REPRINT OF THE CHRISTIAN MESSENGER

PUBLISHER'S STATEMENT

It is our conviction that the writings of such men as Barton W. Stone and others who contributed from the fields of labor into the pages of *The Christian Messenger,* constitute some of the richest and most significant material this side of the New Testament.

The Christian Messenger reprint represents the combined efforts of hundreds of people. First, locating a complete set to photograph was a long search—a job we *never* attained! So far as our several months' research revealed, there is no extant complete set of these books in any one collection. Our work of photo reproduction was accomplished through "a little here, a little there," working from the basic set graciously made available by Roscoe Pierson, Librarian, Lexington Theological Seminary, Lexington, Kentucky. Among others helping in tracing down and supplying original copies were Enos Dowling (Lincoln Bible College), Lester Galbraith (Christian Theological Seminary), R. L. Roberts (Abilene Christian University), and Don DeWelt (Ozark Bible College), Wm. B. Miller (Presbyterian Historical Society), and David McWhirter, (Disciples of Christ Historical Society).

Especially grateful are we to R. L. Roberts, first for his urging that we coordinate the reprinting of the set, and second for producing a general index to the entire series. This required long hours of reviewing articles on his microfilm copy and assigning appropriate titles. The original indices at the end of each vol-

THE

CHRISTIAN MESSENGER.

EDITED BY

B. W. STONE and D. P. HENDERSON,

ELDERS IN THE CHURCH OF CHRIST.

Prove all things; hold fast that which is good.—*Paul.*
The Bible—the Bible is our only religion.—*Chillingsworth.*

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JACKSONVILLE, ILL.
WM. C. SWETT, BOOK AND JOB PRINTER.
1844.

Dec., 1978

Star Bible Publicati
Fort Worth, Texas 7

THE

CHRISTIAN MESSENGER.

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matter, and never be discouraged, nor faint.
the same mind, and great good will follow.

B. W. S.

Extra[illegible] he thinks
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than he thinks it
g to take, were he
rent; each would
[illegible] please God, who

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fices; but such are demanded by our Lord, and must be
done,—if willingly done, a great and sure reward is promis-
ed—if unwillingly, it must be done. Brethren, think of
these things—think seriously—think speedily, and act as
well as think. Let us with one heart and soul co-operate on

[illegible] rather than please God, who
requires that we "defraud not one another"—and as you
would that men should do to you, so do ye even to them."—
A person may have made and published an erroneous word
or doctrine. He is challenged respecting it; rather than ac-
knowledge the error, he prevaricates from the truth; for he
thinks, to acknowledge would be injurious to self, though it
would be pleasing to God, who commands us to confess our

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it worth, or willing to give were he the
er wishes to purchase it at a less pric
worth, and less than he would be will
seller. In each selfishness is equally ap
be pleased to get the advantage rather

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this importan
Let us all be

JAMES E. MATHEWS.

ATHENS, Sangamon co., Ill.

BRO.'S STONE AND HENDERSON:—I take the present opportunity of conveying a few lines to you, to inform you of the result of my labors as Evangelist; since last Easter 145 persons have obeyed the Gospel. We have had many interesting and pleasant meetings, and have just closed, and on the Sangamon River 10 miles East of Springfield, where the *pure*

invited to attend.

NEWS.

RELIGIO

MY DEAR OLD BROTHER, B. W. S

the Christian Messenger in its late d

son, Miss., March 22, 1844.

There is a church of Christ in this

ages, numbering

ny 300.

The brethren are urged to meet and

their various localities, to encourage

condition of their congregations.

me from entertaining the fear that many in our so called re-
re resting under the impression that they have attained to a high
xcellence in the christian profession, because they understand
etter than the sects do, while they forget that christianity was
ned to be a system of mere metaphysical investigation, or phi-
peculation, about which
never has been much preached until last winter and this spring.
as truly an interesting Meeting. Thirty made the good con-
and were immersed, and two were added from the Baptists.
circumstance took place which I shall particularly notice, as it
a Methodist neighborhood, we had one of their preachers there

ing to check its onward march. But the blow recoiled on his own head and that of his party; for on next day I had the pleasure of immersing five of his membefs in the name of the Lord Jesus; and we hope much good seed was sown which will bear fruit. Since the above, we have had an interesting meeting with bro. Powell on Sugar Creek, 6 miles South of Springfield, which

subscribers at this place. It was always a favorite with me, but I think you have improved on its former excellencies. The reformation which you plead, is the reformation, of which a perishing world stands most in need. It is a lamentable truth that, most of the professors of the christian religion, understand much better

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[For the Christian Messenger.]

OBITUARY.

WALNUT GROVE, WOODFORD CO. Ill.

DEAR BROTHER STONE,—It becomes my duty, painful as it is to advise you of the death of my beloved companion RHODA TRAVIS. She died on the 8th day of March about 8 o'clock in the morning, of a pulmonary disease. She was taken sick in January, and bore all her sufferings with more than ordinary christian fortitude. She had been a member of the church of Christ about 34 years, and died at the age of 60, having devoted more than half her life to the service of God. She remained patient during her affliction, and to the very last moment was perfectly in her right mind. She exhorted all her friends to serve the Lord and bade us farewell, shouting praises of her glorious Savior and Redeemer.

DANIEL TRAVIS.

With this truly devoted hand-maid of the Lord I have been for many tedions years acquaintad, and can truly say she was among the excellent of the earth—a mother in Israel is fallen. B. W. S.

—

ALSO, died Aprrl 17th 1844, our much beloved brother Jonathan Wright, of Vermont Ill. We are happy to state that he was a zealous devoted christian, and triumphantly died in the blissful hope of immortality. He was in the 56th year of his life.

"Time is winging us away
To our eternal home,
Life is but a winter-day
A journey to the tomb."

B. W. S.

—

BOONE COUNTY, Mo. March 20, 1844.

BRO. SOTNE,—I have just returned from the burial of old sister Nancy Stone, wife of our beloved bro. William Stone, formerly of Madison co. Kentucky. She bore her suffering with christian fortitude and patience, manifesting entire resignation to the will of God, and closed her earthly career, strong in the faith of the gospel and the glorious hope of immortality. She was sensible of her approaching dissolution and spoke of it with the calmness and assurance of a saint. She died as she lived, *a christian.*

Your Brother. T. M. ALLEN.

THE

CHRISTIAN MESSENGER.

Vol. xiv. **June, 1844.** **No. 2.**

CO-OPERATION AND CHURCH ORGANIZATION.

Much is being written and spoken on the subject of co-operation, co-operation meetings, church order and church organization. I had fondly hoped ere this, that these subjects would have been better understood, and that christians would employ their time in carrying out the benevolent designs of that benevolent scheme heaven has given to save a ruined world. But my hopes are not realized. We are not observing the injunction of the apostles, "If any man speak let him speak as the oracles of God."—Peter. We have been speaking contrary to the word of God, and while we pursue that course, we may certainly calculate on disorder and confusion. It strikes my mind most clearly, that the apostles "kept back nothing that was profitable"—nothing that would "perfect the man of God and thoroughly furnish him unto every good work." While this cannot be denied by any, all must, on calm and sober reflection agree, that those topics which have gendered so much strife, are among the "untaught questions" against which heaven has placed a prohibition as strong as that given to Adam and Eve in the Garden of Eden. Why write so much? Why talk so much about church organization, co-operation meetings, &c. &c? If it be in accordance with the will of God, (and no one will deny it) that two or more congregations select a good and useful Evangelist, and send him out to "preach the word"—to bear the

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message of salvation to a dying world, why not at once *do* it? Why not have the work of saving souls going on? If two congregations scripturally can pursue this course, three, four, five or six may unite in the same heavenly enterprize, and send out two or more at their own charges and sustain them during the time they are thus employed. Why then delay a year, or longer to discuss this point of order?—that law of mere expediency, and rumage the musty volumes of antiquity to seek the opinion of the early Fathers, or the opinion of this great Reformer, or that Pope, Cardinal, or Bishop? I repeat why idle away our time in this way?—But says a brother, we must not make too great haste, else we shall likely fall into sectarian practices. Well, suppose we do (which is not a supposeable case while we are directed by the divine record, by the infallible teacher) how are we to be extricated? are we to make laws to get out of sectarianism, or to keep out of it? I apprehend that the sects practice in many things what the Lord and his apostles have taught, and I am confident that there is too much squeamishness on the part of many in regard to imitating what other denominations follow.—If they had no light at all I would then say avoid their practices, or even the appearance of what they practice. But while in many points they are following out closely the teaching of heaven, my plan is not to move to the right or left—not to let the practice of any party deter us from doing our duty as christians.

