For the Christian Messenger.

DEAR BRETHREN STONE & HENDERSON.—The cause of Christianity is progressing in the region of Greene River, Ky. During the past year, by the blessing of our reigning Redeemer, there have been added to the churches in the counties of Todd, Logan, Christian, and Trigg, more than four hundred. Many of these were from the Baptists and Methodists; but generally from the world. Brethren H. T. Anderson, Day, Rice, Elley and myself have been the laborers. During that time in tours that I have made in Tennessee, and to other points, there have been fifty more additions and perhaps double that No. under the labors of the other evangelists mentioned. To the Lord be all the praise! In addition to this immediate success, the rancour of our sectarian neighbors manifested in the most untoward opposition, has served to direct the attention of many to the principles, for which we contend, who otherwise perhaps, would never have heard us. The prejudice of the communities that have heard us, is greatly broken down; and such has been the influence of an affection and faithful, presentation of the truth, that our sectarian opponents, with all that they have said and done against us, have not held a successful meeting in any neighborhood where we have obtained a hearing.

Our brethren, in this region with a commendable liberality are sustaining five evangelists. These are directing their attention at present more to the perfection of the saints, and the good order of the churches than to proselyting. I am happy to believe that, with a few exceptions, the churches are growing in the knowledge, character, and graces of our holy Religion. Your admirable essays and reflections upon, "the wants of churches" and the cries of the times are well calculated to strengthen those who are now seeking the "good comfort," strength and peace of our rapidly increasing congregations. There never was a time, in my opinion, in which there was need of greater effort on the part of the teachers of christianity to check the vices of the age, as they begin to develope themselves among the professors of Christianity—to bring to bear all the moral machinery of the Christian system, for the health, perfection, and, I will say, salvation of the church, than at present. All Sectarianism is tending to one point—that point farthest removed from adherence to the divine laws of the living oracles—Protestantism like a scroll is rolling itself up in the lengthening ends of Roman Catholicism—the religious and political powers of the earth are in commotion—Christians should, therefore awake to their calling, lest they be swallowed up in the great whirlpool that is preparing for the mother of Harlots. Go on, then, my aged Brother,—though old, in the service of your Master—there is much yet to be done—we need the experience of age, and the wisdom of such as have become veterans in the use of the Sword of the Spirit,—we need the strength in council of those who have watched the infant struggles of Reformation, and who have stood by to assist till they have become the strengthened power of a giant—go on then; the Providence of God has lengthened your already long life for some good end, that end, doubtless, is the perfection of those, whom you have assisted to release from the slavery of the human systems of the past ages.

May Heaven smile upon your present efforts, and smooth the declivity of your declining days, is the ardent desire of your brother in the faith and hope of the gospel.

J. B. FERGUSON.

The Christian Messenger.

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SYNOPSIS OF THE REFORMATION OF THE 18TH CENTURY—*Continued from page* 196.

After the above letter was sent to the Synod, we adjourned, and retired to our several homes. The Synod still continued in session, until the following resolution was introduced and adopted, and sent by heralds to be read to all our congregations.

'Whereas Messrs. Robert Marshall, John Dunlavy, 'Richard M'Nemar, Barton W. Stone and John 'Thomson, have declared themselves no longer mem-'bers of our body, or under our jurisdiction, or that 'of our presbyteries; and whereas, it appears from 'their remonstrance laid before Synod, that they have 'seceded from the Confession of Faith of the presbyte-'rian church, and no more wish to be united with us 'until we adopted a more liberal plan respecting hu-'man creeds and confessions; and whereas a committee 'has been appointed, seriously and affectionately to 'converse with the above members, in order if possible 'to reclaim them to the doctrines and standards of our 'church, which committee has proved entirely unsuc-'cessful; moreover, whereas said gentlemen came into 'synod and informed us that they had constituted them-'selves into a separate presbytery, and have refused to 'comply with every solicitation to return to their du-'ty, but persist in their schismatic disposition: There-'fore, resolved that Synod do, and they hereby do, 'solemnly suspend Messrs. Robert Marshall, John Dun-'lavy, Barton W. Stone, Richard M'Nemar and John 'Thompson from the exercise of all the functions of 'the Gospel ministry, until sorrow and repentance for 'their schism be manifested; leaving it however to the

'several presbyteries, to which the above members 'may have belonged, to restore them as soon as they 'give satisfactory evidence of repentance, and their 'congregations are hereby declared vacant."

It is difficult from the minute to find what was the real crime alledged against us. They say we had seceded from the Confession of Faith—that they labored in vain to bring us back to the standards and doctrines of the church, and that we persisted in our schismatic disposition, &c. Now what part of the above mentioned conduct does the word of God criminate? Does it bind us to a human confession of faith as a standard? Does it condemn every man as unworthy to preach the gospel, who cannot be brought to that standard? If so, all the christian denominations on earth dissenting from that standard, have no authority to preach. They suspended us for constituting a separate presbytery. Is not this to cut off at a blow, every minister since the Reformation? Luther and Calvin constituted seperate presbyteries from the Church of Rome, and so have the various sects ever since. Have these therefore no right to preach? If not, we argued, that the Synod in their act of suspention had virtually suspended themselves, and every minister of the reformation since Luther.

In the mean time we wrote our apology for withdrawing from the jurisdiction of the Presbyterian church; also our views of the gospel. Nor were we forgetful of our promise to Synod to state our objections to the Confession of Faith according to their own request of us. This was done in due time, and presented to the Synod and to the world. It is as follows—

Remarks on Creeds and Confesions in general.

"To the law and to the testimony, if they speak not according to this word, it is because there is no light in them."—Isaiah.

Through the subtilty of the enemy the christian church has long been divided into many different sects, and parties. Each have a Creed, Confession of faith, or brief statement of doctrines, as a bond of union among its members, or rather a separating wall between itself, and other societies. This is generally called the standard of such a church. If the word standard has its true, and usual signification, it imports, that such a book is the pillar which supports it; the foundation, on which it stands; or the rule, by which it is formed, and regulated, both as to doctrine, and practice. This sets aside the word of God, or, at least, binds the members of that particular society to understand the scriptures as stated, and explained in the Creed, on pain of being accounted unsound in the faith, or excommunicated from the church.

This is indeed bringing the word of God to that standard. The people have the privilege of reading the scriptures to prove the standard to be right; but no privilege to examine it by scripture, and prove it to be wrong. For if any should do this, he forfeits his privilege in that church, and must be cast out as an heretic; or, if he chooses to withdraw, he must be excommunicated as a schismatic; and all men warned to guard against him as a dangerous person.

