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

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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.

thus, "And all the Gentiles upon whom my name is called." This demonstrably proves, that the phrase *to be called by my name*, is the same as, *upon whom my name is called.*

This phraseology is of frequent occurrence in the Old Testament, and signifies the surname attached to their proper names. *Israel* was one of those names; for in this name is *El*, the name of God. This was the name given by the Lord to Jacob, and by this name were all his children called—the children of Israel. Thus the phrase, the Gentiles who are called by my name, or "on whom my name is called," is the same as that "by which ye are called," or *surnamed*, which all must agree to be christian, after Christ.

It is conceded that the verb *epikaleomai* in the middle voice commonly signifies to invoke, or call upon; and it will also be admitted that the termination of the verb in some tenses, is the same in both voices, the passive and middle; therefore the true sense cannot be determined but by the connection; as, Acts ix, 14, "He (Saul) has authority from the chief priests to bind all that *call upon thy name;*" verse 21, "Is not this he that destroyed them, that *called on this name in Jerusalem*?" (*Epikalournenous to onoma.*) This may be rendered active, *to call upon the name*, or passive, to *be called by the name of*, with *kata* understood. Now we know that it was against the name *Christian* the bloody decrees of the Cesars were issued; they cared not whether men called on the name of Christ, or of Mars, or of Jupiter, or of any other God; for Paganism tolerated all; but to be called Christian was an unpardonable offence, and must be punished with death. But the real christian would not deny his (Christ's) name, but cleaved to it in the midst of his tortures. Rev. ii, 3, 13.

This appears to be Paul's meaning, Acts xxvi, 9. "I verily thought that I ought to do many things contrary to the *name* of Jesus."—Had Paul been commissioned to bind all that called upon the name of Christ, his commission would have been defective; for many called upon his name in secret, and would of course have been unknown and passed over. But if his commission was to destroy all that were called by this name—or surname, Christians, they could easily be known; for such had been baptized into Christ, and put him on, both name and character. The same may be said of 1 Cor. i, 2.—"With all that in every place call upon the name of Jesus Christ—*Epikaloumenois to onoma,*) or that are called by the name of Jesus Christ.

For the three last texts, I will not so positively contend. They may be used actively, as are Acts ii, 21, and Rom. x, 12, 13, 14, and thus establish a gospel truth, that we should call upon the name of the Lord Jesus in prayer. But all the former texts referred to, are indisputably passive, and show that *Christian* is the surname of the Lord's people.

B. W. S.

BRANDON, Mississippi, July 29th, 1844.

DEAR BROTHER STONE:—I some days since turned over my file of the "CHRISTIAN MESSENGER" with the view of reading it again, and gathering such fragments as by chance may have escaped me heretofore. In the May No. of 1843, from pages 201 to 205, I find your views on the propriety of Christians seeking and holding civil and military offices, voting for legislators, &c. The novelty of the subject and especially your view of it startled me much; for this article had wholly escaped my notice before. But how much more strange is it that I have never heard this essay, nor the subject of it alluded to by any of our brethren. You deny the right of Christians to hold civil or military office, to go to war, or to vote *for legislators*, while you give in aid of your opinion, no direct dictum from Christ or his apostles, yet I cannot say that you are not supported by the Spirit and meaning of that system of laws they have given us. Then if you are thus sustained, how far have we wandered, and still wandering in this matter?

Doubtless most of the States of the Union have enrolled in their catalogue of officers, those who profess to follow Christ; our brethren every where vote for legislators, and never yet have I known one except yourself, to raise the question of its propriety. The right to receive office and to participate in elections, have been regarded by us all as the last of the political privileges that we ought to alienate. With us in America it is so connected with the sacred memories of our revolution, so blent with the struggles of that day, that we cling to them as cherished heir-looms from our sires. Perhaps in no other government would the same tenacity for them exist. Thus we see the difficulty in eradicating a feeling that has grown with our growth, and strengthened with our strength. But is this difficulty to be insurmountable to any christian? If so, then his loyalty is not to God's government, but to that of this world. Then the correctness of your views is a grave question, and seeing that professing christians, (at the least in the reach of my knowledge) as their opinions are shown forth in their works differ from you; it is surely worth all the time and labor necessary to settle these questions as far as they are susceptible of being settled, (to wit,) Are christians justified by the Scripture in seeking, or holding office in worldy governments, or in participating in the election of *any* officer under a government of this world? In the No. of the Messenger alluded to, you say it is wrong for christians to *vote for legislators;* thus by implication, leaving it right to vote for any other functionary. Is there any reasoning which will exclude my vote from the law-maker, which ought not also to exclude it from the Executive candidate? For while the last when elected does not make temporal laws, yet it is his business to put such laws into execution.

Then Brother Stone, if your first essay has not exhausted this important subject, you will do me a christian service by reviewing it, and especially the practice of participating in elections. And since I commenced this letter I

have glanced at the July No. of 1842, in which Brother Creath says he rejoices that you have taken up the subjects of surety-ship, politics, &c. While his letter glows with admonition and good instruction, he failed to do more than *hint* his opinion on the interference of christians with politics. I wish he had said more. But one thing he did say, and I am at a loss for the *extent* o application he intended it to have. It is this—"the Old Christians would not plead law." Does he mean thereby that there is a prohibition against it, as to Christians of this day? If so, where can I find it? or where are we told that the "Old Christians would not plead law." But admitting as an historical fact that none of the Old Christians were lawyers; then if this fact is an inhibition against all succeeding generations, by parity of reasoning is not every pursuit prohibited which cannot find an example in the lives of the first Christians. At the same time I admit that the Lawyer to keep himself unspotted from the world must be vigilant, must see well to his armor daily, and be ever ready for defence against evil temptations; and because this behooves him even more than those following other engagements of life, does it follow that he is precluded from the law? Being circumspect, and pursuing the legitimate and honorable practice of my profession, can I not be upright in the sigh of God? This takes me back to the original question, and rather than engage in the investigation of it now, *pro or con*, however vital to me in its temporal results, I prefer to pause and ask your exposition of it. For what signifies the extent of our self-denial or amount of sacrifice? If these things be so, whose right is it to throw them in the balance against the pure precepts of Christ and his apostles? Who would not be willing to submit to these? I should have said, what Christian will not *gladly* submit, and rejoice that he knoweth the will of his Master, and hath the meek Spirit of obedience? Alas for the times! I fear there are many—very many will not.