Let any candid and impartial christian examine the Periodicals of the present day, listen to the declamation of pulpit orators,—the discussions which almost daily take place among the brotherhood on some of the topics we have mentioned, and with me, doubtless, he will conclude that we are spending too much of our time to no profit. That we are certainly violating the laws of our master.

Illustrative of this, let me report a short conversation not long since held, to which I listened.

O. Brethren, I am opposed to co-operation meetings, where we meet and pass resolve after resolve, and then go to our homes and not one promise in fifty is ever fulfilled. I am heartily sick of it. My confidence in the churches is destroyed. They have resolved and resolved and re-resolved me into poverty. I went for them, believing that they were christians and would meet punctually all their engagements, but I have never received half of what was promised, and I am now compelled with a shattered constitution to quit preaching, and go to work and support myself and destitute family.

P. This is my situation too. I have spent much of my life evangelizing for the churches, and what little property I had when I commenced, is gone. I must now quit and seek some employment. My family are feeble, but I trust the Lord will aid me in making food and raiment. I wish no more, in this heartless world. I think I have attended the last co-operation meeting during my life.

Q. Brethren what shall we do? If you both cease your labors as Evangelists, the cause will languish. Sinners are crowding the road to ruin, the churches are not in order, and as you have built them up, they look to you for aid. I do hope that you will not hastily determine to cease.

O. But, dear brother, I am compelled according to the laws of nature, as well as the laws of God, to feed and clothe my wife and children. You know that for years they have lived very scantily indeed, deprived of the comforts of this life. I regret it as much you possibly can, that necessity drives me from the field of public labor.

Q. But cannot something be done among the churches to remedy your situation? Probably you have never made an effort to teach them their duty on this point.

O. I have taught them as well as I could their duties on all subjects, but I never could have the face to preach to them

about supporting preachers. They are opposed to a hireling clergy and so am I, I will not beg. I will dig first.

Q. I find brother that you have not done your duty to them. You have preached against the hireling system until what little benevolence they had, has been frozen up by selfishness. You ought not to attack all the blame to them, and much less to co-operation meetings.

P. I fear my brethren that we have all gone too far in preaching against those who have received salaries for their services, although I am opposed to making it a lucrative business. This is like making merchandize of the gospel.

Q. Now brethren let us go to work among the churches, and I am well assured that they are willing to co-operate and do their duty. Let us call a meeting of some ten or twelve congregations to be represented by their deacons and Elders, and then we can see what they will do. For my part I believe we have a right so to do. Indeed it is our duty to do all we can. The congregation at I—and at N—are sufficiently able and willing, if they had the opportunity, to sustain one of you. There are others equally able and willing, and while you oppose co-operation meetings and say you have no faith in their promises, depend upon it, the cause will sink. The reason of former failures, doubtless, grows out of individual engagements not being complied with. A number of brethren attend those meetings, and the churches are not properly represented. Some warm hearted brother arises in the meeting and says he will represent the church at such a place—says they will give $75 per annum to sustain preachers, and so on; all hearts warm, means imaginary are soon raised, and then the matter dies. Now let the deacons of each church attend to these things—some can furnish provision, some produce of whatever kind they can spare—this you can use or convert into

other things you need, and in this way, doubtless, you will be well sustained.

O. I have no faith in it at all.

P. I acknowledge the brothers plan the best I have thought of yet, but it is time for preaching, we must go.

D. P. H.

(To be continued.)

INTERVIEW BETWEEN AN OLD AND YOUNG PREACHER.

Y. P.—Father T, my mind has been, and yet is much embarrassed on viewing the effects of the gospel now preached, in comparison of what they were in its first promulgation. Will you explain to me the reason of it?

O. P. I will gladly try. It is an important matter, and has not been sufficiently considered by the present generation of christians. I will state what I view to be the causes, first, negatively, and secondly, positively.

1. Negatively. It is not because we have not the same gospel. This must be acknowledged by all.—It is not, because we have not the same gracious and Almighty God and Savior, who are the same yesterday, to-day, and forever. It is not because we have not the same privilege, for the throne of grace is as accessible by the fallen world now as then—the same Spirit of promise—the same life and salvation offered freely to all without exception,—the same motives to obedience proposed to the world in every age.

2. Positively. I consider the reasons why the gospel produces not the same great and good now effects, as in the first ages of the church, to be many, which are necessary to be known in order to be corrected, as soon as can be done, as far as human agency is concerned.

1. The early rise, growth and establishment of Anti-Christ or the man of sin; or the apostacy spoken of by Paul, (2, Thes. 2) is one great cause. The two witnesses—the old and new Testaments, have been prophesying in sackcloth ever since, as predicted by the apostle John. This event is represented by him in two very strong figures; one of which is recorded in Rev. v.—A book, sealed with seven seals; so effectually sealed, that none in heaven nor on earth

was able to open the book or to look thereon. Yet it was preserved and held in the right hand of him who sat upon the throne. This book was, without doubt, the book of God's revelations,—the Bible given to the poor benighted world as a directory how to escape from ruin, and enter into eternal life. But an enemy—the man of sin, sealed it from the view of men, even forbidding them to read it; for in the light of it he could not live, nor seat himself as God in the temple of God, and bind the nations under his power and dominion. John wept much at the sight, till an angel was sent to inform him that the Lion of the tribe of Judah had prevailed to take the book, and loose the seals thereof. The seals have been opening ever since that time; the seventh yet remains unopened, when the mystery of God shall be finished—the everlasting gospel restored—the king of glory again descend to earth—and Babylon and the man of sin be destroyed.

Another representation is a star fallen from heaven, which opened the bottomless pit, and a great smoke as of a furnace issued thence, which darkened the sun and the air. This smoke is the doctrine of devils, and of men under their influence—this has darkened the character of God—the sun and shield of his people—and has obscured the scriptures, which is the air, through which medium he shines, and communicates light and life to them. Well may the two witnesses be in sackcloth and mourning, that their testimony is so obscured and so little effect produced among mankind now! That the book is partially sealed yet, and the testimony obscured, is too evident to be denied—witness the jarring, contending parties in christendom. This state of things I fear, will continue till the destruction of the man of sin, and fall of Babylon, which will not take place till the seventh seal be opened—O that the christian world would lay these things to heart! They stand in their party feuds and divisions an impassable, dark mountain, between the world with its countless millions, and heaven! All this is the influence of Anti-Christ, though christians will not consider—they will not reform. This anti-christian influence on christendom, I believe to be the great cause of the difference between the effects of the gospel as now preached, and when preached at first.

