioch ordained Paul and Barnabas, so he is ordained to the work, and assured by the church that of their substance they will help him on his journeys, and if he has a family, they will see that all necessary good shall be supplied them. With this assurance the Evangelist is satisfied, believing that they are christians who have promised, and therefore will not fail to perform. Should they fail to perform their promise, they cease to be christians, and are unworthy of the name, and, indeed, they should not be recognized as worthy of a place in the church. Time does not alter God's truth, nor christian character. They are the same in every age since the introduction of christianity.

Subscriptions and specified sums of money, made to an evangelist betray the want of confidence in brethren, and are foul blots on the fair character of christianity. They were unknown in the primitive and best ages of the church, and it is impossible to divest the minds of men from the idea of money-loving when such things are resorted to. When once this idea possesses the mind, in vain we preach—our influence is paralysed.

The church having promised to support the evangelists they agreed among themselves that so much would be sufficent for this purpose. They thus addressed their deacons. We have chosen you to superintend all our temporal matters—to you this matter is

committed. We have chosen you to be our rulers in these things, and we will submit to your judgement, how much is to be assessed on each of us, and we will cheerfully give it to you, as the Lord's property for his use. Deacons if efficent men, will manage all things right. Let preachers have nothing to do in those things, that they be not accused of spiritual despotism, or of following in the steps of those who have run into this hideous vortex.

They who preach the gospel should live by the gospel, but I am opposed to the practice of making them rich by the gospel. "How hard for them that are rich to enter into heaven!" Did we ever know a preacher, after he became rich, more zealous in the good cause?—become more active and industrious in preaching? or more influential in society? no: such generally become drones, and scarsely preach at all; or if they do, their preaching *Est vox et preterea nil.* It is enough that the servant be as his master; To see the master poor and laborious, and the servants rich and living in ease, and abounding in wealth, how unnatural! how just the remark of an humble priest, who was invited to preach in St.Peter's church at Rome. When he ascended the pulpit, and saw the pageantry of every thing around him—the splendor of his holiness, and of his attendants—he cried aloud, Peter was a fool—Peter was a fool—Peter was a fool.—Peter lived poor, and labored hard through life in his master's cause, and suffered martyrdom at last—but his servants wallow in wealth, and labor not at all.

It is surely enough that the evangelist live after the example of his master, and of his apostles—It is enough that they live in the style of those who send them. What church amongst us of one hundred members, or fewer, cannot support one evangelist? one who would not shine above his master? one who has in view the salvation of souls.—one contented with a competence, and not a lover of filthy lucre? If every congregation were to live according to the gospel, the country—the world would be supplied with evangelists, and churches would every where be multiplied.

But it is objected that the churches will not live as the gospel directs. And shall we call such disobedient churches, christian? Impossible. They have the name only. If such be their character, the evangelists have work enough at home without going abroad--the work of making the church christians.

It is evident that one church founded on the New Testament alone, and which lives in obedience to its precepts, can live independent of another, and be governed aright within itself, a second can do likewise; and so can three or three hundred. But no carnal, worldly minded church can be governed by the word of God; for the carnal mind is not subject to the law of God; neither indeed can be. This is the reason why we complain of the great defects in our government, and labor to supply those defects by our superior wisdom in collected councils. The idea of a consolidation, or concatenation of the churches, I fear will breed disorder and confusion. Look at all human, sectarian establishments, and dread the incipient step towards them. We evidently see that they cannot be governed by the scriptures, and therefore human laws are enacted to govern the heterogenious bodies. This is absolutely necessary; for if they were to be governed by God's word alone, their existence would cease as churches at once. We, if in the spirit, are one in Christ our Leader; we desire no better--no other. We should remember the rashness of Uzzah in supporting the tottering ark. The Lord can support his own cause and church by his own means. The government is upon his shoulders. The government of the church, like its doctrine, is too simple, too spiritual, and too humiliating to suit this proud, worldly, carnal age of religionists. B. W. S.

BE NOT DECEIVED, NEITHER BY SPIRIT NOR ANGEL.

"Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world."—1 John iv. 1.

"Quench not the Spirit; despise not prophecyings; prove all things, hold fast that which is good."--1 Thes. v. 19, 21. Spirits, are then, among the things we are to try and prove. But by what ordeal shall they be tested and tried? Shall we, like mother Eve, try them by obeying them? By following their guileful, deceptious devises, shall we prove them? Shall we trust to our own senses as she did. The command was, 'you shall not *eat* of it, neither shall you *touch* it, lest you die.'--Gen. iii. 3. The tempter, says, 'you shall not surely die. Here she, like many of her enchanted sons and daughters, is lured by specious appearances; and looks, and touches, and eats, and dies. Lust conceived, brought forth and finished sin, and it being perfected, engendered death. Had she walked by the rule given, no harm would have overtaken her, and all would have been well with us. Had she walked by faith and not by sight, there would have been no groans, no tears, no sighs, no death; but in perennial vigor and health, we could have basked in the sun-shine of ineffable bliss in the paradise of God forever and ever. But in experimenting, she is ruined, and all the tale of woe follows in train. Now, to avoid the consequence, we must avoid the cause. The cause of her fall, was the desire of personal, experimental knowledge. This she could not have without disobedience to heaven. Father Isaac was also ensnared by trusting his senses, instead of being governed by faith, he feels and smells and is deluded; whereas his faith would have led him right.—Gen. xxvii. 23. Reader, be admonished; these things should teach us to scan narrowly the way we go—to ponder well the path of life, lest our foot slip--for many have not only well nigh fallen, but have actually stumbled and fell. The Lord sent his Spirit in his prophets to testify against the sins of the people. Neh. ix 30. Satan, from the beginning, chose to imitate this manner, consequently he had prophets too to carry out his devices against mankind—hence the contentions between the true and false prophets, in which the people must judge and decide and act accordingly. This appeared almost an endless work, and kept the

world in uncertainty and doubt. Here heaven kindly interposed, and gave standing rules, by which man should be enabled to discern between the evil and the good spirit. To cull some of the rules and judgments from the Bible, and place them together, is the design of the following lines. Will you, reader, examine this matter for yourself.

First then, we will look at Moses and the Magicians of Egypt. He wrought miracles and they follow suite. Again and again he performs prodigies and they imitate, and to one who was a little impatient and unwilling to thoroughly examine the whole evidence presented, Moses would not have gained any advantage in the rencounter; but to him, who calmly and thoughtfully heard all, and saw all the evidence in the case, Moses triumphed most signally. Reader have you ever heard the righteous and wicked in controversy, and when the wicked could place in juxtaposition some three or four arguments, equally strong with those of the good, did you like Pharoah, conclude there was no difference. If you have done so, read from the 7th to 11th of Exodus, and think again.

But, says, one, the prophet that foretells events, and they come to pass, I will believe. Not so fast; for in in Deut. xiii. 1, 4, this kind of case is presented, and the law forbids you to follow just such a prophet; 'Thou shalt not hearken to the words of that prophet or that dreamer of dreams.' You may ask, why? 'For the Lord your God *proves* you to *know* whether you *love* the Lord your God, with all your *heart*, and with all your *soul*.' Here, then, we are forbidden to follow this prophet, although he may have foreknowledge enough to predict things yet to come. Then, who must we obey? Moses answers, Deut. xiii. 4. You shall walk after the Lord your God, and fear him, and keep his commandments, and *obey* his voice, and you shall serve him, and cleave unto him. And the prophet was to be put to death, who spake to turn them away from the Lord.

You may conclude, that where the most prophets are, and agree among themselves; they are to be regarded and obeyed. If so, your conclusion is not good. For in the days of Elijah, Baal had more than four hundred to one; nor will their being very vociferous, prove them to be favorites of heaven, else they would have had demonstration on their side, 1 Kings xviii. 21, 40. Again, their being moved by one spirit, and speaking the same things, does not prove the multitude of prophets in the right, else those that prophesied before Ahab and Jehoshaphat, would have proven themselves good; for all said to Ahab, 'Go up to Ramath Gilead and prosper.' Nor does the Spirits coming from God, by which they are moved, prove them genuine; for in this case, God sent forth a lying spirit to persaude Ahab, so that he might go and fall at Ramath Gilead. Micaiah was called in, by the request of Jehoshaphat, and he informed them all, that God had deceived them; but they would not be admonished nor entreated, but persisted in their counsel to Ahab, who following their advice went and fell; read 1 Kings and xxii, and you will learn a lesson worthy of being remembered, for in this case, is exemplified that fact, that God sends sometimes, strong delusions, that certain persons might believe a lie and perish. But God's rule or plan of operation, is expressed more concise and pointedly in Ezekiel xiv, 4, 5, which says, "Every man of the house of Israel that sets up his idols in his heart and puts the stumbling block of his iniquity before his face, and comes to the prophet, I the Lord will answer him that comes according to the multitude of his idols; that I may take the house of Israel in their own heart, because they are all estranged from me through their idols.' Whether Israelite or stranger, this was the rule, 'And if,' says he in the 9th verse of the same chapter, 'the prophet be deceived when he has spoken a thing, I the Lord have deceived that prophet." And why all this? Because their idols were in their hearts and they were estranged from God. Therefore, he answered them according to their own devices and crimes.

An objector may say, these were rules and judgments for and to the Jews. They were spoken to

them first, but not for their sakes alone—'For whatsoever was written aforetime, was written for our learning, that we through patience and comfort of the *scriptures* might have hope.'—Rom. xv. 4.

But one may say, under the reign of grace and truth we are not liable to such deceptions and delusions. Why then be warned to beware of being deceived so often in the New Testament? Jesus warns the disciples, Matt. xxiv. 4, to 'Take heed that no man deceive you,' and says afterwards why he does so; it is because false Christs and false prophets will arise and deceive, if possible, the very elect. Some one may object and say, these could not work miracles. He is mistaken here; for they were to show *great signs and wonders*; Matt. xxiv. 24. In Rev. xiii. 12, 14, the same things were portrayed before hand, that we might not be deluded and ensnared. Paul, also teaches in 2 Cor. xi. 13; that certain persons were false apostles, deceitful workers, transforming themselves into the apostles of Christ; and no marvel, for Satan himself is transformed into an angel of light. Then I conclude, all angels of light ought not to be obeyed. Not to be obeyed unless they speak as the oracles of God. But to conclude for the present; I will quote Paul to the Thessalonians, 2 epistle ii. 9, 12 'Even him whose coming is after the working of Satan, with all power, and signs, and lying wonders; and with *all deceivableness* of unrighteousness in them that perish;' and you say why? He says, 'because they received not the *love* of the *truth*, that they might be saved.' And for this CAUSE, God shall send them *strong delusion*, that they should believe a lie; that they all might be damned, who believed not the *truth* but had pleasure in unrighteousness.' Believing these things true, how diligent and persevering we should be, in trying and proving the pretensions of all—both spirits and men. Take heed that you be not deceived—Reader attend.

W. H. S.

From the Signs of the Times.

FOREIGN NEWS.

"Distress of nations with perplexity."

IRELAND.—This unhappy, oppressed and trodden-down land, is evidently soon to be the theatre of a civil war. Says the European Times: "Ireland absorbs at the present moment, the exclusive attention of the British ministry and the British people. The repeal movement continues to make the most gigantic strides, the whole country is in a fearful state of excitement, and Mr. O'Connel, after visiting Cork and various other parts of Ireland, has returned to Dublin. During his sojourn in the provinces, hundreds of thousands of his countrymen congregated at his beck, and his progress resembled a continuous ovation from his outset until his return. He addressed them on every occasion, in the most inflammatory strain, condemnatory of the British connection, while he poured out the most unmeasured vituperation and ridicule against Sir Robert Peel, the Duke of Wellington and Lord Brougham. The great bulk of the Catholic clergy have thrown themselves headlong into the movement, the rent comes pouring in by thousands of pounds per week, and all classes seem to regard a crisis at hand.

"Troops are daily pouring into the country, government steamers are constantly engaged between the Tower of London and the Pigeon-house, Dublin, in carrying and landing arms, the Castle of the latter city is being placed in a state of defence, and every thing shows the government anticipates an immediate outbreak.

"Some Roman Catholic Bishops are about to prepare a prayer for the safety of Daniel O'Connel.

"The Troops stationed in Ireland, will amount, in June, to about 25,000 men.

"Almost every door in the city has chalked upon it, 'Repeal or Blood!'"—*Cork Constitution.*

Mr. O'Connel will not leave Ireland to attend to his parliamentary duties before the 10th of June.

All the Irish forts. castles and battlements, have been inspected by a government engineer and ordered to be repaired and placed in a state of perfect utility. Indeed the preparations of government are such as would indicate that a civil war is not far distant.

All over the south and west of Ireland, the people are meeting in hundreds of thousands, and are addressed by O'Connel and his numerous friends, in speeches of the most violent and inflammatory character."

Over four thousand dollars were contributed in one week for the Irish Repeal Association. And twenty five hundred were sent by the last steamer from New York, for the same cause, besides the sums sent from Baltimore, Philadelphia and Boston.

In the present condition of Europe, it is evident that a resort to arms between England and Ireland must result in the most disastrious consequences. The sympathy which must be felt for Ireland by the Chartists of England, and the Republicans of France and this country, will render it no easy task to reduce the 8,000,000 of Irish to submission. And the shedding of blood in Ireland may not unlikely, light a flame in Europe, that will embroil the whole civilized world in war.

When the wrath of the Lord shall come it will find the nations angry. Who can say but they are now being gathered together to the battle of the great day of the Lord God Almighty. We shall now wait for further intelligence with much interest.

Puseyism.—On Sunday week, Dr. Pusey preached a sermon in Christ Church Cathedral, Oxford, in which he avowed his belief in transubstantiation and the doctrine of the mass. A copy of the sermon has been demanded by the University authorities. Dr. Pusey has given it to them, and a good deal of anxiety is evinced to know what steps the college heads will take in consequence.

Scotland.—Scotland has been the scene of a religious movement, the most important in its consequences, the most extended in its ramifications, which has taken place since the time of the reformation. Nearly 500 ministers—the heart's blood of the church, embracing all that is most distinguished for learning, talent and energy—have seceded from the Kirk, and thrown themselves upon the voluntary principle, rather than submit to an interference in matters of discipline with the civil power.

Troubles in Wales.—The little principality of Wales has been giving some uneasiness of late to the 'powers that be.' The southern portion more especially, has been the scene of a series of *emeutes*, which show an unhealthy tone of feeling amongst the peasantry. Hitherto the depredations have been confined to midnight crusades against toll-bars and toll-keepers. by bands of confederated laborers yclept 'Rebecca and her daughters;' but recently their boldness has become more audacious, and the magistrates have in contemplation to place the disturbed districts under military *surveilance.*

HOW TO MAKE A GOOD PREACHER.

Every church, it is presumed, must be desirous of having a good miuister, yet every one may not in their own apprehension be favored with such a blessing.—Many churches often feel that their minister is not quite what they desire him to be—not quite the man for the place which he is in. Their eyes are, therefore turned away from the minister whose labors they enjoy, to some other man—or to their *beau ideal* of a minister, and they desire a change. For the benefit of such we would relate the following circumstances, which we are told are substantially matter of fact.

A young man was settled in a large and popular congregation in New England, under very flattering circumstances. The church and people had settled him, with the belief that he was a young man with more than ordinary talents, and with the expectation of becoming a distinguished man. After a year or two, when the novelty of the thing had worn off, the cur-

rent seemed to change, and the feeling prevailed that Mr. B.--was not, nor likely to be, quite what they expected. He did not grow as they thought he would; he did not perform that amount of labor which was needed to build up the church, and interest the congregation. Things dragged heavily, the young man felt the influence of the chill atmosphere which thus surrounded him. His spirits sunk, his health run down, and it was whispered around in the society, and in the neighboring towns, that Mr. B.——would probably have to leave--he was not the man for the place. He was not the man of talents which they had anticipated.

While things were in this state, at a meeting of the church, when the pastor was absent, [perhaps one called to see what should be done,] Mr. O———, an intelligent and influential member arose and said--

"Brethren, I think we have been in fault respecting our minister. I think he is a young man of superior talents, and will one day be a distinguished man. But we have not sustained and encouraged him as we should. We have not spoken of him to others with esteem and confidence, as we should. We have been standing and looking on, expecting him to raise both himself and us to eminence. Now let us adopt a different course. Let us encourage our minister with our prayers, our symphathies, and efforts. Let us speak of him with esteem and confidence to others, and say that we think him a man of talent, and who bids fair to be a distinguished man."

The thing was agreed upon. The leading men set the example. Very soon every one was speaking in the favor of Mr. B——. His people visited him, sympathized with him, encouraged him; and people out of the society soon began to remark how Mr. B.——— was rising in the estimation of his people. The young man felt the change. The cold damp chill with which he was surrounded, and which was benumbing the energies of his soul, was changed by the influence of such kindly beam, and a warm genial atmosphere came over him. His spirits rose, his health returned: his energies awoke, and he soon showed to all that he had within him the elements of a man. Several revivals have attended his labors. In the affections of the church and people he has long since firmly established himself. They delight in him as a man of talent, as well as a good man. His name has become honorably enrolled among the American authors, and he is one whom his own church and the churches of New England delight to honor. Reader, Christian, would you have good minister? Go thou and do likewise.

Biblical Recorder.

For the Messenger.

ESSAY ON THE CLAIMS OF EVANGELISTS.--NO. 1.

All nations ancient and modern whose history has been transmitted to us, have believed in some sort of superior beings or deities, and practiced religion in some form or other. All nations have temples or places of worship, altars, victims, priests and religion. Whether this is owing to man's being naturally and inherently endowed with moral and religious feelings, or to revelation, or to traditionary communications, is not our purpose at present to declare.

The universality of religious belief and practice, is sufficient evidence that man cannot be governed without the sanctions of future rewards and punishments, which is the ultimatum of all religions. All religions require two things for their propogation and sustentation, to wit: men and means: All false religion demands these, as well as the religion of the book. What arithmetician will undertake to calculate the length of time, the amount of talent, genius, eloquence, learning, industry and money, that have been necessary to commence, pepetuate and perfect the present iniquitous system of Catholicism and Sectarianism? Who will work this sum? It is said that the annual revenue of the Pope, (the devil's eldest son,) is one million of pounds sterling. It is also said that the income of the monks and clergy, is two hundred millions of pounds sterling. It is said that St. Peter's church cost twelve

millions of pounds sterling; which in our day would be equal to thirty-six millions of pounds sterling. All this is not a drop from the ocean. Another sum I would propose to some religious calculator, is this.—If it has required so many thousand of the most gifted and erudite sons of nature, and so much time, and so many millions of gold and silver, to erect this gorgeous, spacious and magnificent temple of sin; what length of time, what number of men and what amount of money will it require to demolish this temple and remove its ruins? Will it be done by moral or by physical means? God has many children in the apocalyptical Babylon, see Rev. xviii. 3. "Come out of her O my people." Can they be got out, and sinners converted to God, without Evangelists and without money, to proclaim and sustain the truth? The men of this world are wiser than christians. Religious teachers do more good than any class of men in the community, and they receive less for it. Of what force are the laws of men without the sanctions of the bible. Why have so many of our most talented, promising and useful young men, left proclaiming the gospel, for the practice of the law? Because of the scandalous pittance which they were promised, and seldom received. Why have we so few able proclaimers of the New Testament? Because, even good men would rather tolerate *some evils* in religion, and retain power and popularity, and receive a compensation for their time, talents and service, than to have a sound theory, and have to suffer the greater evils of poverty, reproach, injustice and the covetousness of their brethren. Father Paul, of the Catholic church, acknowledged that there were many errors in his church, after Luther commenced his operations. And being asked why he did not leave the Catholic church; he replied in Latin, *Deus non dedit mehi spiritum Lutheri*, God has not given me the spirit of a Luther. All evangelists are not Lions to encounter the grinning and wolf-like countenance of poverty, and all other evils, and receive nothing for it. If well sustained they could do twice the amount of good, and feel much more happy

and cheerful while doing it. If our brethren would give to their evangelists a reasonable equivalent, they would retain all they have, and acquire more from other churches. All congregations ought to watch, encourage and patronize their own sons and young gifts. The fields are already white to harvest, and where are the reapers? In some parts, not one to a hundred miles, of *our* reapers. Brethren awake to this subject. Lay up treasure in heaven, not on earth. Imitiate the liberality and justice of the primitive christians. The Elders who labor in word and teaching are to be counted worthy of a *double support*, says Paul. Many do not get one support or living, much less two. Shew your love to your teachers, by keeping them constantly at work in the Lord's vineyard, at your charges. In our next we will show that this support of evangelists is founded in *justice*, not in charity or alms giving.

Yours in the kingdom and patience of Jesus Christ.

JACOB CREATH, Jr.

Palmyra, Mo., July 4, 1843.

CHRIST, THE CORNER STONE.

Eph. ii, 20—"Jesus Christ himself being the chief corner stone."

The church of Christ is frequently represented by a building, a house, a temple; and the members composing the church are represented by lively stones built up a spiritual house. Of this building, Christ is the chief corner stone, the most important in the whole house, without which it would be ill-formed and weak.

The first proper idea I ever had of this text was obtained from seeing a stone mason preparing a corner stone for a building. I observed how very precise he was to square it, and to have it plumb. I asked him the reason of such exactness. He said, the whole building depended upon this stone; if this be not square, the building will not be, and if this be not plumb, the building cannot be, and like a bowing wall must fall.

I instantly caught the idea, and saw the beauty of the figure applied to Jesus Christ. Every stone in this building is spiritually squared and plumbed by the corner stone. How beautiful! how durable! All must be humble, meek, holy, and heavenly as the corner stone, Jesus Christ—He is the true and perfect example for our imitation. The cement, by which the different members of the building are bound and united together, is the spirit of Jesus in them. Without this cement the building would fall. Hence we see the absolute necessity that each member have the spirit of Christ, without it, it is impossible to be united according to the expressed will of God.

How sad the picture of this glorious building, now presented to the world! Like the builders of old Babel are the builders of the temple of God. *Those* would not co-operate, or work together on the same building—so *these* will not co-operate in the Lord's house. *Those* had their language confounded—they could not understand one another,—so *these*; their language is confounded so, that they cannot understand each other. *Those* separated into different bands, and established and built up different kingdoms in the world.—So *these* have separated, and are laboriously engaged to build up, and establish different kingdoms or churches on earth, and call them the churches of Christ, and call themselves by different names. "These are they who separate themselves, sensual, having not the Spirit But ye beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God" &c. Jude 19. 20. The saints of old were one body, one building, one temple. They were built upon the foundation of the Apostles and Prophets, the most holy faith, once delivered to them by these inspired men. Those who separate themselves and were building another house, known by another name, of course were not building on the same foundation, nor the same temple, the foundation of which God himself had laid in Zion—There is but one foundation, and one cornerstone. All these different buildings and establishments of the sects

then must be upon other foundations than that laid in Zion by God himself. They cannot be offended at the refusal of calling them christians, seeing they themselves have repudiated the name, and have assumed others.

God forbid that we should, to please men, call these separatists--these discordant sects, the church of christ! O what a caricature! what a horrid misnomer! The sceptics and infidels may believe it; and for this reason they blaspheme that worthy name, by which the true Church of God is called. Can that be the one church of Christ made up of such discordant materials as are the various sects around us? Have they the Holy Spirit of Christ dwelling in them, and yet bear the fruits of the flesh, as hatred, variance, emulations, wrath, strife, seditions, heresies, &c. ? No, no. We have not so learned Christ.—How like the people in our Lord's day are we? He said of some of the religious then, "They strained out gnats, and swallowed camels."--Contending with zeal for tradition, or opinion, but neglecting the commandments of God --Very punctilious about minor things, but careless about the substance of christianity.

That there are good and holy men of God among the sects I am willing and glad to acknowledge: but they are living daily and hourly in sin, and many acknowledge it; the sin of separating themselves, and living in disunion with the body of Christ, building upon another foundation than that laid in Zion. Come out from among them my people is the language of your God. I shall conclude this article with a striking anecdote. A brother preacher of ours; not long since was in conversation with a Roman Priest. The Priest remarked, that now there were but two great antagonistic powers in christendom, one was the Roman Catholics who build upon the traditions of the fathers; and the other was those who rejected all such traditions, and built upon the Bible alone. One or other of these, he said, must prevail, and that shortly. So we think. It is evident to all, that sectarianism has received a deathly wound, and as light increases, liberty

will in the same ratio increase, and truth will run and be glorified, unfettered from human manacles, untrammelled by the fear of man. Christians will flow together. I have seen sheep pent up in a lean pasture, looking through the crevices of their inclosure at a flock grazing on a rich field at liberty—I have seen their manifestations of anxiety to be with them, in their bleating, and running along the fence to find a place of escape. At length one made the leap and many followed.

B. W. S.

THE WAY OF SALVATION.

A Short Dialogue.

B.—I have heard, Sir, that you, and those in connexion with you baptize the unconverted! Is it true, or are you slandered?

C.—We may entertain different views of conversion. Therefore, before I can satisfactorily answer your question, you must tell me what you mean by conversion.

B.—I understand it to be a change of heart or regeneration.

C.—I know this is the common definition of conversion. But is it thus defined in the scriptures of truth? If it is, please turn to the passage.

B.—Is it possible you deny the definition I have given?

C.—I deny not a spiritual change, a new creation, nor regeneration. But I cannot find in the Bible that they mean the same as conversion. The word *epistrepho*, which is translated *to convert*, is most commonly translated, *to turn*. As Luke i. 16. "And many of the children of Israel shall he *turn* to the Lord their God." Acts ix. 35. "And all that dwelt in Lydda, and Saron saw him (Eneas healed.) and *turned* to the Lord." Acts xi. 21. "And a great number believed and *turned* to the Lord." Acts xiv. 15. "That ye should *turn* from these vanities to the living God." Acts xxvi. 17, 18. "Now I send thee (Paul) to open their eyes, and to *turn* them from darkness to light, and from

the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." 2 Cor. iii. 16. "Nevertheless, when it (Israel,) shall *turn* unto the Lord, the veil shall be taken away." Matt. xiii. 15. Mark iv. 12. John xii. 40. Acts xxviii. 27. are all quotations from Isaiah vi. 10. It is a description of the wretched moral condition of the Jews. "Their ears are dull of hearing, and their eyes have they closed, lest they should see with their eyes, and hear with their ears, and *be converted* (*turn*,) and I should heal them."

From these and similar texts several things are apparent:—

1. That conversion, or turning to God, is the act of the creature.

2. That conversion precedes forgiveness, and the healing of the soul. If conversion means regeneration, or a spiritual change, then regeneration must precede forgiveness, and spiritual healing. And what is spiritual health, but regeneration?

3. Conversion or turning to God precedes the taking away of the veil from the heart; so that we, beholding the glory of the Lord, shall be changed into the same image, from glory to glory.

4. Conversion is preceded by believing, and this belief produced by the evidence of miracles and of hearing the word.

5. This conversion or turning, then, is the work of the creature; but the spiritual change, or new creation, is the work of God. "He hath created us anew in Christ Jesus unto good works." Eph. ii. 10. I therefore think that conversion is turning from Satan to God, from the practice of sin to the service of God. It is coming to Jesus for salvation, being drawn to him by the force of truth.

B.—But do you not ask the person applying for baptism, Do you not love God?

C.—No sir; I have no authority from the scripture to ask of him such a question. Can you produce me any? Do you think the trembling Pentecostians were asked such a question by Peter? Was it asked of the Eunuch? of the jailor? of any one in the scriptures?

B.—Is not love to God required as a condition to baptism? Do you not believe this?

C.—I cannot believe without evidence. Please, sir, give me the evidence from the bible, and I will believe it too. Should I say I believe it, and could find no evidence of its truth in that book, I should blush at my credulity. Do you believe it, or is it an opinion, an unauthorized tradition? Please, sir, answer me a few questions. Are not all mankind either in the first or last Adam?

B.—Surely, I believe this.

C.—Can any one be in them both at the same time?

B.—No this cannot be. They are either in the first, and are therefore in the flesh, and walk according to the flesh; or they are in the last, and therefore in the spirit, and walk according to the spirit; and they that are in the flesh cannot please God.

C.—In these things we perfectly agree. Nor can we disagree in this, that we are baptized *into* Christ Jesus, *into* his one body, and are all made to drink into one spirit. 1 Cor. xii. 13. By baptism in connection with faith, repentance and conversion, we are brought out of the first Adam, and brought into the last Adam, Christ Jesus, and then drink into his one quickening, sanctifying spirit, and are made new creatures; for if any man be in Christ he is a new creature; and I boldly aver from the scriptures, that none out of Christ are new creatures, for we are created anew in Christ Jesus, and no where else. In the first Adam none are new creatures, they are represented as the old man. Sinners are represented as the wild olive, which brings forth evil fruit, and cannot do otherwise until ingrafted into the tame olive; then contrary to nature it brings forth good fruit. Now agreeably to the law of nature, a graft of sour fruit ingrafted into a stock bearing sweet fruit, will bear sour fruit. But here contrary to nature, the wild olive graft ingrafted into a tame olive stock brings forth good fruit. But according to the philosophy of men the wild olive graft should have been purged from its wild nature before it should be ingrafted into the tame olive. Hence they reason that a sinner in the first Adam should be purged and saved from his

sins before he should be baptized or grafted into Christ, in whom alone is salvation and life. He must according to this philosophy be washed from his sins before he is baptized in order to wash away his sins. He must be saved before he is baptized, though the Savior said, "He that believeth and is baptized shall be saved," though Peter says, "Baptism doth now save us." It looks like a perversion of the gospel. It is like a person all defiled with mud and filth, who, when invited to a clear fountain of water close by should say, I am too defiled to be washed. Let me first be cleansed, and then I will come and wash.

B.—Then you would advise the believing, repenting sinner to be baptized in his sins, and in the uncircumcision of his heart, in order to be saved, and to receive the gift of the Holy Spirit.

C.—Doubtless I would. I would advise him not to wait a moment in disobedience. I would tell him now is the accepted time, now is the day of salvation. I would advise him not to wait till he felt renewed, or was made a new creature, till he felt the love of God shed abroad in his heart by the Holy Ghost given unto him. (This none out of Christ ever felt.) How many have waited in painful anxiety and labor months and years, for these qualifications for baptism, and have either despaired of ever receiving them, or died without them! He was waiting to receive the spirit in disobedience to the law of baptism, through which was the promise of the spirit—"The Holy Ghost is given to them that obey him." But do not misunderstand me. I do not advise the unbelieving, impenitent, unconverted sinner to be baptized. No; Far be this from me. I have no authority for this.

B.—My plan is the safest. I baptize none but such as have experienced a spiritual change or regeneration, or salvation from sin, and who makes this profession openly.

C.—Do you think that to be the safest plan, which is no where inculcated nor taught in the scriptures? Can you think your plan safer than God's? It would be presumption in me. My dear sir, think again, and be not carried off from the truth of God by the tradi-

tions of men, and by the dread of being called a heretic. The fear of man bringeth a snare, and tends to check the free spirit of inquiry. B. W. S.

A PURE SPEECH.

We have selected the following, from the "BANNER AND PIONEER" one of the leading organs of the Baptist church in the West. We recommend the original selection from the Methodist papers, as well as the remarks of J. M. Peck, editor of the "BANNER and PIONEER," as well calculated to improve the sectarian dialect of both those parties.

As the piece comes from that side of the house, we trust that Methodists and Baptists will read and receive it to profit, well knowing that their ears to a great extent, are shut from hearing what we might say.

We might add many other "*barbarous*" phrases now used by Methodists, Baptists and other sects, which it would be well to lay aside and exchange for the language of the Bible: such as "*I hope my sins are pardoned*" "*I have got a hope*" *I feel that I am pardoned*"&c. &c. These with many others too tedious at present to enumerate, belong to the same ashdodical catalogue, manufactured by sectarian Doctors of sectarian divinity. Many too, " have acquired the habit like parrots of using such barbarous phrases." Reader if you still use them, lay them aside, and remember what the Apostle Peter says "If any man speak, let him speak as the oracles of God."

D. P. H.

MIND YOUR PHRASES.

" '*Get up a revival*'—'*getting up a revival*'—'*got up a revival*,' are barparous expressions. We have even called them heathenish. A phrase could hardly be formed more unworthy of Christian lips to utter.

" *Get religion*'—'*got religion*,' are phrases getting or rather gotten, to be very common with a large class of slovenly talkers, and letter writers, who are not accustomed to analyze what they hear before they

adopt it as the 're'l idee.' It is usually meant to signify conversion, (in the now most common sense of that term,) as including justification and adoption. But is there no *religion* before this? Is not the whole course of an awakened, penitent sinner, seeking after Jesus, *religious*? Besides, it is exceptionable for its vulgarity. Men *get* into a row—*get* drunk, and *get* sober. And it is still more exceptionable for partaking somewhat of the unchristian character of the foremen-tioned phrases, as if religion [conversion in the sense above given] were somthing on a level with our endeavors in the natural order of cause and effect, and not of the gracious operation of the spirit of God."

We recommend the foregoing article to some of our Baptist readers, who have acquired the habit, like parrots imitating others, of using such barbarous phrases." J. M. P.

CONVERSATIONS BETWEEN A CHRISTIAN AND A METHODIST CLASS LEADER.—No. 6.

CHRISTIAN.—Another month has fled, and we are still spared to meet. I am glad to see you look so cheerful, I hope your mind is less confused than when we last parted.

CLASS LEADER.—I am equally well pleased to meet you again; and humbly desire, that I might be enabled more fully to understand the teaching of the Bible. I feel cheerful, though solemn.

C—What did you think of Mr. Wesley's views of Baptism, which I read from the Doctrinal Tracts during our last conversation?

C. L. Indeed, I scarcely know what I thought; for my mind was confused, and I do not *now* remember what they were. Will you read them again?

C. I will do so with pleasure. Quoting from John iii. 5 Mr. Wesley says; "By water then, as a means, the water of Baptism, we are regenerated or born again, whence it is also called by the Apostle 'the washing of regeneration." This looks very

much like *water regeneration*," taught by him. Do you not think so?

C. L.—Why, Yes, But, he certainly does not teach that Baptism regenerates the soul, does he? Really, I do not understand him.

C.—I am sorry you seem to have so much difficulty in coming to a conclusion. You very well know how often your Preachers have ridiculed the idea of "*Baptismal regeneration*" as they call it, and yet here is as strong "*water regeneration*" as I have ever heard taught in my life. I assure you my friend, that your standard works, teach and enforce Baptism for remission of sins.

C. L.—But I am not bound to defend what Mr. Wesley taught and believed. I am enquiring after truth, and I must be taught from the word of God.

C.—But while you are a member of the Methodist church, and entrusted with the spiritual welfare of leading a class of old soldiers or six months recruits, you are bound to contend for the "DOCTRINES" and "DISCIPLINE" of your church. This is a part of your doctrine, made long since, without your consent, and by attaching yourself to the system of Methodism you have accepted and adopted the doctrine. You must, therefore, admit and contend for it, else abandon it.

C. L.—I will do neither. I never accepted any such doctrine when I joined the church—have never contended for it, and consequently I have nothing to abandon in the premises.

C.—But you certainly received the *Doctrines* and *Discipline* of the Methodist church when you became a member, did you not?

C. L.—Certainly I did, but I am not bound to believe what is wrong.

C.—Then you reject what Mr. Wesley teaches on the subject of Baptism, do you?

C. L—I do not wish to reject any thing that is true, and if what he has written is in accordance with the Bible, I adopt it.

C.—I will read another passage from the same book on page 247. Mr. Wesley quotes Eph. xxv. 26; and

says " namely, in Baptism, the ordinary instrument of our justification." Yes Mr. W. says, that the church is *cleansed* by Baptism the "*ordinary instrument of our justification.*"!!

C. L.—This is certainly a mistake. Why faith is universally taught as the instrument of justification, and I am certain Mr. Wesley never wrote a word of what you have been reading. I am rather inclined to think that you have some spurious copy of the work, published by our enemies, and which I am told is circulating through the country. Let me look at it.

C.—You shall have it. I think that your astonishment at these doctrines grows out of not having examined the foundation of your Church. Like thousands who *glory* in being called Methodists, you have read but little of their Doctrine, and now, when it is read to you, you are startled at it. Indeed, it is no wonder either, for there are alarming incongruities and inconsistencies, which I am sure, if understood by your people they will abandon Methodism at once. But what say you to the Book? Is it a genuine copy?

C. L.—I have been listening to your speech and am yet unprepared to decide.

C.—I assure you, my friend, that the copy is genuine, if being in the possession of a presiding Elder of your church, and by him sold, will make it genuine. As it regards spurious copies of this, or any other work of the Methodists, I know of none, unless the Methodist Book concern have published them. Read the title page and the advertisement, and you will find that several of the tracts "were formerly published in the form of Discipline." You know that the Discipline "undergoes a revision once in four years," and the general Conference of 1812 ordered these tracts to be published in a seperate volume, and "*sterotyped*" at that.

C. L.—Well I believe the work is genuine. I have never seen a copy of it before, and must acknowledge that I cannot understand how Baptism is the "*instrument*" of our justification. But if you will lend me this Book I will read it and then ***I will decide.***

C.---Very well you shall have it. Indeed I wish every Methodist friend would read this "*Treatise on Baptism;*" for I am sure that there would be less sin committed in ridiculing and abusing God's holy institution.

C. L.—I am hurried this morning and must now leave. I will look at this Book and when we meet again I will give you my opinion of its merits. D. P. H.

News from the Churches.

New Orleans, June 16, 1843.

Dear Father Stone:—

Since I last wrote you several have obeyed the Lord, in this city of more than one hundred thousand souls. Out of the number of citizens and strangers here, in the winter and spring season, estimated at one hundred and fifty thousand souls, not more than four to five thousand are addressed on Lord's day, on the great principles of the protestant religion and the bible; being less than one soul to one hundred. I suppose there are about ten thousand who attend the Roman Catholic service, the balance, say one hundred and thirty-five thousand souls, are engaged in various kinds of amusements and festivities, &c.

What a picture it presents to a devoted lover of the bible and the cause of God! * * * *

Truth is advancing, and if there were some good and able teachers to go into the southern fields, they are white to the harvest; but I see but little hope to do any thing, as our brethren are so unwilling to aid or send out evangelists. We have to do as we can, and not as we wish.

My christian love to your family, and accept assurances of my high regard and christian affection for you. I pray that heaven's blessings may be continued to you, and if we meet no more on earth, I trust to meet you on high.

Yours in the Lord, JOHN R. M'CALL.

Statistics.

Statement of churches heard from at the state meeting that commenced in Fayette, Howard County, Missouri, on the 26th May, 1843.

Columbia Church 154 members T M Allen Evangelist, Persia 99 Wm White, Rochport 120 T M Allen and L Hatchett, Friendship 155 Jas Williams and E Crisman, Mt Pleasant* 40 Wm Lee, Bear Creek 95 M P Wills and L Hatchett, Elk Fork 70 J Alexander and M Sidenor, Paris 188 H Thomas and J Alexander, Florida 120 H Thomas, Sante Fee 133 H Thomas and McSwain, Crooked Creek 36 M Sidenor, Madison 87, Clinton* 50 M Sidenor, Georgetown 95 M A Feris and Allen Wright, Wither's 30, Shelbyville 168 B W Hall, Liberty 108, Antioch 82 M Sidenor, Dover 108 Wm White, Huntsville* 20, Huston 172 Ballinger, Hannibal* 25 J Creath Jr., Palmyra 157 J Creath Jr., Richland 210 Wm Burton C Russell and Marsh, Fayette 156, Mt Pleasant 35 Wm Burton, Salt Creek 56, Mt Moria 30 Joel Prewitt, Monitor* 12 Wm White, Edina 31, Warrensburg 50, Walnut Creek 70 Elgin, Warsaw* 28 Elgin, Big Creek 103 Elgin, Big Creek* 50 Elgin, Warsaw* 50 Elgin, North Prairie* 19, Springfield 185 J H Haden and Allen Wright, Walnut Grove 50 Allen Wright, Millersburg 221 Jos and Ja Coons and M P Wills, Union* 38 L Hatchett, Portland* 31 M P Wills, Diamond Grove 100, Dade co.* 25, Polk co. 23, Mt Pleasant* 93 Sam'l Rogers, Burbys* 45 Sam'l Rogers, St Johns* 45 S Rogers, Union* 70 Sam'l Rogers, Canaan* 15 Sam'l Rogers, Pinckney* 54 Sam'l Rogers, Marthasville* 18 Sam'l Rogers, Loutre* 16 S Rogers, Caledonia* 9 Geo E Taylor, Cooks Settlement* 75 Lunsford and G E Taylor, Dee Run* 27 Lunsford and Taylor, Goshen* 20 Allen and Tho Thompson, Welden's Fork* 41 Tho Thompson and Allen, Trenton* 47 T Thompson and Allen, Medicine Creek* 11 Thompson and Allen, Big Creek* 68 Allen and T Thompson, Hickory Creek* 45 Allen and Thompson, Sampson* 10 Allen and Thompson, Three fork gr River* 13 Thompson's Fork* 8 Allen and Thompson, Navestown* 16 Allen and Thompson, Chilicothe* 13 Allen and Thompson, Linneus* 11 Allen and Thompson, Locust Fork* 8 Allen and Thompson, Lick Creek* 30 H Thomas, St Louis* 87 W H Hopson and others, Ten Mile* 36 M Sidenor, Landester* 38 Mulkey, Dover 214 Th Gaines, 25 Mile Prairie* 6, Marshall* 38.

*Those marked thus (*) are new churches.

Whole number of members 5166, increase since last state meeting 2864. 42 Churches reported to our last state meeting, not heard from at this; their number then was 2217.

Boon Co. Mo. Juiy 3, 1843.

Brethren Stone and Henderson,

I was in Rochport on the 2d Lord's day, and day before, in June, and recruited 4; who confessed the Lord and was straitway immersed. On the 22d, I spoke to a good congregation at Bro Porter Jackmans in Howard, when two confessed the Lord; the day following I addressed a large assembly at Mt Pleasant; on the 24th I spoke to a large assembly in Arrow Rock, Saline Co. Bro Allen Wright met me there, and we continued the meeting until Monday evening, when bro Wright immersed three in the majestic Missouri. We recruited five during the meeting, two from the world, two from the Baptists and one from the Methodists, The Methodist friends, preacher and all were very friendly, and participated with great pleasure in the worship of God. On Tuesday as I came home, I spoke at Salt Creek, one joined from the Baptists, and I immersed the two who confessed at brother Jackman's. Bro Wright had recruited 38 or 40, at and near Georgetown, Pettis co., the previous week; he designs locating in Pettis, with a view of devoting his whole time to the work of the ministry. May he long be sustained in his useful career. On Saturday last I spoke at old Sis. O'Rears, six or eight miles north of Columbia, and immersed three who confessed the Lord Jesus.

Yesterday I preached in Columbia, when two were added to the church, who confessed the Lord, and had been immersed the day before.

Shelbyville, July 11.

Just closed a four days meeting here. There were seven additions.

Your Brother, T. M. ALLEN.

Bro. Winthrop H. Hopson of St Louis, writes, June 20; "We number about ninety in this place. The truth is gradully triumphing over error. On last Thursday we had four additions—one by letter, one from the Methodists, and two by immersion. Bro. Elijah Goodwin,

from Mt Vernon, Indiana, was with us. He preached three times on Lord's day, and once again last night. He starts homeward this morning. We anticipate a glorious triumph of truth here." Under date of June 26, he says, "I have written you an account of our meeting the Lord's day before the last. At our last meeting we also had four additions—two by letter and two by immersion. Praised be the name of the Lord! May his glorious truth triumph here—at Jacksonville, and every where! May God speed your editorial efforts to aid his cause."

W. H. HOPSON.

Rochester, June 22, '43.

Brethren STONE & HENDERSON—I have been constantly travelling for the last four months, in which time I have immersed between two hundred and fifty and three hundred persons. My labors have been very much scattered, and mostly at new points, where I have never labored before; but I feel very grateful that the 'gospel is the power of God unto salvation to every one that believes.' I met the brethren a few weeks ago in the town of Bloomington, McLean county, where we set together in a heavenly place in Christ Jesus. We had 29 additions during our meeting. Your Brother, W. P. BOWLES.

Bro. D. P. HENDERSON—Perhaps it will be gratifying to you and the readers of the Messenger, to learn how the work of the Lord is prospering in this section. I have been laboring the most of the time for three months past, in conjunction with brother Henry C. Voiles of Ia. There have been added near 30. We have labored mostly in Madison and Green counties—prospects are generally good.

July 20, '43. R. HUMPHRY.

Pittsfield, July 21, '43.

Bro. HENDERSON—On Monday last I went to Milton and spoke a number of times; during the meeting there were three confessions. The congregations in this place and Milton seem to be doing very well. Generally the brethren are walking in peace, love and union—attending regularly to the institutions of the Lord's house. They devote every Lord's day, from one and a half to two hours, in mutually instructing each other, by assembling in the form of a Bible class, and investigating certain portions of the word; a practice which, no doubt, would be profitable in our congregations, if well attended to. S. S. CHURCH.

Bethel, Morgan county, June 13, '43.

Brethren STONE & HENDERSON—The meeting that you referred to in the first number of the Messenger at this place, continued to progress until there were 45 additions by immersion, and two united that had been immersed before. Prospects are still very flattering here. This congregation now numbers eighty-two. Your brother, N. G. AVERITT.

Springfield, Ill. June 23, '43.

Dear Brethren STONE & HENDERSON—I have just retured from Peterburg where I was assisted by bro. A. J. Kane. Our meeting continued some 3 days. We had quite an interesting meeting. There were eight additions to the little church, six by immersion and two by letter. Much good I think could now be done at that place. Bro. Kane held a meeting some days on Wolf creek, and added 13 to the number of the faithful in that neighborhood. His meeting closed on the 22d inst.

Your brother in the good hope. J. P. LANCASTER.

The Christian Messenger.

VOL. XIII. August, 1843. NO. 4.

A PROTESTANT OPIATE.

The present aspects of the protestant world are any thing rather than pleasant. The protestants have swallowed an opiate administered by the wicked one, which has effectually lulled their senses to a sleepy repose, and caused them to dream pleasant dreams, and to see pleasant visions of transporting glory. These dreams and visions they tell, which become a source of comfort to their lethargic disciples, and the basis of calculating times and seasons. A few of these dreams I will notice, as a warning to a stupid world.

They have dreamed that the papal power is crippled, consuming and dying, and this monster—the man of sin, and dread of christendom, will soon expire to live no more. Their fears are lulled to rest, and they are carelessly borne down the rapid stream of time into the very vortex of destruction—the very jaws of the enemy, gaping wide to receive them—the very enemy, whose fall they are joyfully celebrating. They see not, that destructive wiley power, marching on with a steady step, and with increasing zeal, influence, and numbers. They are pouring their thousands of men and money into every land, especially into America, in order to accomplish one great end—the subjugation of the world under her domination and power. With Jesuitical craft they are establishing their public schools and colleges, and gaining the patronage of protestants, and men of no religious faith. Pompous advertisements of the merit of these institutions frequently appear in our journals, calculated to win the confidence of the unsuspecting community and to enlist their sympathies in favor of the *poor, wrongly*