I am very truly yours, in the hope of eternal life,

T. P. WARE.

REPLY TO T. P. WARE.

My well beloved brother, whom I love in the truth:—Your kind, christian and sentimental letter was gladly received, and with pleasure read by your old brother. I am glad that your discriminating mind has been arrested to the subjects to which you allude. I rejoice that we have arrived to an epoch, when sentiments and opinions can be weighed and examined with christian temper, and justice, before their reception or rejection. A man of this Spirit, I esteem above price, such a man is a *rara avis in terra.*

My thoughts on Christian's seeking and holding civil and military officers, voting for legislators, &c. you say, startled you much; for they had wholly escaped your notice before you read them in the Messenger, and you had never heard any of our brethren previously allude to them. The sentiments you neither receive nor reject till better informed on the subject. This is the dictate of true wisdom; yet you acknowledge, you cannot deny that I am supported by the Spirit and meaning of that system of laws Christ and his apostles have given us. This is true candor, and opens the way for a candid examination. If the system of laws given us by Christ and his apostles support and sustain me in those sentiments, it is an irrefutable argument that the sentiments are true, you being judge; for they cannot sustain and condemn the same things without a contradiction.

It will be conceded that God is the Governor and Monarch of the Universe ; and that this world is a part of his government. Has God given to the fallen, moral world in every age, a constitution and laws, which they were bound to observe and obey? Has he sanctioned those laws by rewards and penalties? Are mankind responsible creatures in every age and in every clime? Who will deny? I am bold to say, no christian, or true philosopher, will. For, if God has not given them laws, suited to their capacities, how can he be the moral Governor of the world? How can he be their righteous judge ? How shall man know what is

right or wrong, virtuous or vicious—or whether there be any difference between virtue and vice? Are those laws given to the world sufficient to rule and govern them to happiness and peace? Are they with their annexed rewards calculated to encourage to, and promote virtue? Are they with their annexed penalties calculated to restrain and suppress vice? All, who have impartially examined them, will answer in the affirmative, that they are superlatively well calculated to answer these purposes in every land, and among every cast of people on earth. Were all mankind obedient to the laws given by the Lord of heaven and earth, we should need no others to make us blest and happy. The will of God would be done on earth, as it is done in heaven—heaven would appear on earth, and earth would be in unison with all the holy inhabitants of the universe.

Did God ever in any age, in any nation on earth, give authority to any uninspired man, or set of men, to legislate or make laws for the government of men? If he has given such authority, to whom, where and when was it given? Spain and Britain may boast that their kings have received their authority by the grace of God. *Judas appella credat.* If it can be proved that God has given uninspired men authority to form constitutions, and make laws for the government of men, then can the various sects of professed christians plead divine authority for their constitutions, creeds and laws for the better government of their churches. Then may every government plead divine authority. A shrewd debatant lately argued the right of making creeds, because it is not forbidden by the scriptures. So other politicians may argue the divine right of forming constitutions and making laws, because the scriptures do not directly forbid it. By the same argument we may prove, that because the scriptures do not directly forbid to seek, and to hold civil and military offices, therefore it is right to seek and hold them—and because the scriptures do not expressly forbid us to legislate, and to vote for legislators, and ex-

ecutors of human laws, therefore it is right. Where should we end in this mode of reasoning?

If all the authorities or civil governments on earth are ordained of God, and all the officers in these governments are the ministers of God, then it will follow that they are all constituent parts of his divine government of the world, and that it is a misnomer to call them civil governments. Let this be proved, and I shall be the last to oppose or resist the government of tyrants, despots, popes, cardinals, priests, kings, or presidents; because they have all been proved to be divine.

What are the designs of human, or civil laws, and human governments? professedly, to make mankind blest and happy in their social relations. But do such laws answer this purpose? Can they? Let facts answer, let the past history of such laws from their introduction speak.—Since then, the world has been a slaughter-pen of human victims—hatred, strife, war, contention, division and every evil work have followed; and lamentable it is, crime increases under the accumulation of laws. This proves demonstrably that human laws cannot govern the evil world. The carnal mind is not subject to them—indeed, the carnal mind is not subject to the law of God, neither indeed can be. The law of God directs to certain duties, in the performance of which, we receive divine power, or the Spirit of God, by which alone we gain the victory over the carnal mind, and are made new creatures in Christ Jesus. Then is God's law written on our hearts, and becomes the principle of action, we delight in it, and it is our pleasure to walk in it continually. No human laws—no human government can effect this. But the law of God, obeyed, will be the happy means of having this effected in us.

Do not the making of human laws argue the imperfection of God's laws—that human wisdom is superior to the wisdom of God, and can frame a better government, and make better laws, adapted to make mankind good, blest and

happy? Is not this (to say the least) discontentedness with God's government? Is it not akin to rebellion?

I have long lamented that professed christians, following the Spirit of the world, have formed constitutions and made laws, aside from those made by God himself, the rightful governor of all. But those human creeds have failed to answer the purpose contemplated by their discontented framers. I cannot but view these in the same light with all human governments, and the argument which disproves or condemns one, equally disproves and condemns all.

It is argued from Rom. xiii, That human legislators and executors are ordained of God, and therefore, it is right for christians to seek and hold such offices. I answer, because it is enjoined that we be subject to the higher powers, is this a good argument that we may lawfully seek and hold such powers? By no means. Let us attend to this chapter. "Let every soul be subject to the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same. For he is the minister of God to thee for good &c.—McKnight renders the first verse thus, "Let every soul be subject to the higher powers; for there is no power but from God; and those that exist, are placed under God."