2. Another cause, is, the great want of piety and devotion to God and his cause, in the professed ministers of the gospel. Without these we can never hope for better days. It is now deemed essential that every preacher should be well

versed in the doctrines of his party, and to know well how to defend them from the attacks of opposing parties—they must learn the art of parrying off the blows of adversaries, right or wrong; never to yield in one point, or submit to one argument, however just and plain. By this course they learn to speak lies in hypocricy, and proceed on till they believe a lie. This is certain; for all the opposite doctrines of men are not the truth—cannot be the truth; yet all are believed by the contending parties—therefore, some of them must believe a lie. The hours set apart for meditation and secret prayer are neglected, or if attended to, are interrupted, and the thoughts of the heart are diverted to these divisive doctrines, how they can be established or overthrown to advantage. When the scriptures are read, it is not to hold converse with God—to learn duty and do it, but to find something there to establish their received doctrines of controversy. When the pulpit is ascended, the burden of the sermon, is, the agitated controversies of the day, teaching the congregation the art of war. The same subject is continued in private circles. This in general.

A preacher should never preach a doctrine to the people, the power and efficacy of which in converting, sanctifying, comforting and building up into Christ Jesus, he has not experienced, does not experience in himself. Then truly is he eloquent and earnestly speaks what he knows to be true, not only from the testimony of the word; but also from a heartfelt experience of its power, leading him to divine love and obedience. His earnestness and godly zeal in speaking arrests the attention of his hearers—he *so speaks* that many believe and turn to the Lord, and saints are built up and comforted. Such were the first gospel preachers, and hence, their great success in winning souls to the Lord. Such preachers of the same gospel now would produce the same effects—but such preachers will not be found, unless they pursue the same course the apostles did. They denied themselves of all honor, ease and wealth, and sacrificed all to the Lord. They were often in prayer, and converse with God—they had communion and fellowship with the Father and the Son; and of course had fellowship one with another. They were holy in all manner of conversation, or behavior—the Spirit of God and of glory rested upon them. They viewed their citizenship to be in heaven, not on earth. The want of this spirit and practice, is another great cause why the gospel now preached has not the same divine effect that it had then.

3. Another cause, is, the preachers, not impressed with divine truth, are rather inquisitive after the new than the old paths, are more solicitous to please men, than God—to preach themselves; rather than Christ Jesus the Lord—to substitute opinions and speculations of truth for truth itself. Were Socrates with his pagan spirit to learn and preach the gospel, he would preach it as well, and with as much effect on the people, as preachers now do, who are unimpressed by the truth. Know, my son, that truth preached without the spirit, rarely, if ever blessed to saint or sinner, either to convert or sanctify.

4. Another cause exists among the people who hear, as well as among the preachers, who preach. They have become generally partial skeptics, and therefore reject the truth when addressed to them. The reason is obvious. They hear so many contradictory doctrines, all claiming to be the word of God—they see so many wrangling parties, all claiming to be the church of Christ—they see so much debate, contention and strife among those who profess the faith of Christ—they see in professors so little brotherly love and piety—so little kindness and good feeling—so much worldly mindedness and selfishness—so much carnality, and pride,—that they half conclude there is no reality in religion. The church becomes a stumbling block to the men of the world; instead of giving them light to guide them in the way of life, she is exhibiting darkness—instead of healing and preserving, she is corrupting them. This is not the case with all; there are many happy exceptions—there are "a few names amongst us who have not defiled their garments, and they shall walk with their Lord in white."—Till the churches of every name reform, we may not expect to see a reformation among the men in the world. They are to be the light of the world,—the salt of the earth.

5. Within the churches we find a great deal of unbelief, bordering on skepticism; and this is a cause also of the little effect produced by preaching the gospel. How many run well for a while, and afterwards fall away—how many have only a name to live, and are dead—how many have a form of godliness, but deny the power thereof—how many are loud and zealous to promote a party, and defend their party doctrines, who have no zeal for practical religion—no engagedness to promote it—no delight in prayer, nor in the ordinances of God's house. Why is all this? Whence do these things proceed? Surely, from unbelief in that gospel and Saviour they profess. This unbelief, long continued, becomes more and more skeptical, till they plunge with a groan of despair into eternity. All this is seen by the discerning world, and hardens them against the reception of truth.

Y. P. I am alarmed at the picture you have drawn, and am awfully afraid for the preachers—for the church—and for the world. O! what must be done?

O. P. Something must be done, and done speedily to rescue the world from death. That work must begin at the house of God, for it is designed to be the light of the world—and the salt of the earth; from Zion is the word of the Lord to be sounded to the ends of the earth. The work must begin with the preachers in the house of God; the house of Levi must be first purified—for it pleased God, at first, by the foolishness of preaching to save them that believed; and so he yet pleases to save.—They were once employed to build his spiritual house or temple, and are to be employed still.—They were once set as examples to the flock; they are still designed to be such.

Y. P. But how will they co-operate in effecting this great work? They are very numerous and far scattered through the world—very discordant in their views of truth, and entirely wedded to their systems, from which it seems, they will never move.

O. P. The prospect is gloomy, and I have sometimes thought that God by some strange, unexpected work in providence, may drive or draw them together. Popery may prevail, and drive the alarmed shepherds together for common safety. They may unite with their flocks in the truth, and spread it through the world. Or he may do it, by restoring the gifts of the spirit, which have long ceased. This must be acknowledged within his power, and he has given us no intimation that he will never do it. The Jews had Moses and the prophets, and their words confirmed by miracles, yet believed them not without miracles by Christ and his apostles—so it may be with us. We must pray God to effect the union, and leave the means with himself; he can do it. This should satisfy us. We must not only pray, but do. We must be co-workers with God; every one should be engaged; and as large bodies move slowly, let each one begin in himself, and correct his own errors. Labor after the character of the pioneers of Christ's church—act as they acted, and say not of your brother, "Lord, and what shall this man do? what is that to thee? follow thou me, said Je-

sus." From small beginnings great effects have followed. You my son, may be the instrument, which the Lord may use to effectuate his purpose. Be often on your knees before him—plead fervently and diligently—read the word with prayerful attention, and be instant in season out of season. "God is love."

Y. P. O for the spirit of grace and supplication! I desire to be in relation to God as clay in the hand of the potter. O that he would deign to make me a vessel of honor to his glory!

O. P. Amen. B. W. S.

(*To be continued.*)

CHRISTIAN EXPOSITOR.—Heb. ix. 27, 28.

"And as it is appointed unto men once to die, and after this the judgment; so Christ was once offered to bear the sins of many; and unto them that look for him, shall he appear the second time without sin unto salvation."

1. By whom was this appointment made? Not by men, for they are the subjects of the appointment. Not by devils, for they have no right to make such appointment. It is beyond all dispute that God himself made it; and therefore it must be a righteous appointment. He said to Adam, "In the day thou eatest thereof thou shalt surely die." Afterwards, when he pronounced the curse on offending Adam, he said, in sorrow and labor should he live till he returned to dust; for dust thou art and unto dust shalt thou return.

