Lewiston, Davis co. I. T., June 30th, 1844,

DEAR BRO.'S STONE AND HENDERSON: A few of the brothren met together at the head of Chiquest, on the 26th of July last, and came to gospel order pledging ourselves to the Lord and to one another to keep the commandments of our Lord and Savior as made known in the sacred scriptures, according to the best of our ability--20 members united upon this principle, since which time the daily walk of our brethren has put to silence the ignorance of many. Some that had been our inveterate opposers have been convinced of the truth, and are now walking orderly among us, having become obedient to the faith, and promise fair to be of much advantage to us in the cause of our Royal Master. Since our constitution we have gained 2 from the Baptists, 4 from the Methodists, and 4 from the world, and several have been united from other churches, one only has been excluded. Our present number is 68 and the prospect is still promising. Our congregations are large and attentive. They are deeply affected with the doctrine of the Bible—we meet every Lord's day to break bread (no preventing cause,) and teach and admonish each other to live in love and speak evil of no man, to be kind and obliging--and greater love we have never seen since first we believed the truth. With a few exceptions the brethren will divide the last loaf, and are determined to do as well as say, and show their faith by their works—godliness is certainly according to the scriptures greatly on the increase here. We purpose holding a meeting of 8 or 10 days continuance, as our provender will do to feed. We particularly request bro. Wm. Brown, of Jacksonville, to attend at this place and if he can to let us know by the Messenger when he can make it convenient, and we will make the arrangements accordingly.

Yours, in hope of eternal life,

C. RALLS, E. REYNOLDS, } *Elders.*

E. M. KIRKHAM, C. TROWBRIDGE, } *Deacons.*

Brother Brown is in Kentucky, and will not return here for some length of time.

EDITORS.

Springfield, June 20th 1844.

BRO. HENDERSON--Since I last wrote to you some six or seven have obeyed the Lord, by being baptized into his name.

Yours,

A. J. KANE.

THE

CHRISTIAN MESSENGER.

Vol. xiv. September, 1844. No. 5.

THE SIXTH INTERVIEW BETWEEN AN OLD AND YOUNG PREACHER.

Y. P. And do you admit such to be Christians, who are sincerely engaged in obedience to all God's commandments but one, which is immersion, of which as a duty they are in ignorance, and in error involuntary, through the cunning craftiness and sophistry of their teachers? Do you admit such into communion, and into the church?

O. P. I certainly do admit them to be good men; but whether such can be properly called Christians, admits of doubt; or whether they can be said to be members of Christ's church—of his family—or of the body of Christ, requires stronger faith, than the scriptures warrant; for they declare that In (*en*) one spirit, we are all baptized into one body—baptized into Christ Jesus. This plainly implies that no unbaptized person was a member of the church, according to the order of heaven, in the time of the Apostles.

No alien is called a citizen of the United States till he has taken the oath of allegiance. He may be a good man, but not recognized as a citizen—as a member of the American family. His ignorance of his duty to take the oath of allegiance, may palliate his conduct in neglecting it, but does not entitle him to citizenship; he may think another plan, not prescribed by the government, may do as well; but this alters not the case—he may have been taught and may honestly think, that the oath is unnecessary, because

a man may be as honest, good and true without it as with it yet this does not entitle him to citizenship,—he is still an alien.

A man may be a good man, yet in error, but not such error as leads to ungodliness, or to wilful disobedience. The Apostles were withoutdoubt, good men, yet they lived in disobedience to one important and plain command for eight or ten years. This command was to preach the gospel in all the world to every creature, Gentile as well as Jew. They were ignorant of its extent, and their prejudices against the Gentiles propped up their ignorance; therefore they neglected to obey the command in preaching the gospel to the Gentiles. Nor were they, nor the church convinced of their error but by a miraculous interposition, as in the case of Cornelius. This demonstrably shows that men may be good men, and yet be ignorant of their whole duty, and be in very great error.

It may be said that for any to neglect baptism is inexcusable ignorance, because they have the scriptures which plainly teach this truth. This objection arises from our own ignorance of human nature, the power of education, and of prepossession. The commisssion to the Apostles was in as plain language as could be well used—they had the prophecies which plainly taught that the gospel should be preached to the Gentiles, and that they should be saved; yet their prepossessions prevailed against these glaring truths. I say not these things to excuse ignorance, but to engage the too uncharitable and self-confident to search the scriptures and their own hearts.

How many thousands lived in error and ignorance of some duties even in Apostolic times. "Thou seest, brother, said the Elders at Jerusalem to Paul, how many thousands there are of the Jews, who believe; and they are all zealous of the law." Acts xxi, 20. These believing Jews still attended to the law of circumcision, to sacrificing, to the ceremonies and to the traditions of the fathers; (yet

they were not unchristianized by the Church. They still continued together in fellowship. How God-like to bear with the errors of the weak in such matters!) Yet these Judaizing believers were tolerated by the Apostles, until they were for compelling the Gentiles to live as did the Jews—that they must be circumcised and keep the whole law of Moses, or they could not be saved. Then the Apostles with the Church at Jerusalem in conference, interposed their authority in favor of Gentile liberty.

Many of the sects now, are, like the Judaizers of old shaping their religion after the model of Moses—trying to unite law and gospel—or blending them together in a confused system. Many honest believers, by its plausibility, tenaciously and conscientiously adhere to it as the truth. They are to be pitied, rather than blamed, but never derided nor insulted for their errors. They are humble believers, and are laboring to please their God. We should labor in love, in the meekness of wisdom and plain truth, to convince them. Such arguments alone can prevail, and bring them into the knowledge and acknowledgement of the truth as it is in Jesus. Had such a course, connected with an humble, holy life, been pursued by us from the beginning, what incalculable good would have followed? The prejudices of the sects would have been uprooted in a great degree, and the truth received in the love of it by thousands, who have been driven from our assemblies by our hard, intolerant speeches.

Instead of healing the wounds inflicted, we are too often fretting them to a gangrene. Once our periodicals were filled with cheering news of many conversions in various sections of our favored country; but now they teem with accounts of religious, rather, of irreligious debates and quarrels, challenges and victories won, and with the should-be concealed imperfections of the sects. With the Universalists there is a mighty struggle. Were they less attended to, their influence in society would be sooner paralyzed. Controversy is their very life. Piety is not their object

Let us hold forth the truth in the spirit of it that He that believeth and is baptized shall be saved, and he that believeth not shall be damned. This will bring their doubting minds to a solemn pause, and cause them to cease from the perversion of simple truth to support a rotten foundation. It will be seen hereafter, that the controversies and debates of this age, have injured the real, vital interests of christianity, and are substituting a carnal, cold morality for a spiritual and fervent religion. Arguments however good have but little effect on minds long indoctrinated in error—long prejudiced against the truth. Those prejudices must be softened and removed before good will follow. A holy, devoted life to christianity and brotherly love can only effect this.