Questions of a serious nature are presented to the mind: are all the governments of the world ordained of God—the tyranny of the Cæsars—the autocricy of Russia—the monarchy of England—the democracy of America—the despotism of the Pope? &c. If God ordained them all they must be all right, and to resist them, is, to resist the ordinance of God. Must we be subject to all these powers, never resist them, but always obey them? Did the Apos-

tles resist the higher powers when they were forbidden to teach in the name of Jesus. Nay—they chose to obey God rather than man. Did the primitive christians obey the higher powers, when required to sacrifice to their idols, and abjure Christ? No—thousands would not, and yet were guiltless. We must obey the higher powers in every thing not contrary to the will of God. The obedience required, is, that we pay to all their dues, tribute to whom tribute is due; custom, to whom custom; fear, to whom fear; honor, to whom honor.

I have no doubt that God at first instituted orders of men to rule under him, as he does yet. Yet men became discontented with his government, and formed governments of their own devising; yet they retained the semblance of the powers first granted. These powers were from God, and are placed under him. But alas! how corrupted.

I have not entered into a labored argument on this subject, nor attempted to answer half the objections made against it. The subject is yet in its incipient state. Our brethren have not seen the legitimate issue of what they have been doing, in arguing against human creeds and laws for the government of the church. In doing this they were clearing away the rubbish from the foundation of God's government of the world. Has God, two or many governments in the world, one for christians, and the rest for unbelievers? Has he not given one law, the law of Christ, or the Gospel to all the world and commanded that it be preached and made known to every creature for obedience to the faith? Are not all equally required to believe and obey it? Will he not judge the world at last by it—those to whom it was sent? All the world are subjects of God's general kingdom on earth, and bound to obedience. None but obedient believers, who mind not earthly things, whose treasure is in heaven—who are crucified to the world, who are not of the world, and who love not the world, nor seek its friendship nor honors,—none but such are in the everlasting kingdom, and shall inherit eternal life.

I know these are unpopular doctrines, and will subject their advocates to persecution. To follow truth should be our fixed determination, irrespective of every minor consideration, though it lead us to the stake.—I am determined to support any earthly government, and not to resist the power, under which I may live, and will persuade all I can influence to do the same; provided there be no collision between their orders and the laws of God. If there should be, we will obey God rather than man at the loss of all earthly good. I am disgusted at the politicians of the day. The Lord deliver his people from their contagion.

We hope you will still continue to favor us with your worthy communications. Your old brother,

B. W. S.

P. S. To your Baptist friend's request, I now attend. He wishes my views of Matt. xii. 31, 32, "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Mark adds, to point out what that unpardonable sin was, "Because they said he hath an unclean spirit."

The word in the text, which is translated *world* from the Greek, is *aion*. It has various meanings—as eternity—state—the old and new dispensation—the age—the material and the spiritual world.

"It shall not be forgiven him neither in this world," means in this age or state, i. e. in the old Jewish age, and dispensation—nor in the world to come, i. e. in the christian age or dispensation. This is tantamount to "It shall not be forgiven in this material world, nor in the invisible future world." This meaning, Mark (iii. 29) puts upon the word, 'But he that shall blaspheme against the Holy Ghost, hath never forgivness but is in danger of eternal damnation.' Luke confirms the fact, who says, "It shall not be forgiven," neither in time nor eternity.

The subject could not have been expressed in plainer language by the Evangelists. Matthew says, it shall not

be forgiven in this world—in this state or age of the old dispensation—nor in the world to come, the christian state, or age, which will continue till the judgment of the world is past, and the eternal world assigned to the righteous and to the wicked.—Then Mark's language is, they have *never* forgivness, and Luke, "It shall not be forgiven." Who dare gainsay? Should this not satisfy your friend. I will give him in future a critical examination of the word *aion* translated *world*, at his request.

B. W. S.

LECTURE ON MATT. VI. 16, 17, 18.

FASTING.

This is another of those religious duties, not to be done before men to be seen of them. Fasting, though a religious duty, is but little attended to by the present generation of Christians. Some may attend to it, as they do to the Lord's supper, once or twice a year, and think they have fulfilled the command. Others deny it to be a religious duty at all under the New Institution, and therefore neglect it entirely. As this subject has almost been cast into the back grounds, and shamefully neglected, I shall endeavor to rescue it from the darkness into which it has been thrown, and bring it again to the view of Christians. To avoid confusion I will pursue the following method.

1. Shew that fasting is a religious duty under the New Institution.
2. When is this duty to be performed.
3. By whom it is to be performed.
4. The Spiritual advantages to be derived from it.

We shall according to this order, 1st show that fasting is a religious duty under the New Institution. This at first view appears a gratuitous and unnecessary labor, especially in this age of intelligence; but fact proves the propriety of the thing. Our Lord, in the verses referred to in the basis of the lecture, establishes it as a duty beyond

all doubt, though he sharply reproved the hypocrites for the improper manner in which they performed the duty. For the right performance he promised a reward from our Heavenly Father. The example of the apostles and first christians is equal to a precept. Acts xiii, 2. "And as they ministered to the Lord and fasted, the Holy Ghost said, separate me Barnabas and Saul, for the work whereunto I have called them. And when they had fasted and prayed, they laid their hands on them, and sent them away." This practice without doubt, they had received from the great Teacher, the Lord Jesus Christ. Acts xiv, 23. "And when they had ordained them Elders in every church, and had prayed with fasting, they commended them to the Lord on whom they believed."

2. When is this duty to be performed?—"Then came to him the disciples of John, saying, "Why do we and the Pharisees fast oft, but thy disciples fast not." And Jesus said unto them, can the children of the Bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast. Matt. ix, 14, 15.—In these verses this plain lesson is taught, that while Christ was personally present with his disciples on earth, they did not fast, but after he should be taken from them to the Father, then they were to fast—they shall fast in those days. He plainly made it a duty till he come again, and be with them personally on earth.

The saints of old fasted in times of calamity and distress, and with their fasting, confession of sin, and supplication for mercy were always united, and never were they disappointed, but blessed in the deed. Does not the present divided, distracted and perilous state of Christians, call aloud for the same divine, humiliating exercises? Do not the blessings attending on them of old encourage us to expect the same unchangeable God to bestow his mercy on us now? What but unbelief and disobedience to the means appoint-

ed can prevent? Lord, help our unbelief! Were we individually as Nehemiah, to fast, confess and pray—were we as congregations to proclaim a fast and meet together in the house of God in humble confession and prayer,—were we as a people widely scattered abroad to agree to meet in our various houses of worship on the same day with fasting and prayer,—were professors of christianity of the various denominations to do the same,—who can tell what floods of glory would roll through our land—through christendom—through the world? God is faithful who has promised.