2. We inquire more particularly, what is that death appointed to all men once to die. Our fathers have arranged death into three classes; death temporal, death spiritual and death eternal. It is acknowledged that this phraseology is not found in the scriptures; yet the ideas attached to them may be correct. Temporal death is mortality, pain, labor, sorrow, and ultimately, a returning to dust, as we have just seen. The best definition of temporal death that I have

seen, is that given by Moses, Gen. xxxv, 18. "And it came to pass as her soul was in departing (for she died,) that she (Rachael) called his name Benoni." It is here described as a separation of soul and body ultimately—the body returns to the dust, and the spirit to him that gave it. Paul in Rom. v. teaches that this death came upon all men by the one offence of Adam—and in 1 Cor. xv. says, "by man came death, by man came also the resurection; for as in Adam all die, even so in Christ shall all be made alive," that is, raised from the dead. We are obliged scripturally and logically, to restrict this death and life to what is termed temporal, for this is the subject of which the Apostle treats. If we say it refers to spiritual death and life, then we are compelled to admit the doctrine of universalism, a doctrine condemned every where by the scriptures. To this temporal or natural death, it is acknowledged by all that God has appointed the whole human family. None are exempt. Enoch and Elijah appear to be exceptions; but they no doubt passed through a change equivalent to death; "for flesh and blood cannot inherit the kingdom of God." So the righteous, who shall be alive on the earth at the coming of the Lord, shall be changed in a moment, in the twinkling of an eye at the last trump. So Messiah himself, of the seed of David as to the flesh, must die. "Forasmuch as the children were partakers of flesh and blood, he also himself took part of the same (that he might die,) that through death he might destroy him that had the power of death," &c.

3. Had not all men died, or should they not all die, the truth, the law, and justice of God would fail, and be forever disgraced; but when men die according to God's appointment and word, then law, justice and truth are satisfied; they demanded this death, the demand is paid in our death, fully paid. They demand no more. Had the Lord said, "In the day thou eatest thou shalt surely die forever, and

never live again," then there would have been an end of all hope; for God's truth can never fail—he cannot lie; the demands of law and justice would have eternally remained unsatisfied, and divine government forever dishonored and disgraced. But in the threatening and appointment, there was left room for the exercise of mercy. Smiling mercy thus speaks; O law; justice and truth, your demands against the fallen world were righteous, that they should die—all the perfections of God concur in this appointment. By their actual death, the debt is paid, and your demands satisfied. Now I fly to release them from death and the grave, and cause them to live again. With this purpose of mercy, all the attributes of God are well pleased–they all accord to, and harmonize in mercy's design, and agree to co-operate in effecting it. Mercy descends to earth in the son of God, and boasts in anticipation of her work, "O death, I will be thy plagues! O grave, I will be thy destruction! I will ransom them from the power of the grave; I will redeem them from death!"

4. God did not say, nor mean, that this death threatened to Adam and his seed should be eternal, nor was this his appointment; for he could not appoint a contradiction. Had he said, this death should be eternal, and after death the judgment, it would be a contradiction in terms; as the death is eternal, yet afterwards the judgment follows. This surely would bring eternity to an end before the judgment! We grant, had not mercy interposed, there had been no resurrection—death would have continued forever.

5. Christ did not die to save us from dying, but to save us when dead from death and the grave, or to raise us again from the dead. Had he died to pay our debt of suffering death; and if the payment was full and complete, then none of those for whom he died, would have ever seen or experienced death.—Then would the truth and appointment of God, that all should die once, have failed, and

Christ have been the minister of sin. But fact proves that all must die; therefore, it follows that the debt of suffering death was not paid for us by the Savior.

6. After the death of all men, comes the judgment. The Universalists teach that the judgment is past, having taken place at the destruction of Jerusalem, and that consequently there will be no future judgment. Did all men die at the destruction of Jerusalem? If not, the judgment did not then take place. Countless millions have lived since, and yet live; and this proves that the judgment is yet future; for all men must die before that event.

7. "In the day thou eatest thereof, dying thou shalt die." This was literally executed on the very day of transgression; death seized upon the transgressor, and preyed upon the mortal system till the last thread of life was cut which took place in Adam 600 years after: So of his seed.

> "The moment that our life begins,
> We all begin to die."

8. We will not inquire, did God appoint to all men once to die a spiritual death? We have already remarked that this phraseology is not to be found in the word of God, though as defined, it may be correctly true. It is the alienation of the heart from God—no love to him—no divine life, nor delight in him nor in his ways.—It is the mind of the flesh—or the carnal mind, which is death and enmity to God, Rom. viii. 6, 7. Now, can we suppose that God would appoint all men to such a death? Would he appoint sin to be the punishment for sin? Could a holy God or a holy law demand such a debt to be paid? Could they be satisfied with such a payment, without being satisfied with sin? Could the holy Jesus suffer such a death, as some suppose he did? No: impossible! We view this spiritual death not to be the appointment of God, but rather the consequence of that appointment. Natural or temporal death we have proved

to be that which God appointed; spiritual death we shall now show to be the consequence of natural death or mortality, called death in the members.

Rom. v. 12. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." I have frequently given this verse a different version from that in our translation; and the learned world is challenged for a successful contradiction of its correctness. My version is—so death passed upon all men (*Eph' hoo*) on the account of which (death) all have sinned. Our translation we think inaccurate, because it gives the idea that death passed upon all, for that, or because that all have sinned; whereas the Apostle was proving that death passed upon all men because of the one offence of one man, Adam, and not because of our personal offences.

This mortality or death in the members, is the cause why all the fallen world from Adam have sinned, and do sin to this day. Rom. vii. 21. "I find then a law, that when I would do good, evil is present with me." This law was in his members—the members of his body—a law at antipodes with the law of the mind and the law of God. Verse 23, "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. O wretched man that I am, who shall deliver me from the body of this death?" —the body in which this death, or the law of sin, dwells.

This law of sin in the members is called *phronema tes sarkos*, the mind or inclination of the flesh, and is put in contrast with *phronema tou pneumatos*, the mind or inclination of the spirit, [Rom. viii. 6, 7,] called the law of the spirit of life in Christ Jesus. Verse 2. This very law, mind or inclination of the flesh is death—death in the members—and the very law, mind or inclination of the spirit, is life, or the quickening spirit of Christ which dwelleth

in the christian. They that are in the flesh, mind or incline to the things of the flesh; but they that are in the spirit, mind or incline to the things of the spirit—they that are in the flesh, walk after the flesh, and do the works of the flesh, which are "adultery, fornication, uncleanness and every evil work," as in Gall. v. 19—21. They that are in the spirit, and the spirit in them, walk after the spirit, and bring forth the fruits of the spirit, as love, joy, peace, &c. Gall. v. 22, 23.

This law or inclination of sin in the members is, I have said, at antipodes to the law of the spirit of life. The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other; so that ye cannot do the things that ye would. The law of sin in the members, is not subject to the law of God, neither indeed can be; of course it must be crucified and slain with its affections and lusts. None but those that are Christ's and possess his spirit, get the victory. While men remain in the flesh, or first Adam, they cannot do the things that they would—they cannot please God. Until they are brought into the second Adam, they are without strength, in condemnation and death. This law in the members, which I have called mortality or death, is, what may be called spiritual death, or depravity, or the corruption of our nature, which in moral agents inclines to evil as the sparks to fly upwards.

Man in his thirst to form systems of religion, and then in their zeal to defend them, have certainly erred from the faith. They have said, that mankind have natural ability to do the will of God, but have no moral ability; by which is meant, they have no will or inclination to do his will. This appears to be vain and false philosophy, and expressly contradicted by the the inspired Apostle Paul—the reverse is true. Rom. vii. 18. "*To will* is present with me; but how

to perform that which is good I find not." He had moral power or will, but not natural power. "What I *would*, that do I not; but what I hate, that do I. For the good that I *would*, I do not; but the evil which I *would not* that I do. I find then a law that when I *would* do good, evil is present. Ye cannot do the things that ye *would*." Rom. vii. Gall. v. The soul or spirit of the natural man is said to be sold under sin, and though struggling for liberty, is physically unable to obtain it by all its exertions. Jesus the Savior came to set us free; and now liberty is proclaimed to the captives. He alone is our strength.