It is an established maxim, that when any law, or rule of conduct is authoritatively explained, the explanation is the law; and we are necessarily bound to understand the original according to the explanation. A creed or confession of faith is considered both as a summary of the doctrines taught in the bible, and an explanation of them. If it were left in its own place, to occupy the low ground of human opinion, it might do some good. But the moment it is received and adopted as a standard, it assumes the place of the bible: it is the explanation, according to which we must understand the original law, the word of the living God.

If such a church is founded on the scriptures, it is not immediately; but by means of this standard, or pillar. But if there is a mistake in the business, and any part of the pretended standard, or pillar should not be founded on the rock, will not the whole church tumble to the ground? Is it not better to clear away all the rubbish of human opinion, and build the church imme-

diately on the rock of ages, the sure foundation, which God has laid in Zion?

But some, in order to avoid the odium of setting up their *creed* in place of the bible, call it an *imperfect standard*. This is a contradictian in terms; a *foundation* that is unsound, and not to be trusted; a *pillar*, which is shattered, and will let the building fall, unless it has something else to support it; a *rule* which is imperfect, and consequently no rule at all; because every thing which is made by it will certainly be wrong. If God had not given us a perfect *rule* we might have some excnse for working with a crooked one of human make.

But is it not strange, that this *standard* confessedly imperfect, should be set before the scriptures, which are perfect; so that if any should understand them differently from it he must go out of the synagogue? If it be imperfect we must see the perfect word of God differently from it, or be in an error. Would it not be better to commit this book, which has been so long idolized, to the moles and to the bats; and take the infallible word of God; ask, and obtain his Spirit to understand, and practice it?

Others again, more modest, call creeds and confessions, Helps. But strange and unnatural as it may appear, the help stands first in point of orthodoxy. For a man may be permitted to explain many passages of scripture differently from his fellows; but if he rejects the common acceptation of one article of this help, he is at once proclaimed an heretic, without ever trying his doctrine by the word of God.

God has not recommended any help to understand the scripture, but his spirit of wisdom; which he gives liberally to them that ask. Recommending an help implies that the scriptures are not sufficiently plain, and that men can remedy this defect; that God will not give his holy spirit, or that it is easier to obtain help from man than from God.—And indeed this appears to have been a fact, in the judgement of multitudes; for human authors have been gathered up, and constantly consulted, on every occasion: while the bible has lain by almost as a useless book. Many have thought, that by such helps they could enter into the true spirit of the scriptures, without experiencing their power. But this is not true. Spiritual things can never be understood, until we submit to the teachings of God, by believing in Jesus. Then the spirit of Christ leads the soul experimentally into those heavenly truths; and gives him ideas, which he could not obtain otherwise; even though he had all the creeds and confessions in the world to help him.

These helps, while they endeavor to make those understand the exercises of religion who never experienced them, generally explain away the spirituality of the scriptures, to accommodate them to carnal reason.

If a man learns the words of the help, and converses well on those subjects, he is pronounced orthodox. And the votaries of such helps will receive him as sound in the faith, though he give no satisfactory evidence of real, living religion: while one confessedly pious is rejected, because he cannot subscribe that particular creed. Thus these creeds help to split the real church of Christ, keep asunder the truly pious, and prevent that union which would take place among the real lovers of religion, if no standard was admitted but the scriptures. That real christians would be united if human creeds were laid aside, is evident; because we find, that such do agree on practical religion, when they enjoy the spirit of Christ. And wherever this revival is going on with life, and power, as it is in Cumberland, and some other places, there christians of different societies, losing sight of their creeds, confessions, standards, helps, and all those head-speculations, which enter not into the religion of the heart; flock together as members of one body, knit by one spirit. And thus assist and encourage each other in their common pilgrimage to the heavenly Canaan.

But these human *aids* fail in attaining the end designed by them, that is unity. For people soon begin to dispute as much about the meaning of *creeds*, as about the scriptures. And any unity which they do preserve, is like its author, human, barren, unsavory; not like that sweet union of soul which is produced by the spirit of Christ living in his people. Indeed, they are only sorry shifts to supply the want of the unity of the Spirit, and bond of peace. Say ye that love the Lord, what is it that unites you together? Is it a *creed*, or the living spirit of the crucified Jesus?

Some think it not possible for a church to subsist without a confession of faith. But we think they betray the ignorance of the uniting, cementing power of living religion. They will tell you, if christians had always the Spirit of Christ, in plentiful effusions, they would not need those aids which are so necessary in times of deadness. But we answer, Christ never allowed his church to be without his spi-

rit, which he gives liberally, and upbraideth not. Therefore he has made no provision for such a scarcity of his spirit as is caused by the indolence of professors. He provided no armor for the back; because he never allowed his followers to turn their backs to the enemy; but go on from conquering to conquer.

The Roman Catholics say, that they use their images only as *helps*, to enliven their faith. But we believe they are a hindrance instead of a help, and keep the soul away from God.

Thus we conceive that confessions of faith keep the soul away from the word of God.

These things we know by experience. That book never helped but hindered our faith. When we neglected it, and followed the spirit of God in his word, our hearts were enlightened, and our souls were quickened. But when we compared this light with the confession they would not agree. We could not withstand God. We chose to hearken to God rather than to men: and therefore have taken our leave of that book.

The preceding observations make it evident, that if the book in question were as perfect as it could be formed by men, it should be rejected as a *standard*. Or, in other words, that no such standard should be adopted. But we conceive it is very defective, and ought not to be received, even if the practice of owning and subscribing human creeds, were right and scriptural.

LECTURE II, ON MATTHEW V.

V. 7. Blessed are the merciful, for they shall obtain mercy.

God, our heavenly Father is proposed as an example of mercy for our imitation. "Be ye therefore merciful, as your Father who is in Heaven is also merciful." Luke 6 c, 36 v. His mercy is shown in his kindness to the unthankful, and to the evil, as well as the good; he causes his sun to shine, and the rain to fall on them all for their comfort. Like him the merciful man is kind—he loves his enemies, and does them good, and lends, hoping for nothing. His mercy inclines him to visit the widow, and fatherless in their afflictions, and to releive their wants—to clothe the naked—to feed the hungry—to give drink to the thirsty, and visit the sick and the prisoners. These merciful acts the Lord considers as done to himself, and therefore will welcome such to the joys of Heaven. They shall then obtain mercy in unmeasurable fullness. But should we see our fellow creature hungry, starving, naked; and should in kind words say, we pity you—be fed, be clothed, be comfortable, and from him withhold our hand of relief, how dwellest the love of God in that man?

We may boast of raptures, ecstacies, transports, and angelic feelings—but pure and undefiled religion consists in works of mercy, as visiting the widow and fatherless, and relieving their distresses, and those of suffering humanity, and even of brute creation. "The merciful man spareth his brute," The merciful man, like his Lord pities and weeps over the millions of mankind sitting in darkness, and in the valley of the shadow of death. He is willing to assist those with his goods and money, who are willing to go to the benighted nations and people with the word of light and life. Such merciful men shall obtain mercy in this world a hundred fold, and in the world to come eternal life.