I will now, after this digression, proceed to answer your other queries. Do you admit such into communion? Do you receive them into the church?

Communion is the equal and common enjoyment of all the rights and privileges of the church. An American citizen, however poor and humble, has an equal and common right to all the privileges and honors of the United States. There are certain terms prescribed by every community, by which an alien may be inducted into it, and become a member of it. The United States require that an alien take the oath of allegiance, then and not before, he is recognized as a citizen, and entitled to all the privileges of the government. The Church of Christ requires baptism as the term of induction into it. The believing alien, when baptized is acknowledged a fellow-citizen of the Commonwealth of Israel, and has a right to all the privileges of the church. Baptism answers to the oath of allegiance; and thence it has long been called a sacrament or oath. Now the oath of allegiance does not change the heart of the alien; for he might have been as good a man before as after the oath; but it entitled him to citizenship, and gave him a legal right to all the privileges of American citizens, which he had not before. So baptism does not change the heart, but it inducts the believer into the body or church of Christ, in which he has the communion of the Holy Ghost, the communion of saints in every act of divine worship, counsel and government. From this representation it would appear to be improper to receive any unbaptized person into the church, and consequently into its peculiar privileges. They cannot legally exercise any office in the Lord's house, because they have not entered it by the door, baptism. They can take no part in the government for the same reason.

In Christendom, has not the true worship of God been greatly corrupted, and idolatry substituted in its place? Has not the spiritual house, or temple of God, been almost destroyed by the apostacy, by a desecration of its sacred ordinances and despoiled treasures? What shall we do? There are thousands that believe, and are honestly engaged in what they deem the service of God, and yet they are swept down by the tide of human tradition, ignorance of duty and of error. Contemptuously to expose their aberrations, is, to rivet their prejudices in their favor, and to weaken the power of truth. We object not to the exposition of error; but to the improper manner in which it is too frequently done. In the same course many of us once walked in all good conscience toward God. We well remember the effects of contemptuous, sarcastic arguments against us by our opposers. Similar means, we judge, will produce similar effects in others. By this we have been taught their improprieties. But when we became convinced of our error, we forsook it, and sacrificed all for truth. So will every christian; for a christian is an honest man.

I will propose a course, though acknowledged to be clogged with difficulties, yet it is believed that time and truth will remove them, and happily unite the flock scattered in the dark and cloudy day.

1st. Let us hold up the Bible alone, as the foundation of the church—to believe what it says, and do what it enjoins. Against this doctrine there are but few who will object. It is too plain to admit of opposition by honest christians, whose hold of human institutions is greatly relaxed in this

age, and has become so feeble, that they are almost persuaded to let them go.

2nd. Even should any be reluctant to give up their human creed. Reject them not on this account; provided they take the Bible for their directory in faith and practice. They may have a dozen creeds, if they do not impose them on others as authoritative.

3rd. Let them be kindly and affectionately treated in brotherly love. An alien may live among the citizens of the United States—his conduct may be irreproachable and good—he may be esteemed and beloved by all good men, yet there are privileges from which the law of the land debars him—he is debarred from holding office in the government, and from the privilege of the ballot box to choose representatives. This is good policy; for if such were admitted to these privileges, our government might pass from us into the hands of aliens. So of the Church of Christ, the citizens of Zion. They may love aliens as good men, and treat them with due respect, yet they cannot constitutionally admit them into the Lord's house as members of the church: they cannot admit them to participate in its government, or offices, for reasons before stated.

Were we piously to act on this principle, a great cause of offence would be removed, and christians would begin to flow together in love, and be of one soul and one heart. Why should we be accused of uncharitableness by the popular sects, when they themselves do the same thing towards the Friend Quakers? The popular sects admit there are good men among the Quakers, but will not admit them as members of their church, because they refuse to be baptized. They surely cannot justly blame us for acting on the same principle. All substitutes for baptism we deny, and hold the abettors of them equally unbaptized, as are the Quakers themselves.

B. W. S.

LECTURE ON MATT. VI. 1.—*Continued.*

Vs. 1. "Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father, who is in heaven."

Doct. George Campbell's translation of this verse is certainly preferable to ours, "Take heed that ye perform not your religious duties before men." For this version his reasons are entirely satisfactory. Those religious duties, to which our Lord referred, are contained in the following particulars: 1. Almsgiving. 2. Prayer. 3. Fasting.

1st. Almsgiving. This is acknowledged by all to be a christian duty. It means the giving of our substance or money to the poor and needy. He that giveth must do it with simplicity; he must be influenced by mercy in giving and for the sole purpose of benefiting the person to whom he gives. Rom. xii, 8. If he is influenced by any other motive, or actuated by any other purpose, he forfeits and loses the reward of our Heavely Father.

Vs. 2. Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the Synagogues and in the streets: that they may have glory of men. Verily, I say unto you, they have their reward.

The Jews in giving alms sought glory of men. This appears to have been the sole purpose they had in view, and the wished for reward was obtained; for men praised them for their liberality; but no reward did they obtain from God. Too many, it is feared, act from no higher principles in giving alms at the present time. This we can see in public donations to a Bible Society, or to any other religious or literary institution. The money is given, but the name of the giver is appended. Advantage is taken from this vain principle in man, by solicitors of such donations, by offering a paper, on which they may subscribe their names, with the several sums annexed to them. They subscribe liberally, knowing that their names, and the sums subscribed, will appear in the public journals to their honor and glory. They have their reward—all they may expect.

Vs. 3. "But when thou doest alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret; and thy Father who seeth in secret, shall reward thee openly."

I have known some prominent professors of religion, so fearful of committing the sin of hypocricy in almsgiving, that they have neglected the duty entirely, neither giving openly nor in secret. Such will be known and exposed in the last day.

Vs. 6. "And when thou prayest; thou shalt not be as the hypocrites are; for they love to pray standing in the Synagogues and corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward."

Prayer is another of those religious duties to be performed, not in order to be seen of men, and to obtain from them praise for their piety. To obtain this reward, the Pharisees sought the most public places when they prayed. What heaven daring—what heaven provoking wickedness! Something akin to this, from the same principle is yet seen in the world; but the intelligence of the age is forming upon it, and the poor hypocrite is losing his reward both on earth and in heaven.

In Vs. 7 and 8. The great Teacher instructs us how to pray—1st, to pray in secret—2d, not to use vain repetitions—3d, he gives a form of prayer. Let us carefully attend to these instructions.

1. To pray in secret, where no eye but God's sees—where no ear but his hears. The humble supplicant seeks not to be seen nor heard by men, but by God alone.

