ATHENS, Sangamon co., Ill., May 28th, 1844.

Dear Brethren Stone and Henderson—Through the kindness of our heavenly father, I am permitted once more to direct you a few lines, iuforming you of the prosperity of the cause of the Redeemer in this place. I commenced a meeting here on last Lord's day; in the evening we had five additions, one from the Baptists, one from the Methodists who had been immersed; three made the good confession and were immersed, two came forward at the water, acknowledged the Savior and were immersed also.

We have great opposition in this place from sectarian influence, but the gospel is the power of God to salvation, and judging from present appearance, the prospect is somewhat flattering. Truth is mighty and must prevail

The sects who were divided when I came to this place are now united and worship together. When truth makes its appearance, error must combine, as did Herod and Pilot to accomplish the death of our Savior.

I desire an interest in your prayers that I may do the work of an Evangelist and make full proof of my ministry, using sound speech that cannot be condemned, that those of the other part may be ashamed having nothing in truth to say against me.

Yours, in hope of a blest immortality,

WALTER P. BOWLES.

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GREENHILL, Tennessee, May 15, 1844.

Dear old Brother—This will inform you that through mercy we are well, and anxious when these lines come to hand, they will find you well. The good cause is prospering some here. Last fall at old Bethlehem some eighty persons were added to the church, and near where I live, there were some seventeen. Our protracted meetings are in progress. I have not heard the success as yet, but hope much good may be done. I would be much pleased to see you again, and shake your hand in christian affection, but if we never meet here (which I don't expect) I hope we will meet in that better country where we shall part no more.

Your Brother,

EDWARD SWEATT.

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SPRINGFIELD, Ill., May 17, 1844.

Dear Brother Henderson—Brother Cook, who has been preaching here for several days on the second advent of the son of God, has immersed thirteen persons into the Lord Jesus. Brethren Bowles and Powell on Sugar Creek 8—Brethren Bowles, Ryan and myself, 36 on the other side of the Sangamon river. There have been 7 additions on Lick Creek within the last two weeks, making in all 64 additions recently in Sangamon county. Prospects begin to brighten. The brethren are becoming more and more engaged in the great work of christianity.

Yours, in hope of eternal life,

A. J. KANE.

THE

CHRISTIAN MESSENGER.

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LECTURE ON MATT. V. VI. AND VII. CHAPTERS.

Matt. v. 38. "Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth. But I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also."

The law of Moses admitted of, yea, enjoined strict retaliation on its subjects; the reverse of which our great Lawgiver Christ Jesus enjoins on his subjects with aqual strictness. "But I say unto you, that ye resist not evil." The word *evil* is an adjective, and doubtless agrees with person understood, resist not an evil or injurious person.—If he smite thee on thy right cheek, retaliate not by smiting him also, rather meekly offer the other cheek. By doing thus you may overcome the injurious person, and bring him to submission to the truth. Christ himself, set the example. When he was reviled he reviled not again, when he suffered (more than a stroke on the cheek) he neither retaliated, nor even threatened the injurious, but committed himself to him that judgeth righteously. If this precept of Jesus be binding on one of his followers, it is binding on all, and his example sanctions the obligation. "Surely these people will learn war no more," neither the art nor the practice of it. If genuine christianity were to overspread the earth, wars would cease, and the world would be bound together in the bonds of peace, This is Christ's kingdom—the kingdom of peace. A nation professing christianity, yet teaching, learning and practicing the arts of war cannot be of the kingdom of Christ, nor do they live in obedience to the laws of Christ—the government is anti-christian, and must reap the fruits of their infidelity at some future day.

But what shall be said of the nation which seeks to injure another, and in fact makes a trade of it? Yet profess-

ing christianity? The answer is easy. They are leagued with the powers of darkness, and shall share of their pains.

So far has the christian world fallen from christianity, and so long lost sight of it, that its professed advocates have in many instances amalgamated with paganism, and pushed christianity into the back grounds. War, so contrary to the kingdom of peace, is taught as a science at military academies, and that too at the expense of the nation. Legislators condemn dueling, and impose severe penalties, and yet these same legislators will justify the same principle on a larger scale—a war between two nations. Their principle is to resist the injurious—but our legislator says, resist not the injurious. Whom shall we obey? God or man?

Verse 40. "And if any man sue thee at the law, and take away thy coat, let him have thy cloak also." This man who sues you is an injurious person. If he takes away your coat resist not the injurious, rather let him take thy cloak also. Show what a low estimate you place on worldly possession, that your treasure is above. This course may save your enemy. The same principle is continued.

Verse 41. "And whosoever shall compel you to go a mile, go with him twain," rather than resist the injurious person.

Verse 42. "Give to him that asketh thee, and from him that would borrow of thee, turn not thou away."

These precepts are in as plain language as can be expressed. I pretend not to make them plainer. This will, or should satisfy those who say the scriptures mean what they say, and say what they mean. They are certainly against avarice, selfishness and unkindnes, and plainly express the contrary. We must make God our example. If we admit one exception to the rules laid down, we may admit others for a similar reason, and know not where to stop; one may explain them away, and act as is generally done, as if such a law was not in existence, and yet profess the Bible to be the sole rule of our practice.

Verses 43, 44. "Ye hath heard that it hath been said Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you, and persecute you." The rule of conduct, by which the ancients were regulated, was to love their neighbor and hate their enemy.—It is necessary to

inquire with one of old, "And who is my neighbor?" Jesus gave the inquirer a practical definition in the Samaritan, doing good to an unknown man in great distress, who had been abandoned by the priest and the Levite of his own nation. The Jews were mortal enemies to the Samaritans, yet this Samaritan shewed mercy to a Jew in great distress, when he well knew he was his enemy. He was the neighbor, and not the enemy. They are set in contrast. An enemy is described in the next verse, as one that curses you—hates you—and despitefully uses and persecutes you. A neighbor is described as one that loves, blesses and does good to them that curse and hate him, and prays for them who despitefully use and persecute him. This definition of a neighbor, is the same as that given above in the case of the Samaritan. How lovely—how divine is the portrait! If all who confess Jesus were of this character, what a body of light and glory would shine upon the world! They, the world, whould have to shut their eyes against the light or yield to its power and become neighbors too! This character, drawn in miniature, is the very character of the Father of the universe, and manifested in his son, and in providence to the fallen world. Christians are thus enjoined to act towards their enemies—to all mankind, for the purpose stated in the next.

Verse 45. "That ye may be the children of your father who is in heaven; for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust."

Now, who are the children of our heavenly Father? Those who labor to be, and to do, like him—those who are neighbors in heart and practice. None else will be acknowledged by the Savior of sinners—none else will be admitted into heaven. Such a society on earth would resemble heaven itself. "In such society as this my weary soul would rest." Such society as this can only profit the world, and without it the world will be lost. The wrangling of the carnal bands of nominal christians in hostile array against each other, spending their strength in vain disputing about opinions, do they profit the world? Are they not rather a stumbling block to them? Keep your heavenly father always before your eyes as your pattern. This you will do by keeping in constant view Jesus, the image—the expresss image of his person, for in seeing him you see the Father,—the mercy, grace and love of the Father flowing from the lips, the hands, the eyes and wounds o

Jesus for a rebel world. Such a compassionate, tender spirit should we possess, and such love in deed and in truth, should we exhibit to the world, not only to our neighbors, or those that love us, but also to our enemies that hate us.

VERSE 46. "For if ye love them that love you, what reward have ye? Do not even the Publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the Publicans so?"