3. By whom is this duty to be performed?—I answer: The Ninevites were a wicked people. They fasted, and the judgments of heaven were averted. The disciples of the Lord shall fast in those days, when he shall be taken from them. In a word, the duty is binding upon all, as individuals, as congregations, as nations. In commendation of the practice, it is recorded of the worthies of every age, and nation that they prayed and fasted; and these are given as the means why they so far excelled others in holiness, piety, and the favor of God. The same means will produce the same effects still.

4. The advantages of prayer and fasting. These are incalculably great. We shall enjoy the blessing of pure and undefiled religion, so little known, and less enjoyed by the present generation of professed christians. Righteousness, peace and joy in the Holy Ghost will return to earth again, and unity and love shall bind the non-divided body of Christ. Christian character, not notions, will prevail over the once existing prejudices of religionists. Infidelity and skepticism will be ashamed to spout their blasphemous poison on the world, and wickedness will hang its head, and weep and tremble at its deathly end. Darkness shall be destroyed by the glory of truth, and millions shall be swept by its overpowering current into the kingdom of heaven.

Some object to fasting, because they can see no reasonable advantage arising from it. They may well object to it, because they experience no advantage from it, and this, because they never attend to it. So have I heard unbaptized persons object against baptism. What good can it do? and many object against prayer for the same reason. If the Lord has ordained these means, and enjoined them upon us, our duty is, not to object, but obey. In doing this we shall be blessed in the deed, and rewarded openly. B. W. S.

CONVERSION OF THE WORLD.—No. 5.

Now brother, what was beheaded for the testimony of Jesus? But one answer to this question. Will you behead one thing and resurrect another? This would be a disparagement to heaven's MAJESTY. Men have been beheaded for the testimony and you will resurrect principles—things less tangible than *ghosts!* The destiny of the spiritualizing system—the Spiritual reign of Spirits, is suspended on one isolated word, SOULS; the context plainly shewing that John ment a literal resurrection, when he used the word *souls*—evidently meaning that the intelligencies which were once beheaded for the witness of Jesus, are to be raised in a first resurrection. So was the matter understood by the successors of the apostles. If so, the illusory theory vanishes like the "baseless fabric of a vision."

In many passages of holy writ, the word *souls*, is used, for soul and body too. This will not be controverted. As before observed, the fate of the whole spiritualizing system, hangs upon one isolated word *souls*, without another passage in the Bible of similar import, and the meaning of the whole passage perverted or turned into nonsense, if read agreeing with the hypothesis. Universal holiness will consummate your Spiritual coming of Christ, and the first resurrection too. Can holiness come as a thief? Impossible!—Holiness exists in a limited degree; but a great revival of piety, to wit, *faith, hope and charity,* will constitute an Advent of Christ and a first resurrection!! A great revival of faith,

hope and charity is all you can make out of this Spiritual coming and your resurrected *souls*; try it as you may. Are faith, hope and charity extinct? You must show a death before a resurrection—show an absence before a coming. But we will try it on another ground. Can you pronounce a blessing upon qualities, to-wit, faith hope and charity? Here you are stranded! Suppose we read Rev. xx, according to your theory, it is perfectly allowable by all rules of interpretation. Then, "Blessed and holy is *he* (to-wit, holiness) that hath a part in the first revival, on such (holiness,) the second death hath no power, but they, *faith hop- and charity*, shall be priests to God and his Christ." 'Tis perfectly shocking to common sense! Can you make priests out of qualities? Where in all the messages of God to man or in any other writing under wide heaven, do personal pronouns, such as, *he, they, them or him*, stand for qualities? To these resurrected qualities or *souls*, thrones are assigned. You might as well talk of enthroneing logic or geology! You may say they were Spiritual *thrones?* Can you define such a thing, or have you any warrant in the Bible for such an application? And judgment was given unto them"—to intangible qualities, without, *ears*, eyes, tongues, heads, hands or consciousness!—Yet, they were to sit—aye, *sit on thrones and judge!* You might as well talk about qualities, *being*, *standing or* walking!! Our brethren, some of them, have carried out of Babylon a precious *relick.*—*My story*, a potent *solvent* for things not quite intelligible. *My story*, covers every absurdity in christendom, from tran-substantiation, down to the resurrection of *Spirits!!* We may turn the twenty-four Elders which John saw, into intangible qualities also! They are destined to the same fate. The resurrected souls are to be priests—the Elders to be kings and priests, and to *reign on the earth*. See Rev. v. 10. According to the theory of our brethren, the first resurrection is to be consummated by a restoration of Apostolic authority in the church. He thus speaks, "The Apostles who, for so many ages have been dethroned, and their places usurped, will be re-instated;" then proves his position by John—"I saw thrones and they sat upon them"—then cites to Matthew, xix, 28. Now brother, the passage in Matthew, and its relatives are fatal to your system. "Ye which have followed me in the regeneration, when the Son of Man shall sit on the throne of his glory, ye shall sit upon twelve thrones judging the twelve tribes of Israel."—See Luke, "Ye are they which have continued with me in my temptations, and I appoint unto you a kingdom, as my father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." See Wakefield's version; "Ye have continued with me throughout all my trials: and I covenant with you for a kingdom, as my father hath covenanted with me, that ye may eat and drink at my table, &c." Can we covenant with that which has, neither eyes, ears, hands or tongue? When you say, "The Apostles who, for so many ages have been dethroned;" you evidently mean their writings. Can the writings of the Apostles, eat and drink? You say, "Christ shall reign in Spirit, and they, (the resurrected souls) shall reign in *Spirit* with him during the Millennium" Will these *Spirits, eat and drink?* Brother, the lame system cannot be made to stand alone; nor can all the learned or unlearned on earth, assisted by all the Clergy under the whole heaven, fix up a Spiritual coming of Christ and resurrection of *souls*, that the illiterate Layman cannot demolish in half a *moon*. This may be called boasting; be it so, with the Bible and common sense, we fear not the issue. But to return: Christ is to send his angels, to gather out of his kingdom all things that offend. This cannot be at the end of the world—at the end of time he is to give the kingdom into the hand of the Father. It never has been done. Can a Spiritual presence give order? It has no abstract existance—without organs or senses!—The beast and false Prophet; (false teachers;)