2d. Use not vain repetitions as the heathen do; for they think they shall be heard for their much speaking. Your heavenly Father knows what things ye stand in need of, before ye ask him. In long prayers the evil of vain repetitions can hardly be avoided. Therefore, our words should be few, and well ordered; as our Lord has taught us by the

brevity of that invaluable form, which follows in the Vs. 9, 10, commonly called the Lord's prayer.

"Our Father who art in heaven." This address is calculated to elevate the mind from earth to heaven, and to encourage us, that we pray to God, sustaining the relation of a Father. In the same connection, the Savior said, If a son shall ask bread of any of you that is a father, will he give him a stone? or if he shall ask a fish, will he give him a serpent? or if he shall ask an egg, will he give him a scorpion? If ye then being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit (the sum of all good things) to them that ask him? Therefore ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. What encouragement is here given to pray to our heavenly Father. No language could express more in so few words. He appeals to earthly fathers with respect to their children—this is amongst the tenderest relations on earth. How would you as a father treat your hungry, starving son, that asks you for bread? Would you offer him a stone, when you had bread enough and to spare? If he should ask you a fish or an egg, would you offer him a serpent or a scorpion, poisonous reptiles, that would injure and destroy him? No such monsters of fathers, however wicked can be found on earth. They know how to give good gifts to their children, and will do it, if in their power. An earthly father, though willing, may be too poor to afford his hungry son these necessary comforts; but our heavenly Father has always an inexhaustable, infinite abundance of all things needful, and his very nature inclines him to give; therefore ask, and you shall receive without any doubt or disappointment whatever. "Heaven and earth shall pass away; but his word of promise shall not pass away." O what infinite love! What boundless grace!

Let it be remembered, that prayer alone will not save; though it is written, Whosoever shall call upon the name of the Lord shall be saved; yet it is added, How shall they call upon hin in whom they have not believed, Rom. x. And James says, If any of you lack wisdom, let him ask of God who giveth liberally to all men and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering.—Let not that man that wavers think that he shall receive any thing of the Lord. Is. 1, 5, 6. Prayer without faith will avail nothing.—Without faith it is impossible to please God; therefore prayer without faith cannot please God; prayer without faith can receive nothing of the Lord—no, not salvation. Therefore prayer alone will not save.

Neither will prayer without repentence and and reformation avail any thing. "If I regard iniquity in my heart, God will not hear me." But the true penitent departs from all eniquity in life, and regards it not in heart; if he does, his prayers are an abomination to the Lord, and will not be heard. Neither will prayer, without the spirit of obedience to every command and ordinance of the Lord, save any one. The Lord says to such, when praying; "Why tarriest thou here? Arise and be baptized,and wash away yeur sins, calling on the name of the Lord." The simple truth is, that we are saved by faith—by repentance—by prayer and by baptism, so says the scripture. These are the conditions, by us to be formed in order to our salvation. The saved person is the man who believed, repented,converted, and was baptised, and received the Holy Spirit of promise.

I have yet to see, the first man that was saved by faith alone, or by repentance alone, or by conversion alone, or by prayer alone, or by baptism alone. It is my settled conviction that when true faith begins, then also repentance begins; then begin conversion, prayer, confession and obedience. Faith is the seed from which spring and grow all the rest; and where faith is not, none of them can exist

with profit to ourselves, or with pleasure to our God.—The subject of the Lords prayer we will resume.

Vs. "Hallowed be thy name."

To hallow signifies to sanctify, being translated from, the same word; and *to sanctify* signifies commonly to set apart for a sacred purpose. Gen. ii, 3. "And God blessed the seventh day, and sanctified or hallowed it, i. e. he set it apart from all other days for a holy purpose. Exod. xiii 2, "Sanctify unto me all the first born among the children of Israel, both of man and beast, it is mine." The tribe of Levi was sanctified or set apart for the service of the tabernacle. The same word sanctify often signifies to cleanse and purify,both from physical, legal, and moral defilement. To this all agree, no proof is needed.

This second definition of hallowing or sanctifying, cannot apply to God; for he is perfectly pure without a stain. We therefore must admit the first—that his name or himself be hallowed, or set apart from all other Gods for the holy purpose of love worship and adoration by all intelligent creation. In this petition, we pray that God's name may be supremely, and only reverenced by all his creation in every land, kindred, nation and people—that idolatry in every form may be banished from the earth, and that all the world may be blessed, and happy in his service. Let every intelligent being respond a hearty Amen to this petition. What benevolent soul does not?

"Thy kingdom come."

This whole world is God's kingdom, one in his vast empire. To him as king they are all under obligations to obedience to his government and laws given them. But this kingdom is rebellious and disobedien to his commands. He long ago determined that in the latter days he would set up kingdom of richeousness, peace and joy in the Holy Ghost which should last forever, or be an everlastin g kingdom In the prospect of this kingdom believers of old rejoiced, and were intensely looking and hastening unto that glori-

ous day when it should appear. In the midst of their expectation, John the Baptist, a herald extraordinary, appears, and proclaims the kingdom of heaven at hand—as nigh. Immediately after, Jesus, the wonderful, appears and preaches the same doctrine.—The proclamation of the same doctrine is extended by the twelve Apostles, and the seventy others, till all Judea from Dan to Beersheba heard the joyful sound of the near approach of the kingdom—so long the subject of prophecy, and so long and ardently expected. On the day of penticost the kingdom was set up with power. It then commenced, but will not be perfected till the Lord shall personally appear the second time without sin unto salvation to them that look for him. This mortal must put on immortality; then there shall be no more crying, sorrow pain, nor death forever. This is the kingdom, the everlasting kingdom of our Lord completed.

The old saints under the O. Testament, expecting it to be set up, prayed "Thy kingdome come." Their prayers have been answered; the kingdom was set up, but not consummated. We, since them, pray "Thy kingdom come." We look for the completion of his kingdom, which we are taught will come at a future day, when Michael and his angels in war against the Dragon and his angels, shall overcome them. And the great Dragon be cast out (of the church or heaven, for this was the seat of war) the great Dragon was cast out, that old serpent, called the Devil, and Satan—and I heard a loud voice saying, "Now is come salvation, and strength and the kingdom of our God," Rev. xii, 7—12. Salvation had come long before this; but it was not complete till now. So the kingdom had long before come, but only in its incipient imperfect state; but *now* it is come in its everlasting, perfect and immortal state. These events will not take place till after the seventh seal is opened. Rev. xi, 15. What christian now in view of this cannot pray "Thy kingdom come?" To encourage to this, the scriptures connect the coming of Jesus

and the coming of his kingdom togsther. None can doubt that this was fact with regard to his first coming; and with respect to its truth in his second coming, Paul says, 2 Tim. iv, 1, "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." From this it is plain that the second coming of Christ, and the coming or appearing of his kingdom, shall be simultaneous.