By cultivating and cherishing such a spirit as recommended above, and by such conduct towards our enemies, is the plain line drawn by the divine hand between the christian and the world—it is in fact the discrimination between them. If the present generation of professed christians were judged by the infallible judge according to these rules, who could stand?

VERSE 48. "Be ye therefore perfect, even as your Father who is in heaven is perfect."

O let us labor after this perfection! Let the preachers set the example to their flocks, that they may present them spotless and blameless to their Lord. Their reward shall be great, not in this world's goods, but in heaven. They that go forth weeping, bearing precious seed, shall doubtless return again, bearing their sheaves with them. O christians, be diligent to make your calling and election sure. Look up, help is at hand, your redemption draweth nigh.

B. W. S.

[To be continued.]

CONVERSION OF THE WORLD, No. 4.

We will now return to our good bro. Matthes, who is probably not yet bitten with the Millennium making mania, though he inadvertently let fall a sentiment in keeping with the fraternity. He says, "Paul further informs us, that the Lord will consume this man of sin by the brightness of his coming." Now, we all know the Bible cannot destroy the *person* of this man of sin; therefore, the Bible, if it has any thing to do in the case, must destroy his doings, and convert the man of sin! Now to the *pure testimony*: See. ii, Thes. ii, 11

"For this cause God shall send them *strong delusion*, that they should *believe a lie ! !*

The Bible being truth, has nothing to do in the case, and fixes the coming on personal, and the *destruction* on physical principles. This is as clear as demonstration, and one rising from the dead, could make the premises no stronger. Mistaken men are for sending truth to the man of sin, and God sending them *strong delusion!*

Protestants are fixing for themselves a like fate. They may own themselves under the jurisdiction of the man of sin; or own, they belong not to the temple of God. They have no alternative. They are bitterly opposed to Bible government—Bible remission, and in the main, scoffing at the personal return of the Lord. It is dangerous to tamper with truth—with heaven's authority, for God has promised to such, *strong delusion.* The world is receiving a falsehood, and believing a *lie*, a spiritual coming of a literal and once crucified Lord. Where has the idea originated of a spiritual coming of Christ? With the son of perdition, and we defy contradiction. Who can expect to find the *truth* where God has sent delusion? No doubt but the doctrine of the second coming, will soon assume its proper character, after scoffers have sealed their doom by rejecting the truth. The Scribes and Pharisees sealed their fate by rejecting the testimony of John. Some such fact in christendom will seal the destiny of half the living. Those who love his appearing, have but one way of proving the fact, by the mouth. Silence is a tacit proof of unbelief. Who would believe a man sincerely loves the Lord's return, that rarely mentions the fact, or would say, that an ideal coming is all we may look for. Such do not welcome the Lord's return—cannot expect the plaudit; well done good and faithful servant." The pulpit with false incentives, has filled the world with an *illusory piety*—preparing men for *death*—and death prepares for standing before the judge, unsmitten by a *pan-*

ic! Instead of teaching that the goodness of God leads to repentance; the pulpit has its vocabulary of *bug bears*, by the which they make their ephemeral converts. The gospel is perverted, and the *wrath* of God is the mighty engine for conversions. The system is re-acting, and a tide of vice is succeeding the false incentives and false gospels. This is a consequence; sure as the law of gravity. Now, does falsehood heal itself? Do bad governments renovate? History gives no fact in point. What is the history of truth for the past five thousand years? It brings but one report: that human legislation has outlawed *truth;* and that it finally requires the stroke of an avenging God to restore, "*ancient order*"—but most commonly a *new order*. "*Restoration* of *ancient order*," is a pleasing *dream*—a brilliant phantom; with which the great, have twined the chimera of converting the world, before the overthrow of the man of sin. And to touch the illusory hope, is called "paralyzing." Will truth paralyze the energies of good men? Will the hope of a personal advent of Messiah, palsey the nerve of those who love his appearing? Who is the man of sin? Protestants say, the Catholic church.—Is this church the temple of God? Is the church ever compared to a man? Never!—Then, who is the man?—Those who have legislated in God's house, and those supporting that legislation. Can the truth exist under his reign? but at the expense of life or or reputation? We answer no! Now, a *strong delusion* in this wide waste of error is, that Christ is spiritually coming to this *man of sin!* And with Tracts, Missions and a "thousand and one" societies, are they bringing, and making this *spiritual coming*. This coming is within the reach of means—means are always available. Here our spiritualizing brethren are in close affinity in faith, with the man of sin, to whom God has promised, *strong delusion*. The power of truth, or a deluge of fire, is to destroy the son of perdition. We would like to see some of our talented spiritualizers, especially our brother of the "Harbinger," take up this subject and show a reasonable system of destroying this usurper in the temple of God, by moral means. We confidently affirm, that the whole array of spiritualizers, learned or unlearned on earth, cannot fix up a system about this spiritual coming, that will hang together, or that common sense cannot make ridiculous. Truth has nothing to fear.

A lacerated and bleeding cause calls for investigation—the weal of the Christian church calls for decision and something tangible. No other people will meet the subject untrammelled—no others have less sacrifice to make. Our mystery of iniquity is working into life; and nothing but a speedy coming of the Lord can save us from the fate of others. Think you, we are in the temple of God without some fragments of the man of sin? The doctrine of the second coming is important, or it had not been revealed; and the difference of believing in a literal and personal coming of Christ, and a spiritual, invisible, indefinable coming, is, that of believing a *truth*, or a *falsehood*. Thus weighed, and one sinks into insignificance. Weighed by the oracles of heaven, and a spiritual coming vanishes. The one is based upon inspiration, the other has originated in mystery Babylon. It is a germ which the son of perdition has nursed into maturity and fosters with a parental care. He has no antipathies to a spiritual coming, for he can mould it to his liking and fashion it to any fancy. It is a chameleon of clerical creation, and a very suspicious garb for truth to assume, when it gives no offence to a besoted priesthood. But we will take another shot entrenched behind the battlements of heaven. Let our brethren look well to the fact and examine the ground upon which they are standing. Affinities in faith with the masse, will place them upon suspicious ground. *All popular doctrine, is falsehood!!* No general rule, nearer right than this. The son of perdition

being umpire in the temple of God, has to be taken into the account; therefore, every popular doctrine and usage is his. He manages the altar, sacrifice, song or sermon of christendom, taken as a whole. Brethren, remember my position, that God will send them *strong delusion.*

Now, where the sect, name or party in the wide world, that is not heaving at, and blowing the mighty bubble—the conversion of the world!!—And we, the most villified, persecuted, and slandered people on earth, are without *miracle,* to evangelize the whole!! This is either directly or indirectly involved in the premises, which most of our editorial brethren are taking: thus retaining, and retailing a delusion without foundation in God's word. All, we can expect with the Bible in our hand, is to save a few from the impending vengeance; and say, "Come out of her my people." When is this cry to be made? It need not be made, if the world is to be evangelized. By whom is it to be made? Most assuredly the Christian church; and our watchmen crying *peace and safety—we are about to evangelize Babylon!* A spiritual coming and great names will keep many of us from looking for a personal Lord, and from being called to the marriage supper of the Lamb. To look for a spiritual coming, will close the eyes on a literal advent, and inevitably close the door, when the bride groom comes, to disappointed virgins, with lamps gone out.—Cannot look for both. "And unto them that look for him shall he appear the cond time without sin offering unto salvation." The man of sin, and perhaps half of the Christian church is looking for a *nonentity,* a something without *"body parts or passions."* If this be not *strong delusion,* where within the range of human knowledge is it to be found!!