Systematizers have represented mankind from their birth, as morally and totally depraved. Paul appears not to have thus taught; for he says: "Now I know that in me [that is in my flesh] dwelleth no good thing." But did he ever say, in my mind, or spirit dwelleth no good thing? No: for he represents the mind as possessing some naturally good things, as a willingness to do good, to hate and shun evil—to be pleased with the law of God, and consent that it was good. These things do not look like total depravity.

The whole world is composed of two classes—those in the first Adam, and those in the second. Between them there is a tremenduous gulph. But mercy has thrown across this gulph a bridge, on which,all who would escape sin and death in the first Adam, and find salvation in the second, may safely pass into Christ Jesus, and be created anew in him. In him is salvation: out of him is none.—In him is the quickening spirit; out of him is the spirit of death.—In him is wisdom, righteousness, sanctification and redemption; out of him they are not to be found. "It has pleased the father that in him should all fullness dwell." This bridge is the gospel, supported on five pillars, faith, repentance, conversion, prayer and baptism. These has God ordained to be by us performed in order to bring us in order

to bring us into Christ. O how many stop on the bridge without crossing over!—How many, discontented with mercy's bridge, attempt to build others across the gulph! Rash, vain man, would be wiser than his God!

B. W. S.

[To be continued.]

CONVERSION OF THE WORLD.—No. 3.

Mr. Miller in order to sustain a lame theory about a Millennium, has ridiculed the idea of converting the world. No salvo reserved. After the vernal equinox, I expected him and his friends would have reasoned correctly. But they are trying the Julian period. We pretend to know nothing about this period. It is a subterfuge that will vanish and leave a *wreck*. His theory has too strong a proportion of error to save its truth. What human power can save a glorious truth, the doctrine of the nearing Advent of Messiah from a wreck which it must suffer from mistaken men? Time has done that which reason and scripture might have shewn. In vain have I urged upon his friends the erroneous predicate upon which they had bassed their theory. Regrets are unavailing; the scoffing of the wicked will increase—the scorn and contempt of an ignorant, arrogant, ungodly priesthood. The coming of the Son of man, as a tangible *fact*, when proposed—when talked of—wished for or expected, will meet a tide of bitter reproach and opposition from the clergy, come when it will. They have in the majority been against the truth for the past 15,00 years. Falsehood has been established by councils, conventions, conferences, synods &c. Majorities can make any thing right or wrong. *Vox populi*, becomes *Vox Dei*, when majorities decide. Take up the history of the church, and majorities have changed the pure theocracy of heaven, into popular governments. Every sect in christendom has formed its government, after the popular governments of the

world, and stand over the premises sword in hand, to guard the sacred shrine from innovations.

Each party has its URIM and THUMMIM—its *light* and *perfection*, established by majorities, defended by zeal, wrath, rage, fire, or faggot, interdicting the possibility of change. Majorities have riveted the crucifix and purgatory on half the christian world. Mystery and infallibility, stand in bold relief, above the Popish liturgy, and all its mummery for saving souls.

Mystery and infallibility have Protestants in their *exodus* from a besotted mother, carried out as a kind of household *god*, preserving the *image;* a *fac simile* of Popish *liturgy* or *law*. This is visible in all the branches, from the parent stock down to the last born illegitimate *harlot* in the progeny. Mystery, infallibility and spiritual drunkenness are the characteristics of christendom taken as a whole. The charge is based on facts and the words of inspiration. "For all nations have drunk of the wine of the wrath of her fornication." This drunkenness is most assuredly as wide as christendom. Here we have some formidable facts to overcome, before converting the world; and after many hard fought battles to recover the *holy land*, from *baptized infidels* it will terminate like the Crusades—time, treasure, every thing wasted in the conversion of Babylon—the man of sin. Most of our champions in spiritual boxing, have not gotten clear of the fumes inhaled from the wine of Babylon. We have a kind of spiritual *knight errantry*. The debates of the day have a demoralizing influence on the church—truth is not the prize, but mastery. The best argument in favor of religion, is holy living. It is to be feared, we will soon have a fraternity of *boxers* buffeting the man of sin into a knowledge of the truth! Every thing we see or hear, almost, has a tendency to vitiate the taste and morals of the world.

But we will briefly examine what is to be overcome before the world can be evangelized. First, the decrees of councils and majorities have to be counter manded—they have decided against truth, calling it heresy, for the past 15,00 years. No council since the apostles day, but have decided against the truth or have insulted high heaven's authority by *legislating* in the temple of God. The usages of a thousand years standing have to be broken through, defended by the clamors of ten thousand tongues, as mad and zealous, as the devotees at the shrine of Diana.

Creeds, disciplines, liturgies, &c., which have stood above the divinity of God's word for ages, are, as if by magic to yield obsequious to the force of truth. Argument, in this age of corruption and lust of power, is to do more than demonstration—the power of raising the dead, once did, in the day of apostolic purity. These creeds, sanctified by time—hallowed by great names, and dear to the devotees as immortality, are by common consent, to be brought to the *bonfire*, as a kind of sacrifice to truth—slandered, vilified truth—persecuted and decrepit with a thousand lacerations, and hissed as an out law from the abodes of worship; yet, by some unknown potency, unaided by miracle, it is to rise in its majesty and *charm* the warring christian elements into peace. Hatred, anger, strife, confusion of tongues, are to cease by some invincible agency—without cause or coertion. Parties which have existed for ages in hostile array against each other, will *hate* themselves into *love*—*war* themselves into *peace*. The once peaceable church of Christ—bearing the image of its Lord, now shorn of all its moral strength, bound to the foot stool of clerical cupidity; by creeds and manacles—panting for power—vindictive and bloody—thirsting for domination and filthy lucre—maddened with missionary mania, deceptive plans and schemes for converting the world by falsehood and fables—arrogantly *infallible*—haughty and untearchable—clamorous and vociferous for the *strong delusion*, God

has sent them—armed *cap a pie* against the truth—thus equiped, has gone forth in its drunken *hallucination*, to convert six hundred millions of unconquerable Jews, Turks and Pagans; who have seen bad christians enough, to make them hate the name. But now a *fraction* among the factions in christendom, has enraged the whole, by a standing *rebuke;* in assuming the name of Christ, and heaven's pure testimony as a rule of obedience, would evangelize the whole! these have brought out of mystical Babylon the contagion of doing *wonders*, without the aid of miracles. Before they can do that which God has not promised to have done, before the fall of Babylon; before converting the world, they must convert, about 199,000,000 of these *convertors* of the *world*; and then recover the 600,000,000 of their unconverted *converts*; provided they get the conversion accomplished in as many years. Which of the sects will surrender an inch? Which have not immutably fixed the lines and boundaries of truth by human legislation? Error is truth with half the living. Zeal, confidence, presumption, hope, and persevering industry, mark the foot steps of these spiritual belligerants. Catholics have the oldest, highest, strongest claims to *orthodoxy*. With numbers, wealth, zeal, competition, confidence, lust of power, discipline, concert, and an army of veteran jesuits—all animated with one soul, one hope, one ultimatum—*the conversion of the world!!* With *strong delusion* instead of truth—drunken and merciless as a tornado—to make another sweep—and then be swept with the *besom* of destruction! The Christian church has now more reason to expect the *guillotine*, than the conversion of the *son* of perdition, or the world! Christendom in the aggregate, is a mob—a *Bedlam!* What can truth do in either, but be martyred—which is the history of truth for 5,000 years! Some may tell me that the man of sin is to be destroyed by the brightness of his coming. Be it so. The propositions relative to his coming, all agree upon a point—upon a fact.