are to be "cast alive into a lake of fire." Can a Spiritual presence do this, or have it done by any known means. It has to be done before the Millennium; during that time there will be nothing to offend. I am not *paralyzing* the efforts—the Bible authorized hope of evangelizing the world. The hope of doing this before the coming of Christ is chimerical. If Satan can keep good men in chase of a phantom he is served. It keeps them from seeing the terrible facts which are to intervene between the world and a Millennium—the fall of Babylon, which will engulph half the living—the departing *heavens*, which will *wipe* the present church with its appendages and supervisors in the main, from the face of day. Inspiration proclaiming—the omens developing, for "The day of the Lord's vengeance, and the year of recompenses for the controversy of Zion;" and the watchmen of Zion crying, "Peace and safety."

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

P. S. Will Editors please send me Nos wherein the coming of the Son of man is touched and give the Layman a fair opportunity to *rip* a rotten system to the *core*. A Spiritual coming of Christ, with more than half that is taught and believed on earth; is unknown in holy writ. Error is the mighty lever with which the world is to be moved—and where is it moving to?—Further from the truth yearly!—In a few short years, truth will have done all that it will, or can do, and leave the sects—the world—a mass fit for the deluge of fire. "I am pained at my very heart—because thou hast heard, O my soul, the sound of the trumpet, the alarm of war."—One false alarm sounded, which will throw thousands off their guard.

The Layman's, "ALARM" has cost him, half his worldly estate. He has no regrets, except that he has amidst the tide of error, been heedlessly heard upon offering the only consistent system of expounding prophecy, that has ever been given the world, or that probably ever will be given—the

only correction for Miller's wreck that can be offered. For the sake of truth—for the sake of many pious lovers of the Lord's appearing Miller should be reviewed. Miller is wrong from first to last, yet standing in close proximity to the truth. It was his misfortune, that he ever consulted a commentator!—his fatal mistake was in trying to *force* prophecy to fit the final judgment. In so doing he was forced to reject the return of the Jews—a matter as clearly revealed as any proposition in the book. Suffer me here to give you a conjecture. What I now consider the meaning of the sixth trumpet and the sixth vial. They stand in close affinity. The sixth vial is to dry up the waters of the Euphrates, "that the way of the Kings of the East might be prepared." The Euphrates I consider the Turkish empire—the kings of the East, the Jewish people. Now while the Turkish empire stands in its strength the Jews cannot get home. It's existence is a fact worthy of a place on the page of prophecy. In Rev. 9th, we have a remarkable prediction, four angels which are bound in the great river Euphrates. And the four angels were loosed which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men." Now if the Turkish empire is the object of the prophecy when were they let loose? The most probable time was when they took Constantinople, fixed the seat of their empire there, and poured their legions into Europe. The taking of Constantinople is a point of some notoriety; which happened the 29th of May, 1453. Now in scripture idiom, an hour and a day, a month and a year from this period, ends the 14th of June, the present month and year, 1844. I shall look with much interest to the old world for news.

S. M. M.

June 9th, 1844.

THE WANTS OF THE CHURCHES. No. 4.

We proceed slowly along with our articles on this topic, and begin to find ourselves crowded with correspondents, some filing their petitions, praying us to go on, others objecting to the views presented, and many wishing us to point out a remedy speedily for the cure of the various maladies that now afflict the church When we commenced specifying our wants, we were apprized that many would object to some things stated, and especially stated in our last, with reference to our duty as the Church of Christ in sending the Gospel to the destitute portions of the world. Aye! touch upon the narrow contracted and selfish soul of a lover of this world, by asking for aid in pecuniary matters, and you will soon find where the God he worships resides. Does he dwell in "light inaccessible whom no man hath seen or can see? Nay verily; but is mingled with the sands of earth. 'Tis his gold and silver that he worships. What a shame! What a disgrace to the church!

At this point I will insert a query from a preacher of Indiana, who objects to a hireling clergy, and take the occasion to respond to it.

"If the churches must fall, without hirelings, how do they stand. and how were they raised?"

If men cannot preach without a salary, how is preaching now done? Answer. I do not believe that the church of God will ever fall. She is built upon Jesus Christ as the foundation corner stone, and while in her probationary state, she may be surrounded with hard trials, while the rolling seas of pride, arrogance and selfishness, may toss their billows around her, still unmoved she stands. The gates of hell shall never prevail against the church. There are many, who have not bowed the knee to the image of gold —the god of this world. They remember that they are God's stewards, and while they have a farthing left, they will share it with the soldier of the cross, who has been calling upon sinners to turn to God and live. But what the brother calls

the churches, now in their carnal and avaricious state, I have not the least doubt but they will fall, and that their fall in part, will be owing to their unfaithfulness in the stewardship in which God has placed them. The brother, no doubt, who according to his own statement has been preaching 40 years, knows very well that he could not have lived so long and labored all the time in the Lord's vineyard without food and raiment. If he were not hired by the church, he was certainly hired by the world. Subsistance he must have for himself and family, and the church either gave it or he must get it from the world. Aye, I think I hear him say, I did get it from the world, but "these hands ministered to my wants—I worked and made an honest living and preached too." Very well, brother this is all right. God approves an honest industrious christian. But did you preach all the time? If you had, could you not have done more good? Could you not have saved more sinners? Certainly is the reply if I had, had, the means to support myself, I would certainly have done it. Well, suppose your brethren had offered you the means, and told you to go and preach the word to sinners, that they would take care of your family while you were gone, would it not have been your duty to have preached all the time? "But they would not do it—I could not trust them. I had told them that the hireling system was wrong, and so they never offered me any thing. "Well my brother here is the very difficulty a wish to see removed. I wish to convince all my brethren that they should see, that their preacher lacks for nothing, and if he have useful talents keep him always employed. Your plan is selfish at best. You teach christians not to do their duty, and then do all yourself. In this way, you take all the glory from them. You know "it is more blessed to give than receive," and yet you give all, and teach them to receive all. Think of this.