V. 8. "Blessed are the pure in heart, for they shall see God."

Purity of heart is in opposition to hypocrisy. Hypocrites are like whited sepulchres, which appear beautiful without, but inwardly are rottenness, and dead mens bones. The pure in heart has always a good and beautiful exterior, as well as inward purity. His words, his thoughts, his acts are all pure—all proceeding from a pure fountain within. To please his God and to do good to his fellow creatures are the great ends of his life. He prays not to be seen, of men, so as to receive praise from them for his piety—he distributes of his substance to the poor, or for benevolent purposes, not to gain the applause of men for his liberality—he exhorts and preaches not to please men,

but God—not to get glory of men, but of God. Honesty and purity direct all his ways. Happy men! their reward is great, for they shall see God. This privilege cannot be granted to any mortal man, the immortal can only behold him, and live eternally under his smiles. Then we shall see him as he is, face to face, and not through the veil of mortal flesh. The word *to see* frequently means to enjoy. In this sense the pure in heart enjoy their God on earth, through faith, and are as happy as mortality can bear.

V. 9. Blessed are the peace makers; for they shall be called the children of God.

Righteousness, peace and joy, is the kingdom of God in heaven and on earth--Righteousness is the parent of peace, Isaiah, xxxii 17, and without it peace cannot exist. "'There is no peace to the wicked, saith my God.' Righteousness and peace beget joy, without which, joy would be unknown in the universe. The children of peace, are the children of the kingdom—the children of God. Sin deranged the kingdom of God on earth, and righteousness, peace and joy fled from the human heart destined originally, to be their eternal throne. God's nature moved him to restore what he had not taken away, Satan and sin did the mischief. But God determined to save his poor lost creatures by his son; and, in that person, where this salvation is effected, it is said, that righteousness and peace have kissed each other, like old friends, who had been expelled from their home, but had now in gladness and triumph returned, Ps. 85. God himself is the great peace maker between heaven and earth.—The very ministry of Christ was that of reconciliation, to make peace. The apostles exercised the same ministry of peace-making--all that preach amongst us make the same profession. But, alas how different is the result—discord and strife. They shall lose the reward, having not the character of the children of peace. But the children of God, all his children, are the children of peace. They have peace with God through our Lord Jesus Christ—they have the peace of God ruling in them, and this leads them to live in peace

with all men, and to cause them to make peace among all as far as their influence extends, and to labor to put down wrath, strife and division in the world.

V. 10. Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake.

V. 12. Rejoice and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you."

Here is one blessing that the generality of professors are not careful to obtain. The sects all think they are reviled and persecuted by others, and that all this is done falsely, and for Christ's sake—for righteousness' sake. Do they all rejoice, and are exceedingly glad because they are thus used? Nay: Do they not rather return reviling for reviling, and persecution for persecution? Thus they lose the reward, and disgrace their profession, and cause that worthy name by which they are called to be blasphemed by the unbelieving world.

Is it not strange that these holy characters described as the members of Christ's kingdom should be reviled and persecuted? and this done too by the professors and ministers of righteousness? The professors of the true religion persecuted the old prophets to death, because they told them the truth, and reproved their wickedness. The professors of the true religion hated, reviled and persecuted the son of God, and his apostles to death; for the same reasons; and this has been the lot of all true christians in every age. "All that will live Godly in Christ Jesus, shall suffer persecution."

Nothing more plainly marks the depravity of the human heart than persecution for righteousness' sake, yet nothing is more common in every age, from Cain down to our day. It shows human nature to be the same from the time that sin entered into the world, opposed to righteousness, and consequently to the God of righteousness, to the son of righteousness, to the kingdom of righteousness, and to all that bear the righteous image of God. Sin and those under the

reign of sin would not suffer a righteous, holy being to exist in the universe, if they had the power. This is evident in the cross of Christ, especially, against the express image of God, his own innocent son, sin and its vassals vented their strongest hatred and opposition in crucifying him. All persecution in word or deed for righteousness' sake arises from the same source.

I have long observed that where true religion more brightly shone, there persecution more furiously raged. This is a trite remark, and it is equally true that persecution sleeps, where religion is languid and dead. Persecution in word (and the world is full of it at this time) is no evidence of righteousness in those who are persecuted. If so all the sects, the Mormons not excepted, are all righteous, for they all persecute one another, not for righteousness' sake, not falsely, but from the low principles of selfishness, and the love of power. O when shall righteousness run down our streets, as a mighty flood, and bear away all sin and pollution! When shall it cover the earth as the waters do the channels of the great deep! Hasten it Lord in every land!

I have thus briefly portrayed the character of the righteous and of the wicked, I shall next proceed to shew the purposes which the Lord designs the righteous to accomplish on earth.

B. W. S.

For the Messenger.

P LEASING SIGNS OF THE TIMES No. 2.

In a former paper I adverted to the importance of a pious, learned, and devoted ministry, and to the necessity of supporting them in order to obtain them.

I now will call the attention of your readers to another point. The world and the Devil have been struggling for almost two thousand years to make christianity consist in something outward, external, fitful and more or less intellectual or sensual, instead of letting it be what Christ made it purely internal, spiritual, *constant* and *moral*. Hence all the sensual mummeries, and

fooleries, and heartless ceremonies, and frozen abstractions, and formulas of this and past ages. One places the essence of religion in forms, another in dogmas a third in spasms, and a fourth puts it he is not yet exactly satisfied where, save that he knows that all the rest are wrong.

Now, every great system of truth must have so to speak both a body and a soul, internal power, in the spirit and external manifestation in forms. And all externals of whatever sort, and however important in and of themselves, are but the mere body, the mere mode of manifestation, in christianity. But as these are more obvious and engrossing to carnal and sensual minds, they have furnished the points about which the church has wrangled and divided in all ages. Such are all mere intellectual modes of faith, or of worship, or of discipline, or of consecration, or of celebration, &c. &c., all of which when separated from the true spirit, the internal power, the vital truth of christianity, are but its dead and soulless carcass; neither worth professing or believing, or even discussing. And still, nine-tenths of the theological controversy of the world have been about these and these alone: and such is still the lamentable fact. What then is the vital truth, the fundamental truth, the soul-saving truth of christianity, and where is it found? Jesus Christ was the greatest as well as the most consistent and sensible reformer that ever lived. He ushered a new religion into the world, having a new and strange and life-giving power.