But one coming can I find in the book. Is this a spiritual coming, or is it to be visible and personal? If it be a spiritual coming, then the power of truth is to destroy the son of perdition—no avoiding the position; and more, he is to be converted.

Now the whole gospel may be merged into one word—TRUTH! Where is *truth?* In the Bible! The truth believed and obeyed destroys the man of sin! But the destroying power is to be revealed from heaven in flaming fire. Is truth to be revealed from heaven in flaming fire? The truth is already revealed, and some power or personage to be revealed, taking vengeance on them that obey not the *truth*. Truth and the authority of truth, are two things.

Our brethren do exceedingly *err*, when expecting, Babylon and the man of sin to be destroyed by moral means. This is a common opinion in the Christian church, since some of the authorities *editorial*, have vetoed the personal return of the Lord. But that our good brother Mathes of the "CHRISTIAN RECORD," should plead for a *personal* return of the Lord, and a *moral* destruction of the *man* of *sin*, is a paradox, we would like to see him clear up. A superficial view of the subject may lead good men into mistakes, but self-interest and bloated schemes for *immortality* in this world, a charm that can't be resisted, warp the optics of others. *Christianity* must be *restored* (where in the book do we find it?) and some new appellation made ready for a *new order* of *disciples* after the man of sin is destroyed by *debates* and *logic!*

S. M. McCORKLE, *a Layman.*

(*To be continued.*)

[For the Messenger.]

LIBERTY, Clay Co. Mo.

ITINERACY.—No. 3.

Last winter I was upon the waters of the Mississippi; now I am upon the waters of the Missouri river, in the

Western part of Missouri. My meetings are greatly interrupted by the high waters and the heavy and the continued rains which have been pouring down with short intermissions, for five or six weeks; the rivers are higher than they have been for twenty years. Travelling by land any distance, is almost impossible. It was with great difficulty I got to the State Meeting, in Fayette in Howard co., Mo.; which meeting was greatly interrupted by the rains and high waters.

The following names are some of the teachers who were at the state meeting, to wit: Brethren Thos. M. Allen, Wills, Thomas, Bronson, of Madison Ky., A. Kendrick, of Ky., John T. Jones, of Ill., Thompson and Allen, of Grand River, Henry Thomas, A. Wright, Burton, Church, and others. Five had been received when I left Fayette, on Tuesday morning.

The meeting was still progressing. Our meeting in this place closed last night. Two were received. The teaching brethren present were our amiable and excellent brother F. Palmer, of Independence, Augustus Payne, Wm. Morton, jr., Lard and myself. Our meeting has been large and attentive. At this place I have met with a greater number of the brethren that I baptized and preached to in Kentucky, than any other place I have visited in Mo. The church in this place is rather in a State of luke-warmness, than of zeal and devotion; and I learn that this is the condition of the churches generally in this part of Mo. The richer and better the country is in the things of this world, the poorer the professors are *in faith*—in good works, in piety and devotion.

The stronger our *grasp* is upon this earth, the weaker is our *hold and grip* upon the celestial world. The greater the number of affections we place upon the things of this earth,—the fewer we have left for the things that are

above. The more riches we lay up, on this earth, the fewer we have laid up in heaven generally. We may be very poor in the things of this world, as was Jesus and the Apostles, and the Martyrs, (witnesses) and the primitive christians—and yet very rich in faith, in labor, in sufferings, in charity, in heaven. We may be very rich in the things of this world, as was Dives, and the rich men in the Gospel, in history, and who are now in this world, and in all the denominations and churches, rich in houses, in lots, in gardens, in orchards, in vineyards, in farms, in flocks, in herds, in gold, in silver, in plate and estates, and yet when we die, not have a place in Abraham's bosom, not one cent in heaven. The professors of this age and country (the U. States) are as certainly in captivity to this world as the Jews were captives to Egypt and Babylon. What Moses will deliver them from their Egyptian bondage? What Nehemiah will lead them from Babylon to Jerusalem? Who is ready to leave the captivity? Who is dead to this world and alive to heaven? In my meanderings over this world and in my hours of silence, solitude and devotion, I enquire, are you a christian? Do you give any evidence that you are a christian? I thank God that I am counted worthy to be hated, slandered and libelled by this wicked generation. Are there any christians now on earth? Who are they? Where are they? The church of God is built upon the word of God. Any church built upon any thing else can never be the church of God. God is always on the side of his own word, the Bible, and he is on the side of those who are on the side of his word. The church and people of God are those who hear the voice of God in the Bible—they believe the Bible and they obey the things therein commanded, and they enjoy its promises and rewards here and hereafter. Do we preach and teach the same gospel the Apostles did? Do we practice it as purely and

as constantly as did the first christians? Are we always, as humble, as grateful, as self-denied, as prayerful, as much devoted to God as they were? Why are we not? Do we not expect to live in heaven? Need I tell you, who has so long and so great an experience on this subject, how it tries our nature to leave our families for weeks and months. When the time we have made the appointments approaches, our wife is sick, our child or children are ill, we must go or stay—ought I to go or stay? my wife or child may die in my absence, and be buried, and I shall see them no more in the flesh, if I go. Should I blame myself, or shall I be satisfied when I return home, that I have done right. If I stay, my meeting will fall through, my brethren will be disappointed, they will loose confidence in me, souls will be lost, my family may not die, I cannot save them, I shall regret my stay then. Lord what is my duty? O Father direct me what to do! There is the point for faith, patience, prayer, fortitude, trial. I have been more frequently and severely tried at this place than any other. If I go, I shall be blamed, if I stay, I shall be blamed; who can say which is the path of duty? In all thy ways acknowledge him, and he will direct thy paths. Brethren, pray for us, pray for us, your poor fellow servants and companions in tribulation and patience.

JACOB CREATH, jr.

QUERY BY ELDER JOHN G. ELLIS, OF KY.

"Be so kind as to give your views in the Messenger, of 2 Tim. ii, 19. Is the seal spoken of in Eph. i, 6 13, and 2 Cor. i, 22 the same as that spoken of in 2 Tim. ii, 19?"

Reply.

The verse in Timothy reads thus: "Nevertheless the foundation of God standeth sure, having this seal, The Lord

knoweth them that are his, And, Let every one that nameth the name of Christ, depart from iniquity."

A seal is taken in two senses.—The seal itself, and the impression made by the application of the seal to wax, paper, or any other soft material. A seal is for confirmation. A county has a seal.—A state has a seal, and so have the United States a seal. An instrument of writing, a bond or obligation when sealed with the county seal, is confirmed by the authority of that county—if by the seal of state, it is confirmed by the auhtority of the state—if sealed with the seal of the United States, it is confirmed by their authority—but if sealed with the seal of heaven, it is confirmed by the highest authority in the universe.

When Messiah was sent into the world to redeem man he was sealed. "For him hath God the Father sealed." Joh. vi. 27.—The law and the prophets were fulfilled in him, and sealed or confirmed the truth that he was the Son of God—the almighty power of God by which he wrought such stupendous miracles,—the wonders that attended his baptism, and crucifixion—his resurrection from the dead—his spotless character—all, all constituted the seal of God on his Son, and confirmed him to be the Savior of the world.