You ask me how the church is to stand? Pray let me ask you what is her standing now? Poor enough! you ex-

claim! What is the reason? She is too selfish—too worldly minded—too proud. Alas! she is destined as she now is, soon to fall.

Men I remark, cannot preach without food and raiment for themselves and families. The brethren must either give it to them, else they must work for it. But you seem to have a peculiar dislike to the word *hire*. Brother it is a scriptural word. Paul says "the laborer is worthy of his hire." I do not believe in enriching and making a preacher proud—agreeing to pay $1500,00 per annum. This I put as one extreme, nor do I believe in a man spending every thing he has, raising his family in destitution and preaching all the time. I do not believe God will ever reward either. Both cases are extremes.

The church must act—must convert the world if it ever is converted. This she cannot do, without a tongue. She must speak. But all the church cannot go and travel therefore, she chooses men and sends them. These men speak for the church—speak for God.—Aye! but says another of my correspodents, it is holy living—a pious life that will convert the world if it is converted. This will do more good than many preachers. I admit that piety and holy living are necessary, but we must have something else—we want some one to present the truth and facts of the Bible, as well as to show piety in our lives. Let us not go into extremes; let us put all together, and not act as the sects do, who argue that Faith alone will save the sinner. I repeat, that I go for nothing that is not plainly revealed, and I am sure that it is our duty to do twice as much as we are now doing to save sinners. Oh that the Lord would inspire our hearts with zeal and with devotion—true devotion, that we might see and feel that we belonged to him and not to the world—that we might share of our substance with all who were needy and send out preachers to preach the word! Thank the Lord that many of our brethren are awakening to the importance of this subject, and giving up

the light trashy papers that issue from the press, and are determined to appropriate the money to the benefit of mankind and the glory of the Lord.

A brother writes us from Mississippi, and says, "I cannot refrain expressing my obligation to you for the pleasure, if not the profit you have afforded me, particularly in your pieces on the "wants of the churches" "Moderation" "Unfaithfulness" "Selfishness" &c. &c. also for the scraps from Brother Creath.

My wife has dropped her Lady's Book, and by the next mail I will have discontinued my last political paper. Thus by the 1st Sept. next, we expect to save enough from the preservings of useless expenditures to *remit to you ten dollars*, to be used as your judgment dictates, whether in giving the Messenger to the needy, or to place in your common fund for church purposes &c. This little sum we will try our best to spare, and send you every six months our lives being spared." Would to God that all would thus manifest and determine to carry out the benevolence of the Gospel! D. P. H.

(To be continued.)

STATE MEETING.

It is with pleasure that we furnish our readers with an account of the late state meeting held at Winchester, Illinois. For the last ten years we have attended State Meetings, and co-operation meetings in our State; but at no one previously, have we seen greater evidences of union, of deep heart-felt interest in the cause of Christ. Long will the Winchester meeting be remembered by the Christians who were allowed to be present.

We had anticipated a much larger assemblage of the brethren, but the season of the year was unfavorable for a large gathering. Many were prevented from visiting us from Missouri, and parts of our own State on the account

of sickness. Withal, we had a good turn out, and better still, we were made glad in the Lord and allowed to rejoice with joy unspeakable and full of glory.

It was deemed impracticable to organize the meeting with a moderator and Clerk as is customary on such occasions. Three of the brethren from neighboring congregations, were appointed to make arrangements for the public exercises on the occasion, which was faithfully discharged, and the Preachers appointed by them to preach, came forward zealousy to set forth the blessed Savior.

I can truly say, and I think every brother and sister present, will echo the sentiment, that Jesus Christ and him crucified was the glorious theme of the speakers on the occasion, rather than aiming to preach a great logical sermon—to make a display of fine oratory. During the meeting we had a few conversational interviews in the church, the brethren from different parts of the State communicating religious statistical information, and making loud calls and solemn appeals for help in their several places of labor.

We were highly gratified at the unanimity of the brethren in regard to almost all the subjects of conversation, and the disincliation to present controverted topics. Doubtless the best way for christian union and fellowship among christians, is to keep out of view those questions that call up debate and gender strife.

It was suggested by several that the present crisis demanded rigidity in reference to christian conduct. The great political and other highly excitable subjects,should not engage the attention of the brotherhood or enlist their affections. A striking remark was made by the sen'r. Editor, on the occasion, which doubtless will be remembered, and it was this; that no christian could be an active politician and maintain his christian standing in the sight of God angels or men.

By the way, I will mention another suggestion made, which was, that a christian could not well be a Lawyer,

because he often might be induced to take a reward against the innocent. If he did, he could not abide in the Tabernacle or abide in the holy hill of Zion.—But I forbear offering farther comment at present. I was rejoiced during the meeting and my soul still rejoices at the glorious prospect before me.

The following preachers were present: Henry Thomas of Paris Mo., S. S. Church of Columbia Mo., P. E. Harris of Rockville Ia., P. Shuck of Iowa, B. W. Stone, Sr., D. P. Henderson, Jno. T. Jones, Wm. Gilliam, W. W. Happy, David Henry, Dr. Rose and B. W. Stone, Jr., of Morgan co. Ill., Wm. Davenport and Alex. Davidson of Monmouth, H.D. Palmer of Marshall co., G. W. Minier and Abner Peeler of McLean co., A. J. Kane and T. Sweet of Sangamon co., Scott Riggs and W. Strong of Scott co., George Alkire, James Burbridge, William Gale and David Roberts of Pike co.

Elijah Dodson, a Baptist brother, attended our meetings, and on Lord's day afternoon preached for us. He made some excellent remarks on the subject of christian Union. He maintained that christians should be united together in one body, and that this could only be effected by the word of God. All creeds and constitutions except the Bible must be laid aside, and the Bible believed and obeyed would furnish a sufficient foundation on which every christian could stand. He insisted upon the 4th of Ephesians, the one Lord, one faith, one baptism, &c. We are, and long have been prepared to meet Bro. Dodson and all others on this ground. We trust he will shew us his faith by his works.