When we now pray, Thy kingdom come; we pray that the Devil and his angels may be cast out of the church to deceive them no more—that this accuser of the brethren before God day and night may forever cease from this evil practice in the church, which is the cause of so much evil speaking—evil surmizing—jealousies—and divisions among the brethren—each accusing his brother by the influence of Satan and his angels. When this is accomplished, that is, the accuser of the brethren cast out, then will cease forever these evils, and all the brethren dwell together in perfect love, peace and harmony forever. O who would not pray with the old Apostle, "Come quickly, amen, come, Lord Jesus!"

"Thy will be done on earth, even as it is done in heaven."

The will of God is that which he has ordained, and commanded for angels and men to do in heaven and on earth. What those commands to angels may be, does not concern us so much as those given to us. Two laws we know are equally binding on angels and men: "Thou shalt love the Lord thy God with all thy heart, mind and strength, and thy neighbor as thyself. These eternally and unchangably bind the intelligent universe. But angels do not worship God according to the sayings of this book—the Bible. They worship not through a Mediator, as we do. Doubtless, they have some form of worship suitable to their exalted nature; ours is suited to our depraved fallen nature. Yet we are taught to pray 'Thy will be done on earth, as it is

in heaven.' Those in heaven worship in spirit and truth—such God on earth seeks to worship him, and such worship we pray may be done on earth. 1st. In spirit, the spirit of humility, love, obedience and fervor. These constitute the worship of heaven. How low they bow before their God! how humbly they lie at his feet! how obediently they fly at his command! how fervent in his praise. His glories in himself, in his works and ways, inspire and fan the flames of devotion, which bear their offerings of praise to his throne in sweet odors!—in eternal hallelujahs!—Ah! what Christian's heart does not pray that the Lord's will should be be thus done on earth? Were one of our worshiping assemblies in heaven how should we appear? Could the hosts of glory but wonder at our lukewarmness, stupidity and carnality? Could fellowship exist between them and us? I fear not. We should call them fanatics, and we should be reckoned as having the form without the power of godliness.

2. Those in heaven worship in truth—truth in the inward parts, and according to the prescribed truth of heaven. When they praise; they do it from a sense of praise-worthiness: When they give thanks, it flows from a sense of obligation for unmerited favor; when they bow before him, it is with a deep sense of their unworthiness, and dependence. O for such worship to be on earth, as it is in heaven! In heaven no hypocrisy mingles with their worship—no backwardness—no weariness. All flows from willing, cheerful hearts and tongues. There nothing offends or hurts—all unite, harmoniously unite in the same spirit, in the same worship to him that sits upon the throne, and to the Lamb forever and ever. Happy place! Blessed are they, who shall be admitted into that eternally blest abode, and who shall be members of such society, and partakers of such joys. May thy will be done on earth, as it is in heaven! may the same spirit animate our devotions! And may the same worship be accepted by our common Lord!

'Give us this day our daily bread.'

We pray not for stores to be laid up for many years. This is the spirit of avarice and independence, and hateful to our God—our gracious, kind and wise benefactor. His benevolence provides for all, from the tallest angel in glory to the lowest reptile on earth. The sparrow even the filthy raven is not forgotten. Infinite are his resources, and with a liberal hand he kindly deals out to all as their wants may demand. We should never 'be anxious about what we shall eat or drink; when honestly using the means of God's appointment, and devoutly waiting upon him. He best knows what we need. We are not to pray for bread, and not use the means ordained to make it. We are not to pray, to feed our pride for sumptuous fare; but simple necessary good, which will conduce to health and strength. This petition may be extended so as to include the bread of life, Equally willing is our heavenly Father to give this as common bread, to his humble, needy children. In vain we look for either from any other source.

B. W. S.

(To be continued.)

THE 7TH INTERVIEW BETWEEN AN OLD AND YOUNG PREACHER.

Y. P. I have of late heard much talk about our annual meeting to commence the Friday before the 3rd Lord's day of September at Winchester, Illinois. I cannot determine from all I have heard for what purpose that meeting is appointed, and who are to compose it. Will you please to inform me.

O. P. It is that all the churches may meet together, and co-operate on the subject of sending forth competent Evangelists into the field of labor, and to devise ways and means of sustaining them in their labors. This I believe to be the principal thing in view.

Y. P. Do we read of such meetings, and for such pur-

poses in apostolic times? We find then that the one church at Antioch sent two Evangelists abroad to preach the gospel to the poor, and destitute in the world. Why do we not follow their example now?

O. P. It is not because the churches now are not as numerous and wealthy now, as they were in those days. But the reason—the plain reason is, we want the Spirit they had. No christian then considered ought he possessed his own, butthe Lord's, and cheerfully resigned them to promote his cause on earth. The Christians then loved not the world, nor the things of the world. They were crucified to the world, and the world to them. They loved the salvation of souls better than wealth, honor, or ease, or life itself. If required, all were sacrificed to these divine purposes. Now churches in this spirit can easily sustain in the field one or two Evangelists without feeling it oppressive. Besides, the Evangelists themselves were then more easily supported; they were contented with food and raiment. This they enjoined upon the Christians, and doubtless, they were examples of the flock. Their great business was to please God, and save souls.

But the professors of religion *now* love the world, its wealth, its honors and ease. They can serve God, and mammon too—they seek the honors of both God and of man—they love ease. They do not like to labor with their own hands—if they part with their wealth, they lose the honor and friendship of the world. While their hearts are thus inclined and glued to the world—while they mind earthly things—while they can wallow in wealth, and repose in ease, and see around them millions descending the stream of time to everlasting woe, and feel no tender concern for their salvation—they have no disposition to aid an Evangelist weeping over the desolations of the world. While the church is in this state, in vain we meet to co-operate in order to get the means of supporting Evangelists in their labors to a dying world.—Nothing will be done to purpose.

If the churches now were in the spirit, as they were before the man of sin arose; Evangelists would be under no temptations to demand four or five hundred dollars a year for their services, in order to equip themselves with a gold watch and chain, and with costly apparel to adorn their persons, that they might obtain respectability from their brethren and the world.—I fear the churches now in this country could hardly be prevailed on to hear a Paul in his plain simple dress; and yet they would be unwilling to purchase him better.