S. M. McCORKLE, *a Layman.*

[For the Messenger.]

"WHO SHALL BE GREATEST?"

From the *dimensions* of our text, the reader may free himself of all apprehensions of a lengthy discourse; and as preliminaries are unnecessary, and the importance of the subject, no doubt properly appreciated, we shall proceed immediately to an examination of it. Our plan shall be as follows: 1. We will notice the "doctrine of the text." 2. Its tendency and results, and 3, shall endeavor to show how these results are to be avoided:

I. The question evinces either 1st, a pitiable ignorance of the nature and design of the new institution, or 2d, a lamentable and fearful want of that meek and holy temper and disposition, which it is designed to inculcate. It was several times propounded by the Apostles to one another, and as often met with an immediate and severe rebuke from the son of God: in them, however, it can, not only with plausibility, but with certainty, be attributed to an improper conception of the true nature of the religion Jesus Christ was promulgating; but in these days of religious light and knowledge, standing as it were under the immediate influence of of the full orbed sun of righteousness, for us to attempt to shield ourselves under any such covert, is altogether inadmissible. In the enlightened and intelligent christian this question evidently betrays a foolish and unholy emulation; an unrighteous ambition and desire to *excel* and win the empty applause of men; and consequently a want of that docility, humility and meekness, which should characterize the follower of a meek Savior. To my mind this disposition is one of the most despicable, unholy and unchristian, that can pollute the bosom of mortals. In our intercourse with the world, it may be seen manifesting itself in divers ways; and, O shame! sometimes even PREACH-

ERS inhale the putrid atmosphere, and become victims, so of the deadly contagion! and still worse, our periodicals, those almost *omnipotent* machines, effective in the formation of *mind* and *morals*, sometimes give evidence that *they* have not entirely escaped the scourge. It is exhibited in ebulitions of a diabolical spirit of envy upon hearing one praised or honored above what *we* think merit demands; in taking to ourselves honor when it belongs either to our neighbor or to God; and often times in a determination, (to use a common phrase) "to work in the lead or not work at all."

II. In the second place, we are to consider the tendencies and results of this disposition.

Its legitimate tendency is, to expel from the breast in which it is fostered all *true christianity* and *genuine piety*; it leads us to forget that the christian is called on to refuse the honor of *men*, and seek that, which cometh from *God;* that Christ's kingdom is not of this world; that our reward is not received in this life; and that if the honor and applause of men is that for which we labor and we receive that reward here, we cannot with any degree of propriety or justice claim another reward hereafter. It tends also, to destroy the peace and union of neighborhoods, of churches and sometimes of whole communities. This has always been its result, and as like causes produce like effects, we conclude, always will be. It was efforts on the part of christian ministers, made in the early days of our religion to acquire worldly power and fame, which opened as it were *floodgates* through which has since flown that mighty torent of corruption, which with such resistless force has swept over and devastated christendom. Go and upturn that unsightly mass of evils, which hangs as as incubus upon the christian world,and retards the victories of the cross, and you will find at the foundation of it, the thirst for worldly destination, and the desire to be greatest. Look at its

effect in every age, and in every country, and you will see that its legitimate result is, the total extinction of pure and undefiled religion.

III. How are these results to be avoided? We answer the *effects* are only to be avoided by avoiding the *cause;* and this is to be done by cultivating more and more of that spirit of humility and meekness so conspicuous in the character of our great pattern. Jesus himself, conceived that the best way to counteract this evil principle, was, to give lessons of humility, and hence, when the Apostles reasoned and disputed with themselves "who should be greatest," he said,"except you become as little children,"humble, docile, pure and innocent as little children, you shall not enter the kingdom of heaven. "If any man desires to be first, he shall be last of all and servant of all." "He that is greatest among you let him be as the younger and he that is chief as he that doth serve."

The new Testament knows nothing about worldly honors or worldly distinctions; but it tells us who shall be great and who shall be honored in the kingdom of heaven. "Whosoever shall do and teach my commandments shall be called *great* in the kingdom of heaven." "Whosoever humbleth himself shall be exalted." "He that is least among you the same shall be *great.*" "If any man *serve* me him will my father honor."

Thus are we instructed not to seek the honor of men, the vain and empty applause of a sinful world, but to seek heavenly and not earthly distinction, the honor which comes from God, which is merited by righteous and holy living, and then we shall be honored indeed.

May God incline our hearts thus to do; to reform in this as well as all other vices, that finally we may all be saved through Christ Jesus. Amen

CLEMENT.

A QUERY.

Does the soul of man die when the body dies; or sleep with the dead body till the resurection?

Answer. The right solution of this query depends entirely on revelation. Men moy float in the atmosphere of philosophy and speculation till doom's day without coming to any settled decision but by revelation. Let us hear what the scriptures say. Matt. x. 28. "Fear not them that kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell." If the soul dies with the body, then it follows, that the stroke which kills the body also kills the soul. But our Lord contradicts this opinion in the same sentence. They may kill the body, but are not able to kill the soul. It lives after, and when the body is dead.

Again, Matt. xxii. 31. The sadducees denied the resurrection of the body, and the existence of spirits. Consequently when the body died, the soul or spirit died also. They denied as authorative all scripture except the law or five books of Moses; and not finding the doctrine there, they rejected it. Our Lord answered their cavils from the books they acknowledged divine. "I am the God of Abraham, and the God of Isaac, and the God of Jacob." God is not the God of the dead, but of the living. They believed that, Abraham, Isaac and Jacob were dead, soul and body, and would never rise nor live again—that they, as well as all the other dead were annihilated. But long after their death, God said, I am (in the present tense) the God of Abraham Isaac ond Jacob. If they were annihilated, not living, not existing, it would be an improper expression to say, I am their God, in the present tense. It might be properly said I was their God in time past while they existed. This proves that Abraham, Isaac and Jacob were yet alive. Their bodies were dead, but their souls living. Abraham is represented as alive, and in heaven, and conversing with the rich man in hell. Now had it been true that the soul died with the body, the allusion would have been inappropriate.

It is said that Moses died and God buried him. Deut. xxxiv. Yet Moses appeared and conversed with our Lord on earth many centuries afterwards. This proves though Moses' body died, his soul did not—it was still alive, and a conscious agent.

The dying Lord said to the penitent thief, "To day shalt thou be with me in Paradise." Paradise means the third heaven, 2 Cor. xii. 4 and Rev. ii. 7. 'To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God.' Now in the Paradise of God, is the tree of life, and this is in the great city, the holy Jerusalem. Compare Rev. xxii. 14 with Rev. xxi, 10. Without doubt, heaven itself is intended, But the bodies of Christ and the penitent thief were not in paradise or in heaven, that day; therefore their souls were; and consequently lived when the body died.

Stephen, the proto-martyr believed this same doctrine; for when dying, he said, Lord Jesus, "Receive my spirit." Though his body was confined in the grave, he believed his soul or spirit could live with his Lord. Had he not believed this, his prayer would be without meaning.

The daughter of Jairus was nigh unto death—the father went to Jesus for help. Before they arrived she died.—But Jesus said, she is not dead, but sleepeth, contrary to the firm conviction of the many who were present.—And he said, "Maid, arise." And her spirit came again, and she arose straightway. Her soul or spirit was separated from the dead, sleeping body, and was alive—and returned to the body at our Lord's command. It is said of old Rachael, when her soul was in departing, (for she died) she called his name Benoni. Death is thus described as a separation of soul and body; for "the body, says James, without the spirit, is dead."