This all know and all admit; where then did that power lay? what is its foundation? who shall tell us? who among all the professed reformers of the world? I trust your readers will say at once, whatever others may say let Jesus Christ himself tell us, we own no other teacher but him. Good! good! that's right, so I think. But has Jesus Christ told us where that power; that *soul-saving*, *sin-destroying* truth in his system lay? Other great and sensible reformers and teachers in all ages of the world have been wont to gather their disciples around them, and at sometime, so clearly unfold

the essential, vital truths of their systems that none could mistake their design. Did Christ alone of all reformers and great teachers neglect or omit to do this? Did he alone of all other sensible men commit a work of so great and so delicate an importance to other hands? A sad mistake this; and if true, there is no wonder that the world still wrangles about a religion founded by one who could be guilty of so great an oversight. But, no, the glorious and immaculate Redeemer is faultless here too! Here too, as every where else he acted at once the part of the sensible man, and the Divine friend. He knew that from a system so vast human weakness could never safely be left to gather out the essential, saving truth from the great mass of needful forms. Therefore, his first entering upon the ministry he called the multitude together and delivered to them the *vital, essential* truths of his system, in his celebrated Sermon on the mount. This now is the only labored discourse of the Savior's preserved for our inspection. It was in truth his *inaugural address.* And what a discourse is that? so simple that a child may understand it, and still so far reaching and sublime, that an angel might well tremble before its exalted truths!!

Now gentle reader, please notice a few things in that Divine discourse; which is, and was intended to be the *constitution, the fundamental truth, the supreme law* of christianity, according to which all else must be interpreted and received, or rejected. If Paul, or Peter, or James, or John, contradict a syllable in this discourse, they contradict Christ, and are not to be listened to for a single moment; but when rightly understood they do not: but they confirm it. Now observe first that this discourse is wholly about *moral truth* and *simple moral duties* from beginning to end: so far from making either bare belief in abstract truth, or more conformity to outward forms of whatever sort, of any consequence they are not even hinted at; we are not told that we must either believe any thing or conform to any fixed ceremony whatever; it is wholly employed in telling us how we must *feel* and *act* in the every day duties of life, toward both God and man. It describes not an intellectual condition of the head as regards creeds, nor any external conformity of the body to forms, but it describes a moral state of the heart, the soul, a moral temper of which the savior himself was the example and model, in brief the savior paints himself; his own moral spirit and temper, and without subjecting either the head or the body to one single further restraint, he says, "*this is my religion,*" this is christianity; not under a single arbitrary form, but under all forms both good and bad. Again, he closes this remarkable discourse by solemnly declaring in the most broad, explicit and general terms that "whosoever," (whatsoever man, woman, or child in all ages) *shall hear and do these things is on the rock:* and lest he should be misunderstood with equal solemnity he affirms that whosoever will not hear and do those things, however much they may believe or do else, whatever wonders they may perform, or however much they may cry "Lord Lord" and profess their attachment and their zeal, they are all still on the sand, and he will drive them all at last from his presence. Now if this is not a solemn and a clear declaration of the only *soul-saving* truth of christianity, from the savior's own lips, language cannot convey such declaration. But what have the sects wrangled about ever since Paul uttered substantially the same great truth in the xiii. of the 1 Corinthians? Has it been about those great moral and indispensible truths? No verily; but about their "entities" "and quidities," their "essences" and "substances," their modes and forms, their divers washings, and baptisms, and carnal ordinances, and all the humbugs and mummeries of metaphysicians, formalists enthusiasts and dreamers. No important controversy could be raised among real christians on this great fundamental, vital, constitutional truth of christianity; the burning, and still mild and beneficent intellect of omniscience so runs through its every line and letter, that devils and maniacs could scarce either pervert or misunderstand it. The worst the devil has ever been able to do with it, is to kick up such a dust around the mere outworks of the system as to keep this central and glorious truth out of sight and

out of mind. And this brings me to the second good sign in your periodical which is this.

There have been attempts at the re-union and reform of the christian church going on for three centuries. All good men have felt the need of it: and some have done much at it; but as a general thing as soon as any one begins to talk and pray about a reform, the devil again begins to kick up the dust in the outer ring and set all hands to disputing about the mere modes and forms of faith, usually in recent times about baptism, or some such thing, and thus turns their minds and hearts more and more away from the great *constitutional vital truth on which alone they can both unite and reform.* Now I believe the only possible hope of christian re-union lies in again bringing up this divine discourse, and placing it in the fore-front ground where the Lord evidently left it and intended it should stand; and bidding christians to look away from all else, and rally with one heart and one soul around this. The "good sign" then lies in the fact that you seem in your recent numbers determined to leave the devil to kick his own dust about mere modes and forms as such, and turn the minds and hearts of your readers to these great practical vital, essential, soul-reforming, soul-saving truths which Christ himself laid at the very foundation of his religion; God bless you and strengthen you in the work you will find opposition enough.

A FRIEND OF TRUTH.

A REMARK ON THE ABOVE COMMUNICATION.

In the general we are well pleased with the expressed sentiments of our worthy correspondent. But he seems to us to set too low an estimate on what he calls the "outwards" or the outward forms of religion. Whatever form is not enjoined in the scriptures we pretend not to advocate, but whatever is sanctioned by divine authority we dare not reject, or disobey. It is said, Luke vii, 30. The Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of John. Surely, the command of Christ to be baptized is at least, equally sacred, and the sin of rejecting

it equally great. It would be difficult to conceive of any religion existing without some outward forms, christianity not excepted. Praying, singing, the Lord's supper, distributing to the needy, visiting the widow and the fatherless, assembling ourselves together to worship, and many others, are all as much "outward" as baptism, and considered by us as indispensible. We grant, too much attention may be paid to these "outwards" to the neglect of inward piety. We have not authority to change, to alter, nor to neglect the Lord's institutions. In this we certainly are agreed. We hope our correspondent will continue his contributions to our columns.

B. W. S.

THEY DO NOT WORK IT RIGHT.

THERE is a great deal of Jesuitism in the world. Buonaparte may have destroyed the body of Jesuits, but their spirit could not be destroyed by the sword, not by the decrees of that Emperor. It yet lives, and has transmigrated into other bodies, and is more dangerous, because not suspected to be there. In bodies politic, and in bodies ecclesiastical it is to be found, to the sport of hell and of her agents on earth. With respect to political bodies, I have nothiug to do; they range without my sphere. But to me the majority of politicians appear to disregard the real interests of this nation in order to subserve their parties, and own private emoluments.

But politicians fling back the reproach upon us, and say, "Physician, heal thyself." You ecclesiastics are more divided than we, and equally hostile to each other. True, too true; I blush and hang my head with shame. My thoughts are turned from politiciaus, in whom the spirit of Jesuitism seems to reign, and it is feared will reign, till our civil institutions and government shall perish in the conflict. I look to that of infinitely more value, christianity, the religion of heaven—the holy institutions and divine government of the Son of God. 'A kingdom or house divided against itself, must fall"—it cannot stand.