Y. P. You appear to be in opposition to such meetings. What are your real sentiments respecting them.

O. P. My real sentiments I will fearlessly speak out. If the churches were in the Spirit, there would be no necessity for them; for every church would itself support an Evangelist—and if too weak, she would co-operate with another neighboring church. If the churches be not in the Spirit, there can no good arise from such annual meetings; for they will do nothing on which any dependence can be had by the Evangelists. They make a fiery flourish of promises, but they too generally have evaporated in smoke. Disappointment, and a want of confidence in the churches succeed. I am opposed to stipulated sums of money to be offered an Evangelist for his services. Let the church or two churches say to the spiritual, faithful preacher: brother, we wish you to go into the world and preach faithfully and diligently the gospel of salvation. Your wants we will supply, your family (if he has one) shall be our care—our deacons shall attend to them, and see that they want nothing. Go, and do the work of an Evangelist, trusting to the Lord the care of your self and family. Take nothing for your services from the people where you may go—tell them your brethren at home supply you. Tell them to give to such Evangelists as may need. If we fail, the Lord will be witness against us, and our iniquity will be by him reproved and punished. Such churches will be blest with all good, and shall shine as

a lamp in a dark place—such Evangelists, freed from pressing cares, labor to profit in the Lord's vineyard.

I am pleased at the prospect of the meeting before us; not because I consider that any thing, contemplated by the brethren, will be effected; but that we may have an opportunity to consult on the best plan to send Evangelists abroad; and that we unite in our endeavors to re-convert the churches, that they may be filled with the Spirit, and cheerfully co-operate in the spread of the gospel. Till this be effected, in vain we labor, in vain we meet, in vain we look for better days.

To prove that Evangelists are greatly needed, and that it is the duty of the churches to support them in their labors, is easily done; but it would be a gratuitous work, for all are convinced of these truths. If all were disposed to act up to their convictions, the work would be easily effected; but this will not be done, till the love of the world be destroyed by the Spirit of truth, and our greedy grasp of it be relaxed and broken by the same Spirit. Were we the preachers as spiritual as we should be, we should cry aloud and spare not. The attention of the churches, and of the world would be awakened, and great and glorious would be the results. The preachers would not wait for the churches first to do their duty in order to enable them to do theirs. No, the word of the Lord would be as a fire in their bones, and they could not forbear to publish it. This is the Spirit of a useful Evangelist; without which, all his studied orations, all his argumentative and logical exhibitions, all his oratorial flourishes avail nothing—they are but opiates, the reverse of what is indispensably necessary. Give me a husbandman in the Spirit of truth, in preference to a learned doctor of divinity without the spirit. The one with his homely rusticity is a blessing to the world: the other with all his learned lore, is a curse: for by such the world has been lulled to sleep on the very edge of ruin's precipice. The gospel is simple, and easily learned by the honest learner, and is easily preached by those in the Spirit of it. But those who have not the Spirit are ever learning, and never ableto come to the knowledge of the truth, and therefore can never preach it to profit.

In selecting Evangelists we cannot be too careful. Generally the more learned have been chosen, for the present the more spiritual. I love learning; but it cannot supply the lack of the Spirit. Both united form a complete Evangelist. I have feared that our attention has been too much distracted from the gospel of salvation by a thirst and exertion to imitate and equal the sects in having Colleges and Seminaries amongst us as our own. Is it to make learned preachers? if so; we shall as a people surely degenerate, and lose what little of the Spirit we may have, and sink into carnality. I have wondered that the divine Savior and his disciples, especially the learned, the influential Paul, did not establish, or recommend to be established, Colleges for the education of a learned ministry; and have gotten charters from Cesar to have them permanently fixed. But I have long since ceased to wonder at this, from reading and seeing the history of the church. I have seen that a learned ministry has excluded, and is excluding all the unlearned, however Spiritual, from a participation in the preaching of the gospel. They have assumed the reigns of government, and every thing must eminate from them, and terminate in them. They have a superior order of men—they are the clergy, and the people are the laity. The like may take place again, even amongst us. I have seen young College preachers go forth to labor in the vineyard, and attempt to preach the gospel. The people stare at their wonderful display of learning, and eloquence, as high above the gospel as the heaven's are above the earth. They have not the Spirit—they know every thing, but the power of truth. Poor Evangelists!

Y. P. Are you opposed to Colleges and human learning?

O. P. No, far from it. I wish we had ten for every one

we have.—The world needs information: But I do not wish to see them made a part of heaven's religion to man. The poor have the gospel preached unto them, and the great Teacher accommodated his teaching to the lowest intellect amongst us. "True it is," that knowledge puffeth up, and too often "swell a haughty worm," "but charity edifieth." We might as well make our policy, or civil government a part of christianity, as some nations have done, as to make Colleges a part. Let both occupy their proper places, and not be amalgamated with christianity, and they will be a blessing to the world, and not a curse.

Y. P. What would you advise the brethren to do in the approaching meeting?

O. P. To pray more, and preach less than at former meetings of this nature. Let all agree together to ask the Lord for the Holy Spirit—the Spirit of promise, under the conviction of the need of it; and let all believe, when they pray, that God will give the Holy Spirit to them that ask him.—In such meetings there are commonly strange preachers, and some that are called *big* preachers. Politeness has generally ruled in these meetings—the strangers are generally put forward to preach, whether they have the Spirit or not. Being strangers too commonly they labor to preach a *big* sermon; they preach themselves, and not Christ Jesus the Lord. The time is lost; another, and another succeeds to no better effect. The people are wearied and yawn for dismission. Thus the meeting throughout proves too commonly unprofitable. If any good is effected, it is generally by some short, Spirited exhortation from some Spiritual brother. Let such be invited to speak, who are in the Spirit of the work; and not because they are strangers, or *big* preachers, and good will follow. B. W. S.

CONVERSION OF THE WORLD—No. 5.

The marriage of the Lamb,—the resurrection of the saints —the new heaven's and new earth—the new Jerusalem with

some other important facts, stand associated with the personal return of the Lord, and form a glorious consistent system relative to the future, which may well challenge human scrutiny. Upon some of these points, we sat down to give our brother of the "Bible Advocate," a little castigation in brotherly love. Under this head, our brother's "Literal resurrection and second coming of Christ before the Millennium," our brother thus writes, "There is one thing, which of itself must be fatal to the idea of a literal resurrection of the bodies of the saints before the Millennium; and that is, the want of adaptation which, in that case, there must be to the present constitution and course of nature." By what process of reasoning does our brother come to this conclusion? He cannot draw his ideas of adaptation from revelation, but analogy; making his knowledge of mortality, a predicate for his reasonings about immortality!! Here our brother is reasoning against a revealed fact! The Messiah after his rise, ate a piece of a broiled fish and a honey comb. Suppose the new Jerusalem, which is to *come down from God out of heaven*, be designed as the abode of immortality, with its water of life, its tree of life, bearing its fruit monthly; will there not be something like adaptation if we were allowed to guess at the wants of immortality? This city is to *come down* from God out of heaven, or we may take leave of all rules of interpreting the propositions of inspiration. Language cannot be plainer. You may say it is a figure. *What is it a figure of?* We would like to see our brother or any one else answer the question. They may get stranded, try it who will. Our brother farther says, "This Spiritual body will belong to the *new heaven* and the *new earth*, before the existence of which, the present earth shall be destroyed by fire after the Millennium."—Here we are at issue. The present writer confidently affirms, that this terrible destruction of the earth by *fire*, means nothing but earth's wicked population, and that is to take place before the Millennium! Two things in holy writ,