Paul in 2 Cor. v, shews himself to be a firm believer in the existence, and happiness of his soul after the death of the body, and consequently that the soul does not die with the body. "Therefore we are always confident, that while we are home in the body, we are absent from the Lord.—We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." And in Phil. i, 23. "For I am in a strait betwixt two, having a desire to depart, and to be with Christ which is far better. Nevertheless, to abide in the flesh is more needful for you."

In Rev. xiv. We read "Blessed are the dead that die in the Lord from henceforth.—Yea saith the spirit that they may rest from their labors, and their works do follow them." Blessed *are* the dead, (in the present tense,)—from henceforth, forever. But if soul and body are both dead, how are they blessed more than inanimate things? These passages

are deemed sufficient to answer the query proposed, without introducing others.

I will answer a few objections, and leave the subject.

Obj. 1. Jesus said to Mary after his resurrection. Touch me not, for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father and to your Father, and to my God, and your God." This plainly implies that he had not gone to heaven on the day of his death, and therefore that his soul, as well as that of the penitent thief, had been dead, or asleep with their dead bodies.

Ans. Some have thought that it was unlawful to touch Christ before his ascension to heaven, after his resurrection from the dead. If this were so; How could he say to doubting Thomas, "Reach hither thy hand, and thrust it into my side, and be not faithless, but believing." How could he permit the women afterwards to hold him by the feet and worship him.—Mary when she saw and knew him, flew to him in transport, and would have long held him in her embrace; but the time forbade this—my brethren are in distress—delay not now in these holy acts of affection—but fly and tell my brethren, that I am risen.—Touch me not now, but you will soon have frequent opportunities to express the sincerity and depth of your love; for I am not yet ascended to my Father.—I shall yet abide on earth many days before that event. This undoubtedly refers to the ascension of his body to heaven.

Obj. 2. The soul of Jesus after death descended into hell. Thou wilt not leave my soul in hell, nor suffer thine holy one to see corruption—therefore it did not ascend to heaven on the day of his death.

Ans. Even this will prove that the soul does not die or sleep with the dead body. Can it be made appear that paradise and the hell of torments are the same thing? Impossible. But can it be made appear that paradise and hell, in the Greek, *hades*, are the same? Certainly; for *hades* signifies the invisible state. In this state was Jesus's spirit when in paradise. But it was not to remain separate from the body. Thou wilt not leave my soul in hades, nor suffer the body of thy holy one to see corruption—it was raised from the tomb the third day before corruption took place.

I have known a few men years by-gone, whose minds were intensely engaged to establish the theory that the soul died with the body. They labored hard to set aside the stubborn passages I have quoted. But despite of all their philosophy and ingenuity they stand immoveable. What a pity that men will deceive themselves, and try to overthrow one of the pillars of the christians hope! B. W. S.

QUERRIES BY JAMES BARNARD.

1st. Was it the Apostles' practice, that when A trespassed against B, and they would not be reconciled, B having complied with the gospel direction by taking one or two more with him, and A still refusing to hear them—of course they tell it to the church —A, calls in witnesses in his behalf both from the world, and from the church, B does the same.—Then the church allows them both attornies, and attends to all the testimonies and the pleadings, and decides the case by a majority.—Was this the Apostles practice?

Answer. We have no hesitancy in saying that the litigants acted on the Apostles' plan till the matter was brought before the church. But after that we find nothing in the scriptures to justify A or B, or the church in the course pursued by them all. It is too forensic for a church to admit, or members to act.

2. Query. Can A be allowed any counter witnesses in the church, when his case is before the church, if B has taken all the gospel steps?

Answer. The 18th of Matthew, seems to repudiate any further witness, than the report of those B had taken with him in his second visit to A for reconciliation. The church deals with A on the report or testimony of those who were taken by B; and if A hear not the church, he is to B—*to thee*, as a heathen, or a publican. A question arises in the mind, is A to be to the church as a heathen or publican, or to Bonly? If to B only, then a division takes place between the church and B. This surely cannot be the meaning of the great Teacher. I therefore prefer the common exposition, that A, refusing to hear, and submit to the church, is to be reckoned as a heathen and publican by the whole church. Irreconciliation between members is not to be tolerated by any church. "A little leaven leavens the whole lump." A church must be careful to attend to strict discipline without partiality; or the Lord will remove the candlestick out of its place.

But who shall attend to the discipline and government of the church? What is every body's business is nobody's business; nothing will be done to purpose. Therefore, let every church choose rulers, or overseers, whose business shall be directed to this matter. Let them take the oversight of the church, and labor to have every thing according to the pattern shewn them in Mount Zion. Let them report to the church collected together what they have done, and let the church then act in excluding, or retaining the person charged with misconduct; and, after this, let the matter end. The church is the highest tribunal on earth, according to the scriptures. B. W. S.

QUERY BY JOHN BUSSELL.

Suppose a man has been a member of a Christian church, and by his disorderly walk has left it in order to keep from being excluded. He perseveres in wickedness until his character is cried down. Then he offers himself to another congregation of the same order without a letter, or much sign of repentance. What would you do in such a case?

ANSWER. We will not permit ourselves ever to be in such a case. We view every person after admission into a church to be a member of that church, and consequently under its government, till he is formally excluded from its communion. Was he disorderly when he associated with the church? Then he should have been called to account for his disorder, and excluded, if his misconduct would justify exclusion. Was he still disorderly when he dissociated himself from the church? He was still a member of the church, and should be dealt with as such by the church. Let him be called to account, if he refuse to hear the church, then excision must take place; he is as a heathen and publican.

But in his disorderly conduct, he joins another church of the same order, without any letter of commendation, or brotherly dismission from his former church, or without much sign of reformation. Is it possible that any christian church would receive such a person in such circumstances? It is a palpable slander on the name. That church which received him is equally guilty as the man, having obviously departed from the divine directory. This whole train of evils originated in the first church, by not attending to right order. Let it still be rectified, or it will stand as a dead weight on the churches, and may prevent those refreshing seasons from the presence of the Lord, and bring death and ruin upon them all. B. W. S.

THE MORMONS.

Are without their leader and Prophet Joseph Smith, jr. He and his brother Hiram, have both been killed by a party of men supposed to be near 200, who marched to the jail of Hancock co. Ill., and perpetrated this heaven daring outrage. The Smith's had given themselves up to the officers, who had precepts for them, with the pledges of the Governor of Ill., that they should be protected from any violence; but so enraged were the citizens against Jo Smith, that they have broken down all law—all humanity, and put these men to death. As the death of the Smith's, has doubtless grown out of their political movements, we shall record no more on the subject, unless they take the ground that they are persecuted for their religion. It would take many pages to give all the facts in relation to this sad event, and we forbear, unless it becomes necessary to speak again.

[Communicated for the Messenger.]

DEAR BRETHREN:—I should like to see an essay on Joh. iii. 5–8, particularly on the 8th verse, or on that part which says, that those born of spirit are like the *pneuma*. Now how can a man be like the wind or spirit (for there is no difference whether we translate it spirit or wind, for he that is born of *pneuma* goes and comes when and where he pleases) is the difficulty? We seem to repudiate the idea, and I think, justly too, of its referring to the manner of the *pneuma* bringing us out of the power of darkness; for we know it acts *morally* on our mental man; and the idea of being born of the *pneuma*, when born of water, is to me a little dark. But I hope to hear from you. It is for truth's sake, I introduce this short article. Yours in the Lord,

WM. P. SHOCKEY.