Some of us a few years ago felt the weight of this truth, and determined to reform, and labor to unite the scattered flock in one fold in Christ Jesus. All the sects acknowl-

edge the object to be good; but all opposed it. The spirit of Jesuitism rose in fury against it, for such a scheme was a death blow at the monster. It inflated the pride of some and excited the fears of ohters. Jesuitism has for its object the overthrow of the institutions and government of the Lord Jesus, and to establish the man of sin firmly in his seat; and, to accomplish this end, it labors to divide, and to keep divided the Christian world into hostile sects. This is the most effectual way. So taught the great Teacher of the world.

Every sect is under the influeuce of this spirit, though they do not know it. They are too proud to humble themselves to the truth, as it is in Jesus; each party thinks that they only are right, and all others must bow to them, and unite in their band. This is just what this evil spirit would have. This will be the overthrow of the kingdom, not of Christ, but of those established by men. Babylon must fall; for so it is decreed by the God of heaven; and the Church of Christ will rise and shine forth in her glory.

The sects, I have said, all have risen up against us, because we are against them as sects. We do not conceal the fact that our very aim is to uproot them all; and this we do by preaching up Christian union on the foundation and spirit of the Bible. This is the antipode of sectarism. Persecution, slander, evil speaking, and lies are unsparingly used against us, but—I was about to say, *in vain*, but I will not; I fear, not in vain: for many of our brethren instead of rejoicing in this fellowship of Christ's sufferings, have retorted evil for evil, railing for railing, and hard speeches for hard speeches. Shame! Shame! And will our periodicals, which should plead the cause of Christ and Christianity alone, lend their aid to disseminate the filth disgorged from such foul stomachs? Forbid it Heaven!—Evil communications corrupt good manners, and one evil spirit begets its like Such evils are contagious, and should be avoided.

Ecclesiastical duelling has become almost as common amongst us, as the duels *of honor* in the world. From the world we have learnt the practice, not from our Lord, or his inspired apostles. They never set us the example. Our young preachers especially, appear to be fond of it. Do they really engage in this practice in order to glorify God? or to win laurels for themselves? Do they feel the comfortable presence of God in this exercise? Do they make christians by it? Proselytes may be made from one opinion to another; but for these they may receive no reward in the great burning day, when their works are to be tried by fire. But, says one, I was challenged to debate on a certain point, and it would be disgraceful to refuse.—So say the duellists *of honor*.—Disgraceful—to whom? to the Lord your master? Ah! no—but to your honor; not as a christian, but as a man.–But says the young preacher, our leaders do the same thing. I ask, whom do you call your leaders? Are they Christ, and his apostles? or are they fallible men like yourself? If fallible, they may be wrong, and as you have no divine authority to follow them, you may be inexcusable, if you are led astray. If any must engage in such a practice, let such as you call leaders do the work. They are, or should be better informed, have more experience, are better able to bridle their tongues, and suppress rising passion.

To the young preachers I give the following advice, which if received, will ultimate in much good to the cause of truth, the glory of God, and their own real honor.

1st, Do not provoke to disputation by speaking evil of any man or his opinions. This you can easily and happily avoid by preaching the Gospel of Christ in the simple language of the Holy Spirit. As I have said in a former volume, if you find a rock thrown in the King's highway, exert all your powers to roll it out, but never hint to the people, who put it there; if you do, at once you arouse their dormant prejudices, which, as a coat of mail, will effectually shield them from the most pointed shafts of truth, which you may throw afterwards. Preach the word--preach the word in the spirit, meekness and gentleness of Christ, and it will not be in vain. This is the most, and only effectual weapon to conquer the world. This preaching will offend no christian, but profit them all. It will commend itself to a guilty world, and arrest their serious attention more than any thing else. They are offended at sarcastic and bitter declamation against any sect from the pulpit; such preaching keeps many from entering the kingdom.

2dly. Live and walk in the spirit daily at home and abroad. In order to this be often found on your knees in prayer, and often exercise yourselves in meditation and self examination.

Keep yourselves in the love of God. In thus acting you will preach to profit, both to saints and sinners; and without thus acting, with all your eloquence and animal warmth you will be unprofitable servants, and receive no reward from our Heavenly Father. How can a preacher describe the actings of grace in the heart to a congregation, without the experience of them in his own heart? How can he administer comfort to the disconsolate without knowing it in himself? How can he affectionately warn sinners without realizing their danger? How can he draw them to the Savior, whose power to save he does not especially know?

3dly. Cease to read in our Journals the quarrels and strife of friends or foes, it may sour your spirit. I hope the community will frown such periodicals from existence, or into useful matter. We profess to be children of peace, and peace-makers, and do not like to pay our money to read quarrelling about trifles, or indeed about something not religion, but the reverse; probably to prove our opponents to be liars, or that they have told lies on us. O what a pity! that our periodicals should spread the scandals of religion.

I should be pleased to see a more humble spirit manifested in all our Journals—that they cease to look at the *aspects* of others, and more intensely view our own. We may so long look at the faults of others, as to forget our own, and then cease to reform. It is a poor way to convince a man of a fault, to spread it abroad and expose him to public odium, in a vaunting spirit. My brethren we do not work it right. Let us reform, and be living, humble, holy Christians; then will our *aspect* be glorious, and exemplary. Others seeing our good works will glorify our Heavenly Father. Amen.

B. W. S.

CHRISTIAN EXPOSITOR.

"Luke xiii. 32. 33. Behold I do cures to-day and to-morrow, and the third day I shall be perfected. Nevertheless I must walk to-day and to-morrow, and the day following; for it cannot be that a prophet perish out of Jerusalem."

1. Our Lord here intends his death and resurrection.

2. It is plainly implied that while he was on earth he was in a state of imperfection—not morally imperfect, for he was holy, harmless, undefiled and separate from sinners; not intellectually imperfect, for "in him were all the stores of wisdom and knowledge;" but he was physically imperfect, being made subject to suffering and death. 'For the children being partakers of flesh and blood, he also himself likewise, took part of the same, that through death, he might destroy him that had the power of death, that is, the devil. and deliver them, who through fear of death were all their life time subject to bondage. That is, he took flesh and blood that he might die, and this flesh and blood must be such as the children had, subject to suffering and death, in order to be a merciful high priest, having a fellow feeling of our infirmities.