The meeting adjourned on Monday morning having appointed B. W. Stone, Sr., D. P. Henderson, John T. Jones, L. Harlan and Dr. J. R. Gray, to confer with the various congregations in the State on the subject of selecting a place and fixing the time for our next State Meeting.

We sung "*My Cnristian friends in bonds of love,*" and

gave each other the parting hand. Every heart seemed full and every eye moistened with the the tear of joyous regret at our separation. Father Stone engaged in solemn prayer, after which we slowly and solemnly left the place, and bid adieu to the kind friends and brethren who ministered to our temporal wants on the occosion.

D. P. H.

P. S. The statistical information communicated, shews an increase in many places; but on the whole there is not much doing. Oh that the brethren may double their diligence and strive to add many more to the army of the faithful! D. P. H.

ANNUAL MEETING, IN THE STATE OF INDIANA.

This meeting, of members of the churches of Christ, in the State of Indiana, was organized in the town of Indianopolis, August 31st, 1844, by the appointment of J. B. New Chairman, and H. St. John Van Wake, Secretary.

A motion was adopted that the Bishop or Bishops of the church of Christ in Indianopolis, to superintend the preaching and others religious services associated therewith, during the continuance of this meeting.

A proposition from the church in this place was accepted whereby the contribution of to-morrow was subjected to the disposal of this meeting.

A committee of five, viz: O. Butler, J. O'Kane, L. H. Jameson, A. Jameson and J. M. Tilford, was appointed to report to this meeting on Monday next, a letter to the churches in Indiana.

Adjourned to meet on Monday next at 8 o'clock, A. M.

On Monday morning C. D. Hurlbutt presented at our request, the claims of Bethany College on the christian philanthropy of the age.

The committee of Saturday reported, that to send a letter to the churches as contemplated was not advisable. Their report was accepted.

O. Butler was directed to receive and distribute the funds yesterday contributed, at his discretion, with the restriction, however, that they be applied to sustain the preaching of the gospel at Logansport, by J. O'Kane and M. B. Hopkins.

L. H. Jameson was requested to furnish a brief report of the proceedings of the brethren in Marion county, to extend the gospel since our last annual meeting. Said report to be incorporated with the records of this meeting.

Letters were read from S. K. Hoshour and the churches at Deer Creek, Cass county, Lafayette and Westfork, Hendricks county. It was unanimously resolved, that we approve of the objects of Bethany College, and recommend the institution to the patronage of our brethren.

It was recommended to the Elders and Evangelists throughout the State, that they admonish and exhort the brethren to exert themselves to support the proclamation of the Gospel, and to this end to hold co-operation meetings in each county, as often as one in three months.

It was further recommended that a yearly congregation, or co-operation meeting of the brethren, be held at Bloomington in this State, to commence on the evening of Friday before the first Lord's day in October, 1845.

It was farther recommended to such brethren as may not be able to attend said yearly meeting, but who may be desirous to contribute to aid the object of such co-operation, that they send their contributions by other brethren.

The Chairman and Secretary were directed to subscribe the records of this meeting, and request their publication in our religious journals.

Our meeting was most happy and encouraging. We separated on Monday evening, not without increased strength and tenderness of affection for one another, as well as greater love to our God, and more zealous devotion to the gospel of his son.

We here subjoin L. H. Jameson's

REPORT.

At a yearly meeting of the Elders and brethren of the church of Christ in the State of Indiana, held at Noblesville, Hamilton county, on the 10th day of June, 1843, the following propositions (with others) were unanimously adopted, viz:

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

It was also agreed at the same meeting, "that the Elders, Evangelists and brethren of the several congregations throughout the State be invited to meet with the brethren worshiping at Indianopolis at 10 o'clock, A. M., the Friday before the 1st Lord's day in September, 1844, there to advise each other of the practical results of the operations contemplated in the preceding proposition, for the future advantage and encouragement of such brethren then present, in still advancing the cause of our blessed Master.

To attain the object contemplated by the above recited propositions, it was thought advisable by the brethren in attendance at that meeting from the county of Marion to attempt a co-operation in the work by all the brethren composing the several congregations in the county of Marion. it was discovered at the commencement of the undertaking that the brethren where co-operation was thus desired

were to a great extent unacquainted with each other. To obviate this difficulty, several meetings were successively appointed in different parts of the county that the brethren might become acquainted with each other, and in some efficient manner promote the object contemplated by the foregoing propositions. These meetings, however, were at first but thinly attended, for the reason perhaps that few had the opportunity of knowing when or where such meetings were to be held. The propriety and even the necessity of full meetings to accomplish the object was apparent. To effect this the brethren composing the congregation in Indianopolis authorized one of their Evangelists, to write general letters of invitation to all the brethren in the county requesting them to meet with the brethren in Indianopolis, in mass meeting, on Saturday before the first Lord's day in Feb. 1844, to cultivate a more intimate acquaintence, to ascertain their numerical strength, to advise of the prospect of doing good in their respective vicinities, and to provide in some efficient way for sending the gospel into those places within the county where it had not then been preached. The result of this effort was more favorable than the former. On the day appointed a considerable number of the brethren were in attendance, and after giving and receiving information of the numerical strength of the brethren, and the prospects of the cause within the county, it was verbally proposed by Bro. O. Butler, and unanimously agreed to by the brethren as follows:

1st. That this meeting be regarded as the Marion county congregations of the disciples of Jesus Christ, organizing, worshiping, and co-operating as a distinct and separate congregation having no other connextion with, or dependence upon the Indianopolis congregation in whose house of worship this meeting is held, than with or upon any other christian congregation. And that similar meetings of the brethren of Marion county be held quarterly hereafter.

2d. That this congregation proceed to select from among

among the elder brethren present, suitable persons to discharge the duties of bishops and deacons during the present meeting.

3d. That so far as the object of this co-operation is concerned, the "credit of them," be dispensed with, and that the liberality of the brethren be shown by their acts, rather than by promises.

4th. That the contributions of this meeting made in the order of the worship of this congregation, be applied under the direction of this congregation to aid the proclamation of the gospel within the county for the next three months.