REPLY. The first part of the brother's query appears to us very cloudy. The text does not say, those born of spirit are *like* the spirit or *pneuma*. If this were so, then we must read, that "those born of flesh are like the flesh; for the expressions stand exactly in the same relation, and in the same verse. This misunderstanding of the text has led

our brother to say, He that is born of *pneuma*, goes and comes when and where he pleases. The text does not so read. It reads, That which is born of the flesh, is flesh (really flesh, not like it,) and that which is born of the spirit is spirit (really spirit, not like it.) The first part of the text needed no illustration, for all plainly see that what is born of flesh is flesh; but the latter part needed illustration, and our Lord gave it in these words, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth; so is every one that is born of the spirit,"—or as Doct. G. Campbell translates it, So it is with every one who is born of the spirit.—The wind is invisible, and therefore we cannot know its rise or fall but by its effects; we can hear the sound, and feel its power; but nothing more. So the spirit is invisible, and we sensibly feel his operations; but his *modus agendi*, or manner of operation in our being born of the spirit is beyond our knowledge.

This idea our brother seems to reject, and thinks that he understands the manner of his operation, when he says, "We know it acts *morally* on our mental man." Philosophy—vain philosophy has been introduced on this subject, till the minds of thousands are bewildered in a labyrinth of perplexity, and doubt. Demosthenes by his eloquence and arguments moved the listening Athenians either to desist from their intended project; or to engage in one of his own devising. How did he do it? by moral means—his eloquence and argument. So the spirit moves upon the world by his word, and brings them to conversion, reformation, and obedience. This is the moral means of his operation. But was Demosthenes with all his eloquence and arguments able to renew the soul, and form it in the image of God. Will all the arguments found in the Bible ever subject the carnal mind to the mind and will of God? "The carnal mind is not subject to the law of God, and neither indeed can be." Nothing less than the spirit of life in Christ Jesus can do this work, this is to be born of the spirit—and that which is born of the spirit is spirit.—The Spirit of God dwelling in us.

That the word of the spirit is the means of bringing us out of the first Adam into Christ is a glorious doctrine—then we receive the quickening spirit, are created anew in Christ Jesus, or become new creatures. Thousands we fear are stopping short of this by their vain philosophy, and fear of mystery, taking conversion by the word for being born of the Spirit. This may be the reason, why so many live a dying life all their days, and bear so little fruit to the glory of God, and to the progress of truth in the world. B. W. S.

THE FUTURE RESTORATION OF ISRAEL.

This doctrine has never been disputed till a few years past, and then it was set aside by some to suit their theory of the second advent of Messiah, and destruction of the world in 1843. Since then the minds of many are confused, and their faith shaken. I must still view it as one of the signs of the Lord's coming, and if this be confirmed by revelation, it will settle the faith of all christians, and effectually preclude all doubt.

Many arguments, taken from the old Testament, to prove this point, are certainly defective. The Protestants have introduced many passages, which evidently refer to the return of the Jews from their Babylonish captivity, without any reference to their final return. Yet there are other passages in the old prophecies, which certainly do not refer to that return, or any other, except that final one, of which we shall treat in the following pages.

My first argument shall be taken from Rom. xi, chap. The restoration there spoken of, is certainly posterior to that from their captivity in Babylon. To avoid confusion as much as possible, I shall consider the following particulars:

1st, Who are the Israel of whom Paul speaks in that chapter.

2nd, What is their fall, or cutting off; what was the cause and effects of it.

3rd, What shall be their restoration; and the means and effects of it.

According to this order, we shall 1st inquire who are the Israel spoken of in that chapter. This would appear an unnecessary and a gratuitous labor; but many, to adapt every thing to their theory, have asserted that the distinction be-

tween Israel and the gentile nations, is destroyed by divine authority, and that the Jews no longer, and no where exist now as a separate people. Paul seems to have foreseen the introduction of this doctrine, and is therefore very particular in defining whom he meant by Israel. In the 9th chap. of Romans he says, they are not all Israel who are of Israel, or children of Jacob. Neither because they are the seed of Abraham, are they all children; but in Isaac shall thy seed be called—not in Ishmael or any other of his family. In Rom. ix, 4 5, a particular description is given.

2nd. Their fall. Rom. xi, 1. Hath God cast away his people? By no means. Paul himself was an Israelite, and yet he was not cast away. In the great apostacy in the days of Elijah, God did not cast away all his people; for there were 7,000 who had not bowed the knee to Baal. Even so at this time, there is a remnant not cast away, who are saved by grace. But the mass of the Jews had fallen in Paul's day, for they stumbled over the stumbling stone of Christ Jesus and fell. But have they stumbled that they should fall, and never rise again ? Paul answers, God forbid! He did not believe this doctrine. If he did, Why did he so fervently pray that they might be saved? Chap. x, 1. They fell through unbelief.

God determined to make their fall a blessing to the world, for through their fall salvation came to the gentiles, vs. 11. To the envious, contradicting and blaspheming Jews at Antioch, Paul and Barnabas said, It was necessary that the word of God should be first spoken to you; but seeing you put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles, for so hath the Lord commanded us.—"The kingdom of heaven shall be taken from you, and given to a nation &c."—Vs. 12. Now if the fall of them be the riches of the world; i. e. if their rejection of the gospel be the means of carrying the riches of this grace to the nations of the world in order to enrich

them—"and the diminishing of them the riches of the Gentiles; i. e. the diminishing, *ettema*, literally the *smaller part* of the Jews, those who believed in and obeyed the gospel, for it was by this smaller part of the Jewish nation, the Gentiles had the riches of gospel grace sent to them. If then this smaller part of the Jews is such a great blessing to the world, how much more their fulness, i. e. the fulness of the Jews, when *all* shall know the Lord, and receive the Messiah? How much more abundantly shall the world be blessed by the fulness or whole of them, than by the small part?

In vs. 16. the same sentiment is expressed. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? Thus combining the two verses, we will read them in this manner, If the fall or casting away of the Jews be the riches, or reconciliation of the world; and if the smaller part of the nation who believed in Jesus was such an unspeakable blessing to the Gentiles, what shall the receiving of the whole nation of the Jews be, but life from the dead to the Gentile world?

In vs. 17. The Apostle describes the future character of the whole Jewish nation, when they shall be received, called by him the "lump." "For if the first fruit *be* holy, the lump *is* also holy; and if the root *be* holy, *so are* the branches." Here is evidently a mistake in all the translations I have ever seen of this verse, and has rendered it less understood than any text in the Bible, and has completely broken the chain of the Apostle's discourse. Common readers by reading the text will see that the words *is* and *are* are suppliments of the translators, not in the original. Those verbs too, they know to be in the present tense, than which nothing could be further from the Apostle's reasoning. Those words should be supplied in the future tense. Thus

read the verse with the foregoing connection, "For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead? for if the first fruit *were* holy the lump *shall also be holy;* and if the root *were* holy, so *shall be* the branches. Now the first fruits of the gospel were Jews—the *ettema*, or smaller part of them. They were eminently holy; so shall be the lump, the whole nation, the whole fulness, the *pleroma* of them. The *root* of the christian church was composed of Jews that believed and obeyed the gospel; and they were confessedly a holy people, so *shall be* the branches—the branches that had been cut off by unbelief." This I verily believe to be the truth. If the learned think differently, I should be thankful to be corrected in love and sound criticism. I wish them to inquire whether *eetcema and pleroma* be not correlative terms, translate *the lesser part,* and the fulness or whole. I view this an irrefragable argument in confirmation of the Jews restoration, the whole of them, and of their future holiness.

Vs. 26. "And so all Israel shall be saved; as it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them when I shall take their sins."