3. The perfection which he received was immortality after his resurrection. This was Paul's doctrine of perfection: Phil. iii. 11. 12—"If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect—&c. When he should attain to the resurrection of the dead, he then should attain to perfection, and be immortal as his Lord.—The same is taught Heb. ii. 10. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory to make the Captain of their salvation perfect through sufferings," or death as the context shows. Had he not died, and risen from the dead to immortality—to perfection, none of his followers would have risen from the dead, nor have been brought unto glory, and immortality, or perfection. But Jesus by his death and resurrection, entered into perfection, and opened a new and living way into the holiest of all —into heaven itself, for us to follow him there, and be also perfect in immortality.

The same truth is taught Heb. v. 8. 9. "Though he was a son, yet learned he obedience by the things that he suffered. And being made perfect he became the author of eternal salvation unto all them that obey

him."—*He learned obedience:* and one part of that obedience was that he should lay down his life, and take it again, (or rise from the dead.) This commandment have I received of my Father," in obedience to which he was made perfect from all physical imperfections, and became the author of eternal salvation and perfection to all them that obey him.

In Heb. 6. 28, we have the same doctrine; "For the law maketh men high priests, who have infirmity; but the word of the oath, which was since the law, maketh the Son (high priest) who is consecrated (or perfected) for evermore. The same Greek word, translated *perfected* in the other texts, is here rendered *consecrated;* and should undoubtedly be rendered perfected. Doct. MKnight so translated it. While our Lord was on earth he had infirmity, and did not exercise in the high priesthood; for if he were on earth, he should not be a priest"—But being perfected by his death and resurrection, he is the High priest of our profession, and will continue so for evermore. He knows all our infirmities and temptations; having experienced them on earth; and he knows how to deliver us when tempted and make a way for our escape. B. W. S.

LETTER FROM THE JUNIOR TO SENIOR EDITOR—No. 1.

LEXINGTON KY. Nov. 16 1843.

BELOVED BRO. STONE,

Through the good providence of our heavenly Father am I now permitted the pleasure of writing you from this place. The reminiscences of former years yield me much pleasure, and if it would be as useful to our readers, as it is congenial with my own feelings I would give some of the effusions of my own heart, while among the veterans of the cross of Christ. I am surrounded in the land that gave me birth. I cannot however refrain from indulging myself some little. Here have I met numerous brethren, from all parts of the state and of the union who are attending the interesting discussion between Bro. Campbell and Mr. Rice, whose faces flushed with the hope of immortality, and who but a few years since, like myself was but a boy I am led to muse on the flight of time. Well may it be compared to a weaver's shuttle! How rapidly it flies! What changes it produces in a few years!

I have made my present tour, one of observation in reference to the cause of our blessed Saviour.—Many things I have discovered that must be remedied among us, else we shall retrogade as fast as we have advanced. We lack organization. On this subject I have much yet to say. I regard it of great importance at this time and the more so, when I discover the extreme caution in which the wise approach it.—It is not my purpose now to write you an essay on church organization, but I must be permitted to state the result of my observation and reflection on the subject. I do it not hastily. In the first place we have departed in many instances from the Apostle's instruction in the selection of Bishops and Deacons. There are many now filling those stations who are not competent to discharge duties of so great importance. I do not charge the fault on those in office.—The most of them fill the office by constraint, the brethren in their great zeal for order, having imposed the office on them. A moment's reflection would surely convince every brother who is a Bishop or deacon filing the office under such circumstances that the very fact of being constrained to do it disqualifies them entirely, for the Apostle requires it to be of a ready mind, and to do it willingly. Will those, now in office look at this point? Again: how few there are who have the requisite qualification. If they are not qualified according to the law of God to fill the stations to which their brethren had called them, ought they not to resign—to retire and lookout for those who are competent. I am not acquainted with any chapter of apologies in the bible. All our work must be by the rule God has given if we expect his blessing to attend us. I will propound a few questions on this subject for the consideration of old readers and dismiss it for the present. Is any brother qualified for a Bishop who not apt to teach? Are there not many qualified to

teach who are not apt to teach? Is any one qualified for a Bishop who is not VIGILANT, SOBER, of good behaviour, given to hospitality, not given to wine, no striker, not greedy of filthy lucre? Is a covetous man qualified for the Bishop's office? In short, will any brother dare to take the oversight of God's children who does not fill the qualification stated in the word of God? Vale, Vale. D. P. H.

LETTER No. II.

In my observations I find family devotion much neglected. Can a christian lie down at night upon his pillow with an easy conscience, who reads not God's word and prays in his family? Can he arise and expect the blessing of God to attend him, who begins not the day in the fear and service of his maker? Impossible. I wonder not that so many decline in their spiritual growth. They are not happy. How can they be when God is scarcely in all their thoughts. My dear Bro. should you read this letter, oh let me beseech you as you value happiness and the prospect of Eternal life, remember and reform your ways. Family religion is that religion which will bless you in this world and associated with all your other duties, prepare you for a seat in heaven. It will cause your dear children as they grow up to maturity to be associated with you in the church and be shining lights in this world. Do not apologize and say you cannot pray in your families. God has made no provision for apologies. You can talk politicks, agriculture, how to make money and all too with fluency. Can you not pray? Did you ever try? Who told you that you could not pray publicly? I am sure that it is a suggestion of the devil. I wonder not that many professed christians are not happy. Happiness entirely depends on the right use of the right means. God has given us the right means, and the power to use those means and we must use them to enjoy his blessings.

Another thing I have observed with pain—the Lord's day is treated with so little reverence by many christians. Instead of consecrating the day to the service of God, we spend much of it in a light and unlawful manner? Instead of being filled with love to God and our souls engaged in fervor and devotion on that day, we think nothing of making and returning calls, feasting and doing just as the inclinations of the flesh may direct. Oh if it be the day that tells us the Son of God arose from the dead, and gave liberty to the world, shall it not be spent in his service and to his honor and glory! How many desert the church on that day, voluntarily refuse to meet and worship the true and living God! My brother, my sister remember the Lord's day to keep it holy. He will soon make his appearance, and as he arose from the dead on this day, he may come to our world on his own day and should he not find all his children associated together looking for him?

In my observations, I discover a great change in dress and equipage among the christians. I know this is regarded a very small matter. Well suppose we admit that it is, does it follow that we are not to notice small things. We have often said that the eating of an apple was a small thing, but how great the consequences that followed! God told Adam that if he eat he should die. He has positively told us not to imitate the world in its manners and maxims. We are told to be content with food and raiment. and not to ornament our perishing bodies.

It is astonishing that habit will change men's opinions and conscience so much, that they lose sight of such clear and posisive precepts as are contained in the word of God! Oh it is no harm if we are able to live in good style for us thus to live? These are but the creatures of God and we are at liberty to use them, such apologies may ease the conscience and lull our fears of displeasing our Heavenly Father, but I am certain in the day of judgment they will be of no avail. I might mention many more things on kindred topics but shall defer it at present. Most affectionately

Your Bro. D. P. H.