Christ himself is the foundation. "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation.—Isa. xxvii, 16. "For other foundation can no man lay, than that is laid, which is Christ Jesus." He is the very soul of the gospel; for says, Paul 1 Cor. xv, 1.—"Moreover I declare unto you the gospel which I preached unto you;"—that gospel was, that "Christ died for our sins according to the scriptures—that he was buried, and rose again the third day, according to the scriptures." We do not err when we say the gospel is the foundation laid in Zion. Peter confessed him to be the Christ the Son of the living God—Jesus replied. Thou art Peter (*Pe-*

tros,) and upon this rock (*Petra*) will I build my church—*this rock* was, that Jesus was the Christ, the Son of the living God—this I have said is the sum and soul of the gospel.

Paul was shewing to Timothy (ii. 18) the lamentable state of some apostates, who concerning the truth have erred, saying the resurrection is past already, and overthrow the faith of some." Nevertheless the foundation of God standeth sure.—"His truth, his gospel has not failed, though they have apostacised from it. On this foundation a double seal is inscribed—the Lord knows them that are his; and let him that nameth the name of Christ depart from iniquity. The word *knoweth* frequently means to approve of and to acknowledge. This is so universally admitted, it needs no proof. On this foundation or gospel we see and read the impress of heaven's seal in letters of light. The Lord approves of, delights in and acknowledges them that are his; and these are living christians; and let them depart from all iniquity, and thus adorn the doctrine of God their Savior. By these two seals the true gospel will be known, and distinguished from all spurious, false gospels.

The seal mentioned in Eph. and Cor. as above, are without doubt the seal of the Holy Spirit. As the seal leaves its image on the wax on which it is impressed; so all sealed by the Spirit have the very image of that Spirit on their heart and conversation.—They are holy as God is holy, and bear the image of the heavenly. B. W. S.

MODERATION.

"Let your moderation be known unto all men," is a divine injunction of the Apostle, when writing to the church at Philipi; and well would it be, were christians in this age to observe the precept. "Be temperate in all things" is another injunction equally important, and without which no man is prepared fully to realize and enjoy the fulness of the blessings of the gospel. There are many others of the same kind, addressed to christians, that are almost wholly neglected in this age. I will quote to another, which my reader is especially invited to attend. "Murmer not among yourselves." "Neither murmer ye, as some of them also murmered, and were destroyed of the destroyer." With these precepts before us, we are prepared to make some observations and applications that may be of service. Moderation and temperance are indispensable in the formation of christian character. They hold in abeyance the wayward passions of the human heart. They check worldly ambition, pride and avarice. They restrain the carnal appetites, and furnish to the mind peace and tranquility. They prepare the christian to observe our last quoted injunction, "murmer not."

We must be moderate in eating, drinking, sleeping, visiting, talking, and let our moderation be known to all men. Our daily deportment—our constant intercourse with the varied caste and complexion of human character, must be marked by moderation.

We must be temperate in all things—temperate eaters as well as drinkers. Many confine, or restrict the meaning of temperance to the immoderate use of ardent spirits. Indeed many forget that it has any other meaning under heaven. The use of ardent spirits has been a great curse to the world. It has buried its thousands in the gulf of perdition, leaving twice as many thrown upon the cold charities of a heartless world, in suffering and in want. But the christian contemplates the subject, not only in this point of view, but extends temperance to ALL THINGS. Think of the intemperate use of the tongue—its immoderate use. It has set the world on fire, because it is set on fire of hell. Every thing in nature has submitted to government except the tongue. Man by his art and contrivance has tamed the most ferocious animals in nature; but the tongue no man can tame. If ever tamed, God must perform the work. This he has promised to do upon conditions that we obey his Son—"be temperate in all things."

I need not specify the intemperance of this most useful member—useful when under proper regulations. I need not mention the "*evil speaking*," the "*whispering*," the retailing of scandal—the idle chit chat of gossipers—the "*discord sowers*," the peace destroyers, the calumniators, the back biters—the agents of hell, who are engaged in keeping up the fires of discord; these, I say, I need not mention; for all

who may chance to read this article will readily perceive that the task would require Herculean labor to give even a slight sketch of the evils that grow out of the intemperance of the tongue.

However, I must be allowed to make one application of temperance to the *mind*. Paul told Titus to "exhort young men" to be sober minded. This, at once implies that there was danger of their minds becoming intoxicated, perhaps with the fashions and follies of those who knew not God, nor obeyed the gospel of Jesus Christ. In those days the apostles looked upon old men as being grave, dignified and sober minded. The fire and impetuosity of youth needed restraint; and hence the wise and timely admonition to "*to be sober minded*." Now it is often the case that old men need to be addressed as young men on this point. Many of them are far, very far from sober-mindedness. They are as easily intoxicated with vanity, and pleasure, and indulge (shame, where is thy blush!!) in all the frivolity, light and chaffy conversation, irreverent and undignified deportment, as youth. No wonder that the young are so hard to manage—to curb and be brought to sobriety, when those who should be a pattern are constantly complaining that there is so little piety among the young professors.

But again I remark, that we are intemperate—impatient to accomplish in a year or two, that which even a life time is almost too short to accomplish. It is an old maxim, and by the way a very true one, "that extremes beget extremes." Sometimes our minds are almost wholly turned upon proselyting, and it is even carried so far, that many by reason of the loss of rest, lose or impair their health in their supposed religious duties. The mind is intoxicated—intemperate and immoderate. By and by, the rage for making converts subsides. Reason once reeling under mental intoxication, becomes sobered, but after a while she swings back to the other extreme and her *murmers* are heard—often heard, complaining that there are so many worldly minded and carnal professors. She raises her voice from the extreme into which she has fallen, and denounces the spirit of proselyting.

Here, dear reader is a real picture, and at this very time there are many christians, who are bewailing the condition of Zion, and who are attributing the present declension of piety to causes that do not exist; or if existing, it is in the extreme first named. I give it as my firm conviction, that

were we moderate, temperate and patient as we should be, never, no never would we hear any one objecting to an increase in the church. We would truly have a missionary spirit, and like the apostles, the early and primitive christians, we would catch the holy fire of God's love, and angel like, we would rejoice over one poor sinner who turned to God. Brethren let us all do more to spread the knowledge of salvation—to snatch the poor careless sinner from the burning pit!—oh! let us be of one mind, of one heart and of one soul, temperate in all things. Then may we look for better days, and brighter displays of God's love. Amen and Amen. D. P. H.

NOTICE.

We are behind a month or so, with our correspondents; but will dispose of all communications now on hand as speedily as possible. We have numerous articles on hand that we cannot publish, and trust that our friends will not take it amiss if they are laid aside. The mails have been very irregular, owing to the immense rains and high waters for a month or more, and we have not that foreign news which we had hoped to be able to give to our readers. By the way, we have learned that the general conference of the Methodist church, have, at last agreed to divide on the subject of American Slavery. We learn that the northern members in conference agreed that the south should withdraw. This will create much excitement throughout that large body of professors of religion in the union. We forbear further remark on the subject, until we learn the particulars. EDITORS.

DISCUSSION.

We have had frequent applications from numerous friends at a distance, for the discussion between B. W. Stone and A. Campbell on the atonement. All the numbers of the Christian Messenger containing it, are disposed of, and arrangements are now being made to republish the entire discussion with an extended appendix by B. W. Stone. Our friends are therefore informed that we will be able in a few months to furnish them with the work, and orders for the same should be forwarded to us as early as possible post paid. The work will be made as reasonable to subscribers as we can possible afford. EDITORS.

☞ Rememder our state meeting at Winchester Scott county Illinois, commmences Friday before the 3rd Lord's day in September next.

THE MORMONS.