All Israel who shall be living at the time of their restoration—all the whole lump, *the pleroma* shall be saved by the Deliverer, the Savior of sinners.

Vs. 33. O the depth of the riches of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!—By the fall of the Jews the Gentiles are saved; and by the mercy of the Gentiles the Jews will be saved. It is all of God.

One more argument I will use from the New Testament, before I quit it. 2 Cor. iii, 15, 16. "But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it (they, the Jews) shall turn to the Lord, the vail shall be taken away." This appears decisive that Paul believed in the return of the Jews in the latter days.

I may hereafter introduce many of the Old prophecies to establish this doctrine. Some have opposed it, because it seems to stand in the way of the speedy advent of the Messiah; concluding that if the Jews are to return before his coming, many years must intervene. So we reason from analogy. But Paul seems to answer the objection very satisfactorily, Rom. ix, 28. "For he will finish the work, and cut it short in righteousness; because a short work will the Lord make on earth. B. W. S.

RECONCILIATION.

This is among the most important doctrines of revelation, and may well be called the fundamental of christianity. The very ministry of Christ and his Apostles was the ministry of reconciliation. 2 Cor. v. 18. 19. We may indeed say this ministry was the ministry of God himself by his son and by his Apostles; "God was in (by) Christ reconciling the world unto himself. Now then, We, (the Apostles) are embassadors for Christ, as though God did beseech you by us.—We pray you in Christ's stead be ye reconciled to God."

1. Reconciliation implies a previous enmity, or irreconciliation. Sin or misconduct, real or supposed exists, and is the cause of it. A and B from childhood were perfectly united in friendship, love and harmony till they become men. A becomes angry with B without a cause, and labors to injure his character and standing in society, and break the bonds of friendship, and has become his enemy. D undertakes to mediate between them, and to affect a reconciliation. Does he go to B and beseech him to be recon-

ciled to A? No: would B reply, I love A as well as ever and long for the restoration of his friendship. I have done him no injury. Says D to B, if you will be reconciled to A, I as A's substitute will bear all the punishment you may think due to you by A for his sin, that you may be fully satisfied and reconciled with him. Would not B think himself justly insulted by D in making such a proposition? D has mistaken the matter. B is not the subject of reconciliation, but A is the only proper subject; he is irreconciled with B, and nothing is to be effected in B, he is of one mind, loves A as ever, and wishes him to be reconciled. All is to be effected in A, he must be convinced that he only is wrong, and that he has wrongfully used his former friend B. When thus convinced he repents, humbly acknowledges his offence to B, and asks forgiveness in tears. B cordially embraces him, and says, I forgive. From this it plainly appears that all the ministry of reconciliation by D, was exercised on A, and none on B.—So it is between God and man. God and man were happily united in friendship, love and harmony; man sinned and become an enemy to God, and manifested his enmity by wicked works. God's mind, his love and friendship were the same towards man; he desired the reconciliation to be effected in man, that man might be happy again. His desire for it caused him to undertake it—his own Son was sent to perform the ministry of reconciling the world to God. His work was not to reconcile God to the world; nothing in his life, death or resurrection was designed to act upon God, but on man only.

Bro. A. Campbell in the June No. of the Harbinger, under the caption of the Aspects of Methodism has given a lucid presentation of this subject. In his strictures on the 2nd Art of Dis. page 9, says, "They teach that the Son of God was *crucified, dead and buried* to reconcile *the Father to us.* This is the basis of the whole Methodistic system of religion, objectively considered. To reconcile the Father Almighty to the human family was, according to their religion, the end and design of Messiah's death; therefore to

reconcile God to any particular sinner, is to bring religion to that individual."

Again on page 243 He says, "Any one of moderate observation, methinks, might perceive that a ministry who seek to reconcile God to sinners, and a ministry who seek to reconcile sinners to God, essentially differ in all their conceptions, operations and designs.—They labor to make God propitious. They believe not the gospel, which affirms that God is in Christ reconciling the world unto himself by not imputing to them their trespasses, but a gospel, if such it may be called, that represents Christ as reconciling God to sinners.—It contemplates God as austere and misanthropic, exacting from his Son the uttermost farthing before he can extend to man a salutary token of his love."

We should have transferred to our columns the whole article of Brother Campbell on this subject, but have not room; knowing too that the Harbinger is very generally read by our readers. This of Christ reconciling the Father to sinners, we view to be in substance the generally received doctrine of what is termed orthodoxy, or evangelicalism. I have long viewed the doctrine as a stigma on the divine character, an antipode of the gospel, and a dark and rough mountain between the world and God. Man, with this doctrine in his heart, can never approach with confidence unto God—can never love him. But many believing the doctrine, sometimes forget it for a while; and believe the scriptures. Then they rejoice and are said to have got religion. But how soon is the truth beclouded with the dark vapors of their old doctrine! I have often watched the full orbed moon in her course. Sometimes she passed a clear sky; how brightly, how gloriously she shone!—sometimes a dark cloud passed under her; her light was obscured and hidden. So it is with the believer in this doctrine—hope and fear—liberty and bondage fill up their days, as clouds passing over the moon.

It must be confessed by the learned that reconciliation, atonement and cleansing are the same, being translated from the same word *caphar* in Hebrew, and by the same word *hilaskesthai* in Greek. This I have demonstrably proved, C. Mess. vol. xi, page 17, 18, therefore it follows, that as God cannot be, and was not reconciled to sinners by Christ, so neither was he atoned, or atoned by him to sinners—neither was he cleansed, or purified. The same may be with equal justice said of propitiation, or appeasement. God cannot be, and was not propitiated, or appeased to sinners by Christ. All these are, by Christ the great mediator, effected in the sinner through his ministry, as the scriptures abundantly prove; but they were never effected in God. Of this dogma the scriptures are silent. I will conclude this article with a happy illustration of the doctrine by Brother Campbell, in his June No. for 1844. Page 243.

"To illustrate what we mean, let us suppose a nation in rebellion and revolt whose sovereign is desirous of reconciling them to his government. Regarding their alienation as the work of a wicked traitor machinating their ruin for his own malignant gratification and aggrandizement, by whom they have been led into actual rebellion and to the perpetration of crimes against their constitutional king; he, while reprobating their conduct as injurious to his own dignity and degrading and injurious to themselves, nevertheless, in his exuberant benevolence, commiserates rather than resents their defection, and desires to employ a meditator to reconcile them to himself and restore them to their former amity and allegiance. Meanwhile, his own son, knowing his father's generosity and benignity, kindly proposes himself to effect a reconciliation, and consents to such privations and sufferings as may be necessary either to honor his father's government or to secure the confidence of his disaffected subjects. He appears among them in this office and capacity, and enters upon the work with the greatest good nature and devotion to the interests and honors of both parties—expatiating, indeed, upon the right of the crown, and developing the enormities of their treasonable intentions and acts of disloyalty. Meantime, one class of the rebels take it into

their heads that the king is a tyrant and exacting from them terms of submission to which they cannot honorably yield; yet fearing his power, and aware of their own evil deeds, and fearful of the issue, are desirous of making some concession could they only gain a favorable audience—but just as little as would barely suffice to avert the impending indignation. Aware of their own evil intentions and numerous acts of rebellion, they cannot imagine that he, knowing all they have done, can do less than will and seek their utter overthrow and ruin. Thus contemplating the sovereign and themselves, they come to the conclusion that he is their enemy; but imagining his son to be more benevolent and compassionate than his father, they use him and their own best efforts to effect a change in the feelings of their offended sovereign. To placate his indignation, to appease his wrath, and overcome his enmity, is at the bottom of all their efforts, prompted, as they are, not by any kind of affection for him, but through the fear of his just indignation and deserved punishment. Meantime he remonstrates with them on their behavior, points them to his son as the demonstration of his benevolence, declares him to be his plenipotentiary and representative, and assures them upon his truth and faithfulness that if they will submit to his precepts he will forgive and restore them to their former good standing.