DEAR FATHER STONE:—In my very last, I enquired

how our modern Evangelists, proved themselves to be such; the reason why I made the enquiry was this, Paul says, that "He (Christ) gave some apostles, and some prophets, and some Evangelists, and some pastors, and some teachers." Now, I understand that those men were so called, because of the spiritual gifts they possessed, and that no uninspired man was called by these names. If I understand correctly, then it seems to me that we have no such men among us now. I do not believe that Jo. Smith is inspired, although he says he is.

Well then, we have agreed to call scriptural things, by scriptural names; but if the things have ceased, why give the names to other things? We may call a man an Evangelist, but the name will not make him one, if he lack the gift. I divide the officers of the practical church into two classes, the first class were endowed with extraordinary gifts, and were called apostles, prophets, Evangelists, pastors, and teachers.

The second class learned all they knew of the christian religion from the first class, and were called bishops, deacons, and angels, or messengers.

The first class finished their work and ceased. The second class are the seed of the first, and by them the planet (institution of christianity) is to be perpetuated. Or in other words, the first class spoke the word which is the seed, and the second class continue to sow and cultivate it.

Or to use another figure—Jesus Christ was the writer, the first class was his pen, the Holy Spirit was his work; and the second class was his epistle or letter. The pen is laid aside after the epistle is written.

He that contends for Evangelists now, might as well contend for all the others also, apostles, prophets &c. If we retain one part of the pen, let us have it all, and keep writing epistles as the Mormons do.

I write freely to you, knowing that if I err you are able to correct me, which I wish you to do.

Affectionately yours,

M. WINANS.

JAMESTOWN, Ohio October 24th, 1843.

REPLY TO BROTHER WINANS.

MY DEAR BROTHER:—At your request I make a few remarks on your communication above, on Eph. iv., 10, 11, 12, 13. "He that descended is the same also, that ascended up far above all heavens, that he might fill all things," (*hinaplerose ta panta,*) that he might fulfill all things, written in the law and the prophets concerning him. For said the Psalmist LXVIII, 18. Thou hast ascended upon high, thou hast led capivity captive, thou thou hast received gifts for men, and has given them to men,) vs. xi. And he gave some apostles, and some prophets, and some Evangelists, and some pastors and teachers, vs. xii. For the perfecting of the saints, &c.

From these verses I have long since concluded with you, that if the gifts of the apostles and prophets have ceased, as is argued by many, so have the other gifts of Evangelists, pastors and teachers; for they all rest on the same foundation.

1. Let us inquire for what purpose were these gifts given? Paul answers, "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." These are noble and godlike purposes, truly.

2. Let us next inquire, How long these gifts were to continue? The apostle again answers, Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; That we be no more children, tossed to and fro, and carried about with every wind of doctrine by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Now, it is assumed, that the saints had arrived to this state of unity and perfection before the death of the apostles and prophets, and therefore, these extraordinary gifts ceased with them, having accomplished all the purposes they were designed to accomplish. But were not Evangelists, pastors and teachers designed also, to accomplish the same thing? Why then, should we not fairly conclude that these gifts ceased also, when the work was perfected?

3d. If the perfection of the saints was not effected be-

fore the decease of the prophets and apostles, we are confident it has not been effected since; it must then be future. This appears to be probable from 1 Cor. xiii. Here the apostle is shewing the superiority of charity, above all spiritual gifts; and one reason assigned, is, that these gifts shall cease, but charity abideth forever; for whether there shall be prophecies, they shall fail; whether there be tongues they shall cease, whether there be knowledge, it shall vanish away. But when shall these spiritual gifts cease? The apostle answers, When that which is perfect is come, and that which is in part shall be done away. That perfect state was not in the apostles day, nor in time, but in eternity. He contrasts these two states by the words *now and then*. '*Now*,' in time or in this world, 'we know in part, and we prophecy in part.' The apostles, prophets and saints knew as much of the truth as God saw necessary to reveal for salvation, and as much as their capacities were able to comprehend and learn while in mortality; but *then*, in eternity, or when mortality shall have put on immortality, the apostles and saints will have their knowledge so enlarged, that all the knowledge they possessed in time will vanish as the light of the moon vanishes away in the presence of the sun. *Now* we see through a glass darkly, but *then* face to face, without any dimming vail or medium between us and the objects of glory. *Now* known in part. Then shall we know even as we are known, we shall know him as he is. Mortality cannot bear the bright effulgence of glory, but immortality can. *Now* we are but children, we speak, understand, and think as little children; but *then* we become perfect men, and forever put away childish things. *Now* abideth faith, hope and charity,—but *then*, our fathers have taught us that faith shall be lost in sight, and hope, in enjoyment; but what will become of charity? Charity never faileth; it shall exist forever. And do the scriptures like our fathers, teach us that faith and hope shall ever cease? Shall we not forever believe in and hope for eternal life—eternal inheritance? Yes, This will eventually fill our joys.

The apostle acknowledged to the Ephesians that he was not yet perfect, or had attained to the perfect state

of those who shall be raised from the dead. Yet he and many others were perfect christians in mortality, or in this state of trial and partial ignorance.

4. The truth appears to be this; the apostles and prophets were inspired to teach the nations—that they ordained Evangelists, pastors and teachers in the church, in order that they might proclaim and teach the truth, and feed the saints with the word of life, communicated to them, not by immediate inspiration, but by the inspired apostles. No more revelations are since necessary, therefore there is no longer necessity for inspired men, as apostles and prophets. Timothy was an Evangelist; but we have no account of his being endowed with any extraordinary gifts. He received the gospel or inspired word from Paul, with authority and command to preach it, and to preach and teach no other gospel—he was also, instructed to commit the same word to other faithful men that they might teach others also. Here is an Evangelist, a teacher, and teachers who had no extraordinary gifts, and there is still need of them in the world and in the churches and will be to the day of perfection. Surely every bishop is, or should be, a teacher, for without this qualification "apt to teach" he is not to be received, but every bishop is not inspired. Every bishop is also an elder, and every elder is a pastor, or shepherd " to feed the Church of the Lord." Why the name Evangelist should be given to travelling preachers exclusively, I have yet to learn from the bible: for, certain it is to me that every one scripturally ordained to preach the gospel is an Evangelist. Your old brother,

B. W. S.

THE LORD'S SUPPER.

This most solemn and impressive ordinance of God's house, with almost every other of the Lord's institutions, has, by the long lapse of changing time, been sadly changed from its design, when first instituted by the Lord, and as practised by the apostles. It has been altered to a low denominational feast, to show who are, and who are not the worshipper's of the same party.