These unfortunate and deluded people are now bringing upon our fellow citizens no little trouble. They are all in arms to defend their leaders. A process has been issued from the district court of the United States in the city of Springfield, against some of the leaders of the Mormons, and Jo Smith will not allow the officers to arrest them. The Governor of the State repaired in person to the city of Nauvoo, but the Prophet would not allow him to enter. We have just learned that the Governor has ordered out the militia of the State, and that volunteer companies are coming forth rapidly to enter their city and arrest the offenders. Great excitement prevails among our citizens. What the end of the matter will be we know not. We fear the earth will be drenched with the blood of many before it is decided. EDITORS.

P. S. Since the above was put in type, we understand that Smith and several others have given themselves up to the officer. We now hope the matter will end and the excitement subside.

RELIGIOUS NEWS.

EXTRACTS.

WALNUT GROVE, Mo., May 14, 1844.

Brethren Stone and Henderson—I will shortly obtain a statement of our number in the different congregations near us, our increase, &c. &c., and send you the same which you will please insert in your valuable Messenger. I also hope to be able to send you the names of some advance paying subscribers.

Yours in the hope of eternal life, EDWIN C. SEBASTIAN.

HOPE, New Jersey May 8, 1844.

Elder B. W. Stone—In your next Messenger, please insert that all papers and letters for J. J. Harvey, should be directed to this office.

Yours, J. J. HARVEY.

RUSSELVILLE, Putnam co. Ia. May 13, 1844.

Father Stone—The good cause of our common Lord is still progressing in many places, as respects increase of numbers, but I fear that practical piety does not keep pace with it. There is nothing more neglected than reading God's word and praying in families. Do write more frequently upon these subjects in the next volume of the Messenger. Your brother in the hope of immortality,

JOHN M. HARRIS.

WHITE P. O. Indiana, May 14, 1844.

Dear Brethren, Stone and Henderson—Since I wrote to you last, we have added to the army of the faithful in this country thirteen, five by confession and baptism and seven by leetter. The prospect is somewhat flattering at present, although opposition to the cause we plead is strong and formal here. The opposition have many preachers well organized and disciplined, while we have but two or three to labor in a large section of country, and our hands tied partly, so that we have but little time to preach except on the Lord's day. We thank the Lord, however, that truth is mighty and still advancing and triumphing over error and false philosophy in spite of all opposition.

Your brother, R. GARREOTT.

QUERIES.

In reply to those brethren who have filed their queries, we have only time now to say, that we shall embrace them in essays which will soon appear. This will supercede the necessity of making several articles, when we can properly include many in one essay.

EDITORS.

PARIS, Monroe county, Mo., June 4th, 1844.

Dear Broiher Stone—Hearing that you are still publishing the Messenger, I have concluded to send you a line requesting you to send it to me, directed to Woodlawn Post office, Monroe county Missouri. The cause of religion is at a low ebb in this county at present, some of the preaching brethren having died and removed, while the remaining few are either too poor, and not sufficiently sustained, or are too much in love with the world to effect much. There is evidently much at fault here, and would it not be well for all to search where it lies and apply the proper remedy.

Early this spring I was in Potosi, Grant county, Wisconsin Territory, a little town one or two miles from the Mississippi river, and thirty or forty above Galena, where there is said to be about a thousand inhabitants, and I preached three or four times, only at night having business to do through the day. I baptised four, and left very favorable impressions and a fair prospect of doing much good, but my business compelled me to leave. I have a few days since learned by letter that there are some fifteen or twenty there now convinced from that preaching and desire to obey the Lord in baptism.

I could not hear of a christian preacher in all that country and found but two christians except those I immersed. This is the reason I state these facts to you supposing it would be well for you to solicit through your messenger the labors of those proclaimers who may be passing through that place where, no doubt, they will find the few brethren I left with hearts and hands open and ready to receive them, and where they may reap a rich harvest to the salvation of many and to the praise and glory of God. Your sincere brother in Christ,

MARTIN VIVION.

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

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

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

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

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

Yours, in hope of a blest immortality,

WALTER P. BOWLES.

—

GREENHILL, Tennessee, May 15, 1844.

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

Your Brother,

EDWARD SWEATT.

—

SPRINGFIELD, Ill., May 17, 1844.

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

Yours, in hope of eternal life,

A. J. KANE.

THE

CHRISTIAN MESSENGER.

Vol. xiv. **July, 1844.** **No. 3.**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

B. W. S.

[To be continued.]

CONVERSION OF THE WORLD, No. 4.

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

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

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

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

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

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

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

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

S. M. McCORKLE, *a Layman.*

[For the Messenger.]

"WHO SHALL BE GREATEST?"

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

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

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

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

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

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

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

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

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

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

CLEMENT.

A QUERY.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

QUERRIES BY JAMES BARNARD.

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

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

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

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

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

QUERY BY JOHN BUSSELL.

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

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

But in his disorderly conduct, he joins another church of the same order, without any letter of commendation, or brotherly dismission from his former church, or without much sign of reformation. Is it possible that any christian church would receive such a person in such circumstances? It is a palpable slander on the name. That church which received him is equally guilty as the man, having obviously departed from the divine directory. This whole train of evils originated in the first church, by not attending

to right order. Let it still be rectified, or it will stand as a dead weight on the churches, and may prevent those refreshing seasons from the presence of the Lord, and bring death and ruin upon them all. B. W. S.

THE MORMONS.

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

[Communicated for the Messenger.]

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

Yours in the Lord,
WM. P. SHOCKEY.

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

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

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

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

THE FUTURE RESTORATION OF ISRAEL.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

RECONCILIATION.

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

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

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

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

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

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

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

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

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

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

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

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

LETTER OF T. M. ALLEN.

BOON COUNTY, Mo. June 19th, 1844.

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

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

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

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

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

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

With great affection,

Your Brother,

T. M. ALLEN,

RESPONSE.

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

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

EDITORS.

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

EDITORS.

RELIGIOUS NEWS.

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

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

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

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

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

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

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

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

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

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

HENRY THOMAS, Chm'n.

T. M. Allen, Sec'y.

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

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

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

OBITUARY.

ROCKVILLE, INDIANA June 25, 1844.

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

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

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

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

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

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

THE

CHRISTIAN MESSENGER.

Vol. xiv. **August, 1844.** **No. 4.**

CONVERSION OF THE WORLD—No. 4.

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

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

are dealing out their opiates; thus shaping and moulding the church into a *reformation*, that is calling for *reform*—thus preparing the last hope of a ruined world, for the most fearful disappointment. Half inebriate with the *fumes* of Babylon, they are harping upon, "Christianity restored," when we are approaching a *time of trouble, such as never was.* Our thoughts have lately been called to this important subject, the destruction of the *man of sin*; and that our good brother of the "Record" is not alone; we quote a scrap from the fragments of a pamphlet called "the High way of Holiness." This brother says, "The Lord will destroy (the *man of sin*,) "By the word of his mouth, and the brightness of his coming;" that is, by the gospel, and the bright intellectual Christian light, which will beam from it at some time, so as to shew the man of sin, and consume him."

Our brethren err, by taking it for granted, that moral means are meant, when these expressions are used, "spirit of his mouth—breath of his lips" &c.

Paul says the Lord will "consume" the man of sin "with the spirit of his mouth" and shall destroy him with the brightness of his coming." In Wakefield's translation; pre-eminent for its perspicuity, the passage reads thus, "Consume with the breath of his mouth." This agrees with Isaiah, xi, 4. The Prophet speaking of Christ says, "He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." See Rev. xix. "Out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the winepress and wrath of almighty God." Now, because the words; "Spirit of his mouth"—"rod of his mouth"—breath of his lips."—"Out of his mouth goeth a sharp sword," are used, it is taken for granted that a moral victory is intended; but the context shows entirely the reverse, in every passage we have quoted. The words, *slay, smite, consume