One class of his subjects understanding the proclamation, and acquiescing in it, give in their submission to his overtures of mercy, and are reconciled to him. Another class, misconceiving it, and jaundiced in their feelings towards him by reason of their suspicions, are determined to escape from his displeasure by their own overtures and efforts, and enter into covenant with one another for the purpose of making proposals to him, hoping from some vague conceptions of his mercy, to constrain him into their measures by the force of their arguments and the importunities with which they urge them upon his attention.

It is not, then, most obvious that these two classes of subjects will have very different views and feelings in all their efforts; and that should the latter imagine themselves to have succeeded in their efforts, they will ever after have very different views of their sovereign and themselves from those entertained by the former? Nay, can the latter, acting under this delusion, be supposed to have the same thorough reconciliation to their sovereign or affection for him, as their more intelligent and confiding companions of the former class? Certainly they cannot." B. W. S.

LETTER OF T. M. ALLEN.

BOON COUNTY, Mo. June 19th, 1844.

My dear Brethren: It is not long since I sent you the account of our State Meeting. It was a very interesting meeting and numerously attended, considering the excessive rains, bad roads, and high waters. The brethren were greatly edified, and encouraged to persevere in well doing. Brother Church remained a day or two after the most of the teaching brethren left, and obtained several additions. As you have learned, our beloved brother Fife made an appeal to the brethren and friends in Missouri to assist in building a meeting house in the city of St. Louis. The brethren there are not able to accomplish that desirable object without the assistance of their friends in other places; and as it is one of the most important cities in the great valley of the Mississippi, and daily visited by brethren from almost every portion of the Union,—who, when there, would like to meet their brethren in the house of God, to unite in social worship; it was therefore unanimously agreed to engage in this noble enterprize, and a considerable sum was raised immediately, and the brethren present pledging themselves to bring the subject before their respective congregations, and urge the friends to aid in this important matter. As Illinois is deeply interested in this subject, I fondly trust the brethren of that State will come to the rescue, and lend a helping hand. I am persuaded that our beloved brother Allen Kendrick on his return to Kentucky will effectually call the generous hearted brethren of that gallant State to the importance of this undertaking, and I am well assured their liberality will be forthcoming also. Brethren, will you not *stir up* the brethren to this important, and necessary undertaking?

Brother Kendrick went from our State meeting to the Southern part of the State, to visit his sisters who reside in Polk and Niangua counties—while there he recruited some 12, or 15.

Last Lords day, and the two preceding days he was with us in Columbia. He had a very fine hearing, considering the unfavorable weather, (for I believe it has been raining here pretty generally for the last two months,) and gave great satisfaction. He had two additions on Lord's day. I need not say, that brother Kendrick, has greatly endeared himself to the citizens of Columbia, by the gentleness of

his manners, the unaffected goodness of his heart, and the zeal and ability with which he presented and defended *the truth* as it is in Jesus Christ;—this was apparent by the great solicitude for him to continue longer, the deep regret with which our citizens gave him the parting hand, and the anxiety expressed for his return.

It appears very difficult for us to obtain correct statistical information from all our churches in any State in the Union. For the purpose of obtaining that desirable end, you have seen that I, with other brethren, were requested to call the attention of our churches to the propriety of annual meetings in convenient districts, where they were not already held, for the purpose of cultivating an acquaintance, strengthening the bands of christian union, and promoting brotherly love. I am gratified to inform you, that in an excursion of five or six days South of the river, embracing the second Lord's day of this month, I called the attention of the brethren to this subject, and without hesitation a number from different churches agreed to commence at once. An annual meeting was appointed to commence at Palestine, (about 12 miles South of Boonville,) in Cooper county, on Friday before the 4th Lord's day in October next.. All the churches built on the Bible *alone*, in the counties of Cole, Cooper, Saline, Pettis, Morgan and Miller are requested to report to said meeting, stating the time of their organization, present number, additions within the last year, and their order.

The churches in the counties of Callaway, Boon, Howard, Randolph, Monroe, and Audrain have an annual meeting appointed to commence at Bear Creek, Boon county, on Friday before the 3d Lord's day in October next. Brethren, can't one, or both of you attend these annual meetings? I am certain you would be pleased, and that it would greatly conduce to the circulation of the Christian Messenger. Brother Church, I presume, writes to you often, and reports the success of his labors.

With great affection,

Your Brother,

T. M. ALLEN,

RESPONSE.

We promise our aid in the building of a meeting house in St. Louis, and will solicit the aid of our brethren in our own State. Brethren in Illinois, will you not assist? We will be agents to receive your donations. Send to us, and

we can easily remit it to Bro. Fife, of St. Louis. We hope our brethren in St. Louis will build a large convenient house, not for show, but for humble worship. Whether both or either of us can at tend the annual meeting of Mo. next October cannot at this distance of time be determined,by us,we shall certainly be able to determine against our annual meeting in Winchester the Friday before the 3d Lord's day of September. If bro.'s Allen, Creath, and other brethren will be there we will certainly tell them, and very probably accompany them back to Missouri. Try us.

EDITORS.

☞ Several important communications crowded out of this Number, for want of room, shall appear in our next. Brother Creath's article on Itineracy, shall appear next month.

EDITORS.

RELIGIOUS NEWS.

At a state meeting in Fayette, Howard County Missouri, which commenced on the 17th of May 1844. The following congregations of Jesus Christ were heard from viz:

1,Columbia, Boone county, 135 mem. 12 ad. since May '43. 2, Persia do do 116 members, 27 additions. 3, Rocheport do do 128 do 8 do. 4, Bear Creek do do 88 do 4 do. 5, Elk Fork, Monroe do 109 do 43 do. 6, Paris Monroe do 216 do 35 do. 7, Crooked Creek do do 41 do 12 do. 8, Georgetown, Pettis do 180 do 85 do. 9, Shelbyville Shelby do 184 do 33 do. 10, Liberty Randolph do 94 do — 11, Antioch do do 100 do 18 do. 12, Dover do do 99 do 10 do. 13, Huntsville do do 40 do 17 do. 14, Huston, Marion do 188 do 21 do. 15. Hannibal do do 51 do 42 do. 16, Palmyra do do 148 do 11 do. 17, Richland, Howard do 251 do 48 do. 18, Fayette do do 156 do 9 do. 19, Mt. Pleasant do do 50 do 15 do. 20, Salt Creek do do 50 do 7 do. 21, Warrensburg, Johnson do 52 do 13 do. 22, Bush Hill do do 84 do 15 do. 23, Big Creek, Henry do 25 do. 24, Deep Water do do 30 do 10 do. 25, Ebenezer do do 115 do 10 do. 26, High Point do do 52 do 6 do. 27, Calhoun do do 12 do 12 do. 28, Warsaw, Benton do 45 do 12 do. 29, Union, Calloway do 53 do 15 do. 30, Fulton do do 152 do 12 do. 31, Bethel do do 32 do 32 do. 32, Lick Creek, Ralls do 45 do 5 do. 33, New London do do 30 do. 34, Salt River, Ralls do 60 do. 35, St. Louis, St Louis do 97 do 58 do. 36, Ten Mile; Macon do 42 do 6 do. 37, Bloomington do do 46 do 8 do. 38, Dover, Lafayette do 250 do 36 do. 39, Lexington do do 154 do 52 do. 40, Republican do do 81 do. 41, Marshall, Saline do 25 do. 42.Brownsville do do 26 do 26 do. 43,Louisville, Lincoln do 118 do 50 do. 44, Jefferson City, Cole do 21 do 21 do. 45, Bethlehem do do 44 do 44 do. 46, Bloomington,Buchanan do 70 do. 47,Bethel, do do70do