called heaven—two things called earth, and two called stars. We stand pledged to show, as far as argument and reason can prove any proposition, that the deluge of fire proposed in holy writ is to be pre-Millennial, and has nothing more to do with the literal earth than the flood of water had with the literal earth, in the days of Noah. Alike destruction awaits the world by fire, the same in purpose and design. And the stupid Clergy, are and have been, mistaking and mystifying heaven's messages to man, and the terrible catastrophe is to come like a snare—like a thief upon a slumbering world. The sleepy watchmen are handing over till doms-day, calamities which are to befall the present age. Peter's new heaven and new earth, are evidently the same with Isaiah's. Isaiah's new heaven and new earth is nothing more than a consummation of subluna-ry bliss—Moral principles carried out to perfection. When men shall learn war no more; and man in the peaceful avocations of husbandry sit down under his own vine and fig tree undisturbed by danger or the din of war. Can the present moral means on earth transform the sword into a plough share? Impossible—the order is not yet given. What man has been doing for 1,800 years he will do on for 18,000 ten times told, or till the royal proclamation sounds an armistice of a thousand years! And more, coupled with Isaiah's new heaven and new earth, is the Jewish restoration. Will this be after the Millennium also? "And they (the Gentiles) shall bring your brethren for an offering unto the Lord, out of all nations, upon horses, a nd in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord.—For as the new heavens and the new earth, which I make shall remain before me saith the Lord, so shall your seed and your name remain." Now is all this to take place "after the present earth shall be destroyed by fire, after the Millennium?" Look at it!

He further says that spiritual bodies, "will belong to the new heavens and the new earth." Does the book say so?

One single passage will silence this castigating pen. If our brother proves his assertion true, we will prove his "Spiritual bodies" will have children, and that these children will occasionally die at the age of an hundred years!! O fie! Is this the fate of these "Spiritual bodies." But to the law and the testimony: See Isaiah vi, 5. "And they shall build houses and inhabit them; and they shall plant vineyards and eat the fruit of them—for as the days of a tree are the days of my people—but the sinner being a hundred years old shall be accursed." In Isaiah's new heaven and new earth, we have building, planting, children, sinners and death! No obliquei y from the fact! They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them." Now in the very face of these facts, our brother has this new heaven and earth peopled with "Spiritual bodies." The new heaven and new earth, mean nothing more than a *new* moral state—a new order of things—a new dispensation—the golden age of the world, and mankind placed again under the primitive *theocracy* of heaven—after the present moral heavens are rolled together as a scroll. Our brother has reasoned a little about adaptation, and blundered a little about the new heavens, and takes the matter as settled, and says, "Now if the saints will not be literally resurrected, and live on the earth during the Millennium, have we any evidence that the Lord will come in person and reign." No where have we any evidence that he will come personally and reign on earth, but in holy writ, and no place is found in holy writ for any other kind of a coming. Another vague inference is drawn from the fact of being buried with Christ in baptism; then the question is asked; "Is not here a *resurrection* in which all Christians have a part?" Does the book call it a resurrection? In holy writ, nothing is called a resurrection, but a rising from the dead. You may revive, but not resurrect a thing that is not dead. No warrant in God's word for the resurrec-

tion of *Spirits!* Death has to be taken into account in all resurrections, or we do violence to common sense and the use of language. Our brother asks, "Who are they that lived and reigned with Christ a thousand years?" then answers by saying, "The souls of them that were beheaded for the witness of Jesus, and for the word of God, &c." "Christ shall reign in *Spirit* and they shall reign in Spirit with him during the Millennium."—Here we have a string of assertions. Not a word in all the scripture from first to last about a Spiritual coming. We ask for the proof. It is based on conjecture as a matter to be taken for granted, provided it is *souls* which are to be the subjects of the first resurrection. Now, we are directed to watch for the coming of the Lord: who would watch for the coming of a *Spirit*, with the common powers of vision bestowed on man? Our brother of the "Harbinger," is having the witnesses in a *progressive resurrection* for the last forty years and more!! My optics cannot discern them in any shape or form, and they are probably more tangible than *ghosts!* Who can prove the coming of a Spirit—the presence of a Spirit—the resurrection of a Spirit! Facts alone will place these things upon ground not to be controverted. Any thing else will leave the matter to be decided by an endless strife and a war of words. Instead of the Spirit of Christ *coming*, it is fast leaving the world, and nothing but the stroke of an avenging God, will still the turmoil in his house. This is coming apace—at the doors, and the spiritual *quacks* with their allies of the editorial corpse, dealing out their anodynes and opiates, till the eyes of the world are closed and their ears dull of hearing, to be roused from their stupor by the onset of the King of Kings. The fate of the Jewish Church, hanging over us, and the pulpit like an incubus hanging upon the church. I speak in general terms, and will return to our brother of the "BIBLE ADVOCATE." Will he define in some way this *Spirit* of Christ which is to reign?—Has it any abstract existence?—locality—identity—will—consciousness—tongue,

hands or volition? And when he has settled the premises he will find himself in full fraternity with a brotherhood who have presumed to define the eternal God, by saying he is a Spirit, *without body, parts or passions!*" This is in perfect keeping with the *Spirit* of Christ, which is to reign conjointly with the resurrected *Spirits*. Mere qualities, without body *parts or passions*—qualities of all believers, such as, faith, hope and charity; which all must have or they are not of Christ! So, these *qualities* increased to a certain extent; becomes Christ in his Second Advent! What absurdity! And we defy all the wise or unwise—learned or unlearned, to oblique from this legitimate termination. But we will take up the resurrected *souls*, which are to reign "in Spirit," with this *intangible Spirit* of Christ. Now, here is another *quality;* and we defy any thing else to be made out of it but a quality. And now, it will unavoidably *merge* into the very same *thing* with the *Spirit*, designated as Christ. Two qualities reigning conjointly; that defies human scrutiny to discriminate which is the Christ, or which the resurrected souls! No way you can fix it, can you find any place for these two Spirits to reign, but in the hearts of believers! Now discriminate between the resurrected *Spirits* and the personal pronoun HIM, with which they are to reign. Both of them Spirits, enthroned in the hearts of men! What havoc of scripture and common sense do these mystifiers make. Here two qualities—not intelligencies—stript of identity till they can be gotten into the hearts of christians, there to reign; the one as a Priest, the other perhaps a King—perhaps a nonentity! They were once intelligencies; but by some strange metamorphose or Spiritual *legerdemain*, they have undergone this mysterious translation! The doctrine of the *transmigration* of souls—or trans-substantiation, or any other Papal absurdity is not more ridiculous than this Spiritual coming of Christ, and this resurrection of *souls!* Our good brother will pardon our severity on the doctrine—not on him—it calls for the *scalpel*.

S. M. M'CORKLE, *a Layman.*

(*To be conitnued.*)

A QUERY,

BY T. J. SCOTT, OF CRAWFORDSVILLE, INDIANA.

Please give your views of Rom. viii. 20. "For the creature was made subject to vanity, not willingly, but by reason of him, who hath subjected *the same* in hope,"

Many are the opinions—on this subject; but none appears at first view so bold and strange as that given lately in a Baptist periodical, called the Christian Review. The editor of the Orthodox Preacher has endorsed his arguments with a few exceptions, and sent them abroad as most worthy the greatest publicity and acceptation," having transferred them to his columns. I esteem the judgment of the worthy Editor A. C. equal to that of a D. D.; yet I am not prepared to subscribe to this. They contend, "that what in our version is called *the creature* or *creation*, is nothing other than nature itself, and more especially, the solid earth on which we lived."—This with me may pass for speculation. I will give those views of the reverse which I have long ago received, and you may dispose of them as appear to you to be proper.

In the preceding part of the chapter, the apostle had been describing the true christian, as one who walked not after, or according to the flesh, but according to the spirit that dwelt in him; by which spirit God would ultimately raise him from the dead, as he had raised his Son, and our Head.

He further states that though the christian is so far delivered from the flesh, that he is freed from the spirit of bondage again to fear, and has received the Spirit of adoption of liberty (for "where the Spirit of the Lord is, there is liberty,") whereby he cries Abba, Father; yet he is not freed from the bondage of corruption; he yet suffers the pains of mortality; for the body is dead because of sin; sin brought death upon the human family and it is heaven's appointment that men shall once die—all are doomed to death. But there is a glorious hope set before the christians, or children of God, that they shall be delivered *also* from the bondage of corruption—mortality, suffering and death. They are *now* delivered from the bondage of fear, but they shall also be delivered from the bondage of corruption into the glorious liberty of the sons of God, when their Lord comes and raises them from the dead. Then comes their adoption into the family of God; for that event cannot take place till they become immortal—as the marriage of the Lamb can never take place till the bride shall be prepared by putting on her immortal robes. "Flesh and blood cannot inherit the kingdom of God." The children are heirs of God, and joint heirs of Jesus Christ, though suffering in this world with him; yet then they shall be glorified with him in heaven, having received the reward of eternal inheritance. For I reckon says the apostle, that the sufferings of this present time are not worthy of comparision with the glory which shall be revealed in us or upon (eis hernas) us. Then he proceeds to

Vs. 19. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. Here let us be particular to analyze this text; for it is the clue to the following:

1st. What is the meaning of the word creature, Greek, *ktisis?* Does it mean nothing more than nature itself—the solid earth on which we live—i. e. inanimate nature? or does it mean intelligent beings of the human family? The latter meaning I receive; because it appears to be in the natural order of the connection. The apostle was not speaking of inanimate nature, or the solid earth, but of intelligent beings. Neither was he speaking of the ungodly part of intelligent beings, but of the suffering children of God, who were looking for the promised glory with Christ at his coming; which glory would more than compensate for all their sufferings in the present time. That the word ktisis (creature) means an intelligent creature often in the New Testament is evident. Mark xvi, 15, 'Go ye into all

the world and preach the gospel to every (ktises) creature. Here *ktisis* surely means an intelligent creature; for to such only was the gospel to be preached; such only could believe, be baptised and saved. Coll. i, 23, "If ye continue in the faith, and be not moved away from the hope of the gospel, which was preached to every creature (*ktisei*) which is under heaven." 2 Cor. v, 17. "For if any man be in Christ, he is a new creature, (*ktisis*) &c.

2. The words *earnest, expectation* and *waiting for*, properly belong to intelligent beings. This none will controvert. There is no necessity to use them figuratively on this text, for they are sufficiently explicit without. The creature who had heard the gospel preached, who had believed and obeyed it, and who had become a new creature, was earnestly expecting and waiting for the manifestation of the sons of God, waiting for adoption at his coming, and at the resurection. The reason why they earnestly expected, and waited for this manifestation was because their Lord had promised it in the gospel.

3. We next inquire, What is this manifestation of the sons of God? This is explained by the preceeding verse (18) to be the future glory to be revealed or manifested in or upon us; for the word *revealed* in this verse is the same as the word manifestation in vs. 19, though in a different form. By this glory resting upon them they shall be manifested to the universe as the favored sons of God. This is beautifully set forth in 1 John iii, 1, 2. "Behold what manner of love the father hath bestowed upon us, that we should be called the sons of God! Therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." While we are here in mortality, in the bondage of corruption, we are not known nor acknowledged as the sons of God; but when Christ shall appear, and this mortal shall have put on immortality, be raised in glory, and these vile bodies shall be made like to his glorious body, being redeemed from the grave, then shall we be known and acknowledged the sons of God by heaven, earth and hell. This coming glory the new creature earnestly expects and waits for with joyful hope; and patiently suffers the pains of mortality till that happy period comes.

Vs. 20. "For the creature (ktisis) was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." In this verse we will notice a few particulars.

1st. The creature (ktisis) in this verse includes intelligent beings, only, both holy and unholy—all the family of Adam; for they were all subjected to vanity, i. e. to mortality, suffering and death for the one offence of Adam. But who subjected him? Not Adam, for he himself, as well as his posterity, was subjected to death. It was God himself who appointed and decreed that all men should die.

2. How did he subject them? I answer, not in despair, but in hope. He pronounced the dreadful sentence on the guilty trembling pair, our first parents, but his mercy left them not in despair. He immediately held out to them the hope of resurection from death to immortality and eternal life. "The seed of the woman shall bruise the serpents' head." This was the first dim ray of gospel light—but it shone brighter and brighter for 4,000 years, till the promised seed, the sun of righteousness arose, and developed the full intention and stores of infinite grace to a dying world. Glory, honor, immortality, eternal life, and full and free salvation are by him offered to the world, on the condition that they believe in and obey the Savior. If they disbelieve and disobey him they must be damned. O glorious hope! and such is the hope, which the good and gracious God has set before the ruined world subjected by him to death. According to this exposition we will read the verse. For

the intelligent creation, all Adam's family, was made subject to mortality, suffering and death, not willingly, for human nature shrinks from them; but because God has subjected them in hope—holding up to them the hope proposed in the gospel.

Some of our copies join the words *in hope* with the last of Vs. 20, as in our common Bibles. Griesback the standard of the Greek Scriptures joins it to the middle of vs. 20, and with the beginning of 21, thus: For the creature was made subject to vanity in hope, that the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the sons of God. The latter part of vs. 20. he includes in a parenthesis (not willingly, but by reason of him who hath subjected it.) I have no doubt of the correctness of this reading.

The mistranslation of the particle *hote* in our version (vs. 21) by the word *because*, has rendered the whole unintelligible, and has given scope to speculators to introduce and establish the doctrine of universal salvation. But the true translation according to Griesback's reading is, For the creature was made subject to vanity in hope *that* (*hoti*) the creature itself shall be delivered, &c. To speak of inanimate nature groaning under the bondage of corruption, longing to be delivered, and brought into the glorious liberty of the sons of God, is too fanciful and figurative to be true. We have sufficient testimony for the renovation of the present heaven and earth, without straining the natural meaning of scripture.

Vs. 22, 23, confirm our views on this subject. The whole intelligent, unbelieving creation are groaning and travailing in pain, and so are the righteous, because of the bondage of corruption. But the wicked are in bondage also through fear of death all their lives; but the righteous are freed from the Spirit of bondage to fear; they look with joy to the adoption, the redemption of their body.

To you, and to the public I submit these thoughts:

B. W. S.

RELIGIOUS NEWS.

The cause of our blessed Redeemer is onward still in Kentucky. Bro. J. Rogers of Carlisle is now holding a protracted meeting at or near old Concord—18 were immersed on yesterday. W. P. Payne.

Flat Rock, Kentucky, August 3, 1844.

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A few days ago I returned from Calhoun in Henry County, at which place had been planted a small congregation, in April last, of 12 members. I have visited them twice since; at the last visit with our fellow-laborer Doct. Feris, there were 18 additions.—They now number 60.—Three weeks ago I was at Palestine, Cooper County; 2 from the Baptists were added. At Pisgah 12 miles distant, 5 were immersed. The prospects all around are good—great is the Macedonian cry.—Had we more faithful, competent men in the field constantly, great good would be effected. May the good Lord send forth such into his vineyard! and, may he open the hearts of the brethren to sustain them!

Allen Wright.

Georgetown, Mo. July 23, 1844.

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I have had but limited success in preaching since I left Warren in Illinois, where 6 were added. Since that time I have immersed 5. The great political excitement seems to have closed the ears of the people to the gospel at present. L. Hatchitt.

P, S. Scipio, Indiana Aug. 8, 1844. L. H.

At Scipio there is a congregation of 75 members of which W. C. Bramwell is the Elder.

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On the Saturday before 2nd Lord's day of October, will commence the annual meeting at Ramsey's Creek meeting house, Pike County Mo. Preaching brethren in general are invited to attend.

J. Milvan.

OBITUARY,

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Bro. Js. Hurst's daughter Mary Ann, wife of Andrew Sidner of Fayette County Ky. died August 8th, 1844, She had been a pious and exemplary member of the Christian Church for near 7 years at Union. She died a happy and triumphant death, in the 24th year of her age. J. A. Gano.

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Died recently in our neighborhood, our young sister Euphemia Dear, wife of T. Dear in the same triumphant manner. Editors.

Of Consumption, on the morning of the 24th July, near this place, sister Sarah Wisdom, daughter of Moses Smith, in the 36th year of her age. She in her twelfth year, yielded herself to the Lord, Spirit, Soul and body.—In all the relations of life, she did well as a daughter of Sarah. As a child, she was obedient and dutiful—as a sister, amiable and affectionate—as a wife, devoted and kind—as a mother, she loved her children indeed—as a christian, she was perseveringly faithful and pious to the last. She, before her death, expressed a desire to live longer, to train up her children in the way they should go, but resignedly said "The *will* of the Lord be done." She rests in hope. Be this the portion of all the righteous.

W. H. S.

WINCHESTER, Ill., Aug. 26th, 1844.

APPOINTMENTS.

I think it due to many of my brethren, as well as to myself, to State, that all my appointed meetings for two months past have been disappointed, owing to feeble and ill health. I have been sick nearly all summer and still I am unable to labor much. I had fondly trusted that I should havd been able to visit many parts of our own state as well as Iowa and Missouri during the spring and summer months, but circumstances over which I had no control have prevented me as yet from the enjoyment of so great a privilege. I thank the Lord, however, that I am growing stronger and am able now to bear more fatigue, and (the Lord Willing) I trust to see many of our brethren during the fall. I feel greatly encouraged of late, although gloom seems to sit perched on the cause of Christ in many places. I think I can see the morning's dawn for better days and refreshing seasons among us. Lord grant that the sun of righteousness may once more arise and shine upon us!

Brethren, pray more in secret, and in the social and family circle. Visit each other at home. Never separate without reading the word of God and praying together. If our brethren would adopt this course *at once*, a flame of love would soon burst forth and consume the dross of this world in their hearts, and melt the icebergs that have well nigh frozen the hearts of the brethren. Pray that the Lord would revive his work in our midst. Ah! how much it is needed at this time! Forget not secret prayer. Alas! how few pray in secret! Brother—sister, read this and go to secret prayer. Commune with your God and he will commune with you. In vain you try to be a christian without constant prayer. "Pray without ceasing, and in every thing give thanks."

D. P. H.

THE

CHRISTIAN MESSENGER.

Vol. xiv. October, 1844. No. 6.

AN ARGUMENT FOR THE NAME "CHRISTIAN."

The Greek verb *epikaleomai* is both in the passive and middle voice, and signifies both passive and active. In the New Testament, when its passive voice occurs, it uniformly signifies, *surnamed* or *called;* when its middle voice occurs it as uniformly signifies to invoke, call upon, or appeal to.

I will bring to view the texts in the N. T. where the passive of this verb is used, and commonly translated *surnamed.* Matt. x, 3. "And Lebbeus, whose *surname* was Thaddeus." Luke xxii, 3. "Then entered satan into Judas *surnamed* Iscariot." Acts i, 23. "And they appointed two, Joses called Barsabas, who was *surnamed* Justus." Acts iv. 36, "And Joses, who, by the apostles, was *surnamed* Barnabas." Acts x, 5. "And now send men to Joppa, and call for one Simon, whose *surname* is Peter." The same phrase occurs in the 18th and 32d verses, and also in chap. xi, 13. Acts xii, 12. "He came to the house of Mary, the mother of John, whose *surname* was Mark." The same occurs in 25th verse. Acts xv, 22. "Judas *surnamed* Barsabas." James says (ii, 7.) "Do they not blaspheme that worthy name by which ye are called," or surnamed, for it is the same word. Undoubtedly this name blasphemed was Christ, or christian. The Prophet Amos says, (ix, 12,) "And of all the heathen which are called by my name." James quotes this passage in Acts xv, 17.