5th. That contributions of other specific articles as well as money be received at the option or convenience of the brethren contributing; each brother so contributing articles other than money; placing among the contributions a written statement, that he gives or devotes to the Lord for the purpose of contribution, the specific article or articles then on hand and under his control, and placing the same immediately under the control of the deacons of this congregation.

Immediately after the adoption of the above propositions the organization contemplated by them wos effected by the selection of persons to serve as bishops and deacons. And the contribution for the purposes contemplated was made in the order of worship upon the Lord's day following.

On the Monday morning following the congregation selected two individuals as evangelists to preach the gospel within the county,—designated their field of labor—agreed with them as to the time and amount thereof; and directed the deacons to pay over to them upon the performance of such labor the amount of the contributions above named.

Quarterly meetings of the brethren of Marion county have been subsequently held regularly as contemplated by the above appropriations. The plan proposed and adopted as above mentioned, contemplates the raising of sufficient funds to sustain the constant proclamation of the gospel in

different parts of the county. The meeting in May was better attended than the one in February; the meeting in August was not so well attended as that in May, owing probably somewhat to the sickness of a number of the brethren, and somewhat to the fact, that the general election came on at the same time. Our next quarterly meeting takes Friday before the 2d Lord's day in November next, and continue over Lord's day.

Our efforts have been blessed with commensurate success and we do believe that, with our Heavenly Father's assistance, our plan will answer our most sanguine expectations.

L. H. JAMESON.
J. B. NEWMAN, *Chairman.*
H. St. John Van Dake, *Secretary.*

RELIGIOUS NEWS.

Boon co., Mo. Aug. 16th, 1844.

Dear Brethren—On the 4th Lord's day in July, bro. Church and I had a meeting a few miles North of Columbia, one gladly received the word and was baptised. The next Lord's day one was added to the church in Columbia.

Last Friday I commenced a meeting at Richland, Howard county, bro Henry Thomas joined us on Sunday; I remained until Wednesday morning, up to that time, 24 hearing, believed and were baptized, and 1 united from the baptists. I left on Wednesday morning, but brother Thomas remained to continue the meeting. We were assisted by bro. Elgin, the excellent Elders of the congregation, and bro. Owen, a baptist preacher, who participated with great pleasure in the worship of God, and seemed greatly interested for the union of christians and the conversion of sinners.

Bro. Church obtained 13 additions to the church at Bethlehem, in Cole county, last week.

Bros. Allen Wright and Dr. Feris lately recruited 18 at Calhoun, Henry co.—1 from the baptists, 2 from the methodists, 3 from the presbyterians, and the rest from the world.

Bro. B. F. Northcut recently informed me that a church had lately been planted in St. Josephs, Buchanan county, which now numbers 18.

Your brother, T. M. ALLEN.

Boon co., Mo. Aug. 29th, 1844.

Dear Brethren—Our beloved brother Church expects in a few days to start on a visit to Illinois. He has greatly endeared himself to us in Missouri, and we trust he will soon return to resume his labors of love among us.

At a meeting at Friendship in this county, held by bro. Church and myself, embracing the 3d Lord's day in this month, there were 25 accessions to the good cause—2 were from the baptists, 2 by letter, and 21 hearing, believed, and were baptised. Bro. Wills was with us the two last days of the meeting. We had one other confession last Lord's day, a few miles West of Columbia.

With christian affection, T. M. ALLEN.

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Springfield, Ill. Oct. 1, 1844.

Brother Henderson: Agreeably to your request, I here send you a short sketch of my tour through Brown and Adams counties. I left home the 1st of August, and was absent five weeks, during which time 49 were added to the congregations. The cause of our Master seems to be on the increase where I have been, and the cry is for more laborers. Since my return there has been 1 addition on Sugar creek, 4 at Petersburg, at German prairie, in company with bro. A. J. Kane, 2. According to promise, I send you the following appointments. The first Lord's day in October, at Mr. McClellon's, on fancy creek—2d Lord's day at Richland—3d, Cleary's Grove—4th, Sugar Grove—2nd Lord's day in November at Antioch.

Your brother in Christ, WALTER P. BOWLS.

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Russelville, Putnam co, Ia., Sept. 19th, 1844.

Dear Father Stone—Health and peace be multiplied to you. I spend about half my time from home, in laboring to swell the number of the faithful and for the salvation of dying sinners. Since I last wrote you, I have immersed some 40 persons. * * Please give us a remark or two on 1st Cor. 5th c., 4th and 5th verses—to what Spirit does the Apostle refer? 2nd, in the 6th c. 3d v.—in what sense shall we judge angels? Yours, in hope of eternal life,

JOHN M. HARRIS.

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Graysville, Todd co. Ky., Aug. 16th, 1844.

Brethren Stone & Henderson—There have been at various points in this region some 68 additions to the good cause—9 from the baptists, 5 from the presbyterians, 8 from the Methodists, the remainder from the world under the labors of P. G. Young of your State, Day, Jones, Anderson and myself. We were greatly refreshed and entertained by the visit of bro. Young. Yours, in the hope of the Gospel,

J. B. FERGUSON.

THE

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THE 9TH INTERVIEW BETWEEN AN OLD AND A YOUNG PREACHER.

Young Preacher. I am truly glad to meet you. A few days ago I met with a man of considerable note in the religious world, who affirmed that there were many in our communion who denied the efficacy of Christ's death in saving sinners; and that an old preacher in our ranks had been prominent in giving currency to this soul-destroying doctrine, both from the pulpit and from the press. Now from you I hope to receive correct information on these allegations. Please inform me; for if they are true, we do wrong in retaining such amongst us; but if false I wish to know that I may be enabled to meet the scandal, when I may hear it reiterated by our opposers.

O. P. Such allegations against us as a people, and especially against that old preacher referred to by your informant, have been made for nigh forty years, and have been as long met with satisfaction to the judicious and unprejudiced part of the community. It is believed that many honest men, not well taught in the scriptures, have alleged these things against us, firmly believing their old systems of divinity, and at the same time believing that ours stood in opposition to theirs. But others opposed from different motives, to keep us from making inroads upon their parties at ease, and of destroying the influence of their jarring systems.