48, Monticello, Lewis do 200 do. 49, Frankfort, Pike do 72 do. 50, Louisiana do do 80 do. 51, Ramsey's Creek do do 165 do. 52, Barry, Clay do 94 do 16 do. 53, Savannah, Andrew do 70 do. 54, Long Branch do do 33 do. 55, Camdem, P't Platte do 40 do. 56, Goshen Ridge, Adair do 15 do 15 do. 57, Charitan Mills do do 30 do 30 do 58, Fabius River do do 20 do 20 do. 59, Chambersburg, Clark do 15 do 15 do. 60, Honey Creek do do 12 do 12 do. 61, Palestine, Cooper do 26 do 26 do. 62, Prairie Point do do 17 do 17 do. 63, Salt Creek, Charitan do 18 do 6 do.

64, Goshen, Grundy county, 65, Trenton do do, 66, Walden's Fork do do, 67, Hickory Creek do do, 68, Heelstring do do, 69, Big Creek, Daviess do, 70, Hickory Creek do do, 71, Sampson do do, 72, Three Forks Gr. River do do, 73, Thompson's Fork do do, 74, Gallatin do do, 75, Grindstone do do, 76, Navestown, Livingston do, 77, Chilicothe do do, 78, Medicine, Grundy do, 79, Linneus, Lynn do, 80, Locust Fork do do, 81, Clinton do do.

In the above 18 churches, (last named, there have been 225 additions since the last State meeting, making their present number 546—some of them have been constituted within the last year. Bro's Thos, Thompson, and J. S. Allen, are the Evangelists, by whose labors these churches have been mostly planted and built up, with in the last two years.

In the above 81 churches there are 5,543 members, and there have been 1282 added since last May.

There are 55 churches hitherto reported to our State meetings that were not heard from at this; they had when heard from 2,981 members which added to the above list, would make 8,524 members, and 136 churches; but as there have been many new churches planted, and large additions to some, others (if not to the most of them,) the number of churches and members in the State, would be much larger, if we could hear from them all.

Bro. R. B. Fife, of St. Louis, made an appeal to the brethren in the State, to aid in the erection of a meeting house in the city of St. Louis. for the accommodation of the church there. A considerable subscription was made at once, and it was unanimously agreed to recommend to every church of Christ in the State, to do all they could, to assist in this desirable and important object.

Brethren T. M. Allen, M. P. Wills, T. R. H. Smith, and S. S. Church, were appointed a committee, to address the teaching and other brethren in different parts of the State, and urge them to hold annual meetings in different parts of the State; in convenient districts, and also to make a report of each congregation at the next State meeting.

Appointed the next State meeting to held in Columbia, Boon County, Missouri, to commence on Friday before the 3rd Lord's day in October, 1845. The following teaching brethren were present, viz; Allen, Kendrick, and Thos. Bronson of Ky., J. T. Jones of Ills., J. Creath, H. Thomas, M. P. Wills, J. S. Allen, T. Thompson, S. S. Church, W. Burton, W. White, A. Wright, B. W. Hall, W. S. Fox, J. Prewitt, and T. M. Allen of Mo.

HENRY THOMAS, Chm'n.

T. M. Allen, Sec'y.

P. S. The heavy and continued rains for some time before, and during the meeting prevented many from attending; but still the breth-

ren were there from a distance, and were much edified, comforted, and built up in the gospel.

There were 9 additions, 7, by obedience, 1 reclaimed, and 1 from the Baptists.

OBITUARY.

ROCKVILLE, INDIANA June 25, 1844.

MY DEAR FATHER,—It is my painful duty to inform you of the death of your dear daughter Tabitha R. Harris. She fell asleep in the arms of Jesus on the 23d inst. amid the tears and prayers of a bereaved family and numerous acquaintance.

You have long been waiting to hear the sad news of her departure, and I trust yourself and the family are so prepared, that you can bear without repining the loss of one we so much loved, and who was devotedly attached to her old father and relatives until the last hour of life. She bore with christian patience the pains attending a long illness without once murmuring or complaining at the chastening hand of the Lord.

Nine days before her death she requested brother Harris to send for me, supposing in a short time, she would leave earth for the world of spirits. From that time till the day of her death, we watched with painful anxiety the slow approach of the conqueror, and while he delayed the last fatal stroke, her happy spirit was mingling with kindred spirits in heaven, and enjoying the earnest of the promised possession. Eight days before her death, she shouted aloud the praises of the Redeemer, and for twelve or thirteen hours, she spoke incessantly and so loud as to be heard by her neighbors. It was a scene that will be remembered by many, as long as life lasts, and her exhortations, praises and prayers will, in the hands of God, be the means of bringing many hardened sinners to repentance. When her friends would enter her room, if unconverted, she exhorted them to fly to the Lamb of God that taketh away the sin of the world, and to be buried with him in baptism—if they were christians she urged them to continue faithful unto death, assuring them that she would meet them in a better world. We were greatly comforted in our sorrow; though grieved, yet we grieved not as those that have no hope, for those who sleep in Jesus will God bring with him from the grave to heaven.

"I would not live always; no, welcome the tomb,
Since Jesus has lain there, I'll enter its gloom."

She often spoke of her dear absent father and mother, and of the pleasing prospect of meeting them in glory. A little before her departure, she become entirely composed, with a heavenly smile on her countenance, her spirit took its flight without a struggle or a sigh.

B. W. STONE, Jr.

She was baptized about 12 years of age, was a serious devoted christian till her death. She was the wife of Elder P. E. Harris of Rockville Ia. aged about 43 years.

B. W. S.

THE

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CONVERSION OF THE WORLD—No. 4.

I purpose reviewing the periodicals as far as they come under my observation, relative to the *conversion of the world*—the personal coming of the Lord, and mistakes associated with these subjects. If the world is to be evangelized by moral means, they will supersede the necessity of physical means being used by heaven's majesty. If truth is to prevail, to the subversion of error, then will there be no personal *advent* of Messiah. There is a proneness in man too often to reason by his feelings or decide by his wishes. Young converts and visionary theorists feel the force of truth, and expect all others can see—will see and feel the force of such truth as has captivated their hearts, without taking into consideration the bars, the insufferable obstacles in the way of light. What can light do with a man taught to revere the Prophet of Mecca from his birth, and imbued with a hatred to the religion of Christ? What can truth do with a people devoted to a crucifix—an image—and can see Christ in a bit of bread; who, when they no more have the power of *reasoning* with Dissenters by the potency of fire; piously burn their Bibles? In our last communication, we made some remarks on our good brother Mathes, about destroying the *man of sin* by the Bible. Forsooth, the man of sin is destroying the *Bible* as fast as it comes within his reach: but according to the views of many good brethren, the Bible is to destroy him! It may be said, it is a harmless error. Can error be harmless? or can there be safety in receiving and propagating a falsehood? It is tacitly saying, "*Peace and safety*" when sudden destruction is approaching apace.

Great names in the Christian church have vetoed the doctrine of a personal reign of Messiah, and our credulous brethren following in the perilous *wake*! Editors in special