This solemn and holy ordinance, which was designed to give christians an opportunity to show their faith in a crucified Redeemer, and to bring again to their remembrance the tragic scenes of Calvary, with the heart-cheering meditations of God's love in giving his Son to die, the just for the unjust to bring them to himself, has been made by men to speak the low and selfish language of Belial. "Let us make ourselves a name."

Where then in the breaking of bread are the joys of the gospel to the heart of the meek christian, when on the resurrection day he prepares himself for this blessed institution, and seats himself around the emblematic bread and wine.

There is no comfort to the truly pious, when the minister invites to the table, the orthodox and evangelical christians alone, (as if there were any hetrodox and unevangelical christians) or when he invites those who feel and believe so, and thus; then many of the humble and untaught, unable to fathom their own feelings by the preachers's theological lead-line, are banished, forsooth, because of the uncertainty in determining their privilege.

A question of very grave import, presents itself to the reflecting mind, seeing this unholy state of things; are these tables the Lord's? or can these suppers be called the communion of the body and blood of Christ?

I know that many good people professed of that love, "which thinketh no evil, and hopeth all things," will shrink from answering this question in the negative, almost with horror; no doubt, they may be in this governed by the advice of Paul 1st, Cor. x, 32, give no offence to Jew or Gentile, nor to the church of God. Unpleasant as the answer may be to some, we are almost compelled to say, they are not the Lord's tables, for his table is for all his children, and not for a party alone.

I would ask, can any but the Lord's children prepare his table? If infidels were to attempt so sacrilegious an act with the bread and wine, would it be owned of the Lord? If none but christians can prepare the table, and eat and drink acceptibly, would they not act improperly to eat with those who are not christians?

Inspired language is, "what concord hath Christ with Belial, or what part hath he that believeth with an infidel 2d Cor. vi, 15," (dia) the gospel, or by believing and obeying the gospel.

Again many nullify the ordinance by transcending the limits of Gods word in giving their invitations to the table. While a part unite the favored few of their party or the orthodox, others throw wide open their doors and invite all the sects by name, whether they be saints or sinners; the name it seems entitles them to this privilege, not the character. Many are invited, who profess not to be saved, but are only seekers of salvation.

Thus the Lord's table originally designed for the fellowship and communion of saints, is desecrated by being thus abused, can we say that such a table, spread for a different purpose from that ordained of the Lord, is the Lord's table? The apostle says, "Let a man examine himself, and so eat of that bread and drink of that cup." Thus far can you go and no farther.

"From this holy feast among christians, "none are excluded thence but those, who do themselves exclude."

It is by exclusive sectarian invitations. that the sanctity of the institution is in a great measure destroyed, and if it is unholy, then it cannot be the communion of the body and blood of Christ. In my next I will show then, gentle reader. Remember my brethren, how often you have seen the likeness above drawn, and resolve to frown down such unholy practices, and assist to restore again to the church, in its simple purity, this divine ordinance, so that the christian's bosom may swell with grateful emotion to God, and that his heart may feel the divine consolation, when he eats the emblem of the Lord's body, and drink that of his shed blood.

JUVENIS.

FATHER STONE.—I want to know how you would proceed in organizing a Church. Here are 40 persons immersed; now tell me how you would proceed

to set them in good order for keeping house—all the particulars: Whose duty is it to set them in order.

Yours, in Christ,
CYRUS R. BLANCHARD.

HENDERSON, Nov., 1843.

—

ANSWER.

Bro. BLANCHARD. I advise to pursue the following plan:

1. Appoint a day when you will all meet together.

2. Have written down the following preamble, or something similar, and let it be read aloud.—"We the undersigned do agree, and hereby have agreed to worship together as a Church of Christ—to take the Bible as the only rule of our faith and practice, and to be called Christians, after the name of Christ our Lord.

Done at 184

NAMES.

3. Assemble together every Lord's day, and exhort one another, sing and pray.

4. Should there be any one among you apt to teach and possessing the other qualifications of a bishop as stated in 1. Tim: iv. Encourage such to the work; and when you are all satisfied, invite two or more ordained elders to come and set him apart for the office by fasting, prayer and the laying on of hands. I advise not to have it done suddenly.

5. Choose out from among yourselves two or three good and holy men for Deacons, and let them be set apart in the same manner.

6. Let the ordinances of the Lord's house be regularly attended to.

7. I advise you to have no dumb bishops, nor elders. Till you can get one apt to teach, do without, and pray God to bless you with such an one.

B. W. S.

TO OUR PATRONS.

We have seen the ruinous effects of the credit system in the community as well as individuals. Therefore we are determined to relinquish it. In our prospectus we stated that we would print the Messenger for one dollar a year, to be promptly paid at the delivery of the first number. Some of our patrons have complied with their tacit engagement, but the overwhelming majority has failed to do it. We wish you to bear in mind that our expenses are great. We have to pay for paper, for ink, for printing, house rent &c. Folding, stitching, covering, and mailing the numbers monthly, besides the labor of writing, and examining the proofs, occupying much of our time. We are unable to meet all these demands without the aid of our patrons. Editors are generally the last paid, when they should be among the first. Do, friends, take the plain hint, and remit our dues by an early mail: Postmasters are legally authorized to remit the money to us free of postage. Let not our expectations be vain. Justice demands of you; and our necessities call aloud, and plead fervently for your aid.

STONE & HENDERSON.

B. W. Stone especially pleads for a speedy remittance to him from his former subscribers, what remain due for former volumes, especially for the 10, 11; and 12. Many hnndreds have never paid, for whom I have been laboring for nought; but hope kept me up. This is almost gone; yet I do believe that Christians and all honest men will act justly and pay if they are able. If any are too poor to pay, let them inform me free from postage, and their accounts shall be erased. Pity for my infirmities and age, as well as justice should determine you to help me immediately.

Let the name of the volume paid for, be always written, or told.

B. W. STONE.

A STATISTICAL

Account of some of the Churches of Christ in the State of Missouri, which assembled in annual meeting in Paris Monroe County on the 13th of October 1843. Bro. Jacob Creath jr. was requested to preside, and T. M. Allen to act as Clerk, while reports from the following churches were received, viz;

BOON COUNTY.—Columbia 154 members, Persia 99, Rochport 120,

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

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

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

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

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

AUDRAIN.—Loutre, 70, additions 11,

MACON.—Ten Mile 46, additions 4.

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

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

PIKE.—Louisiana 108, additions 40.

TOTAL MEMBERS 4010.—TOTAL ADDITIONS 1831.

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

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

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

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

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

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

J. CREATH,
T. M. ALLEN.

BOON COUNTY, Missouri.

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

Nov. 19th 1843

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AN INTERVIEW BETWEEN AN OLD AND A YOUNG PREACHER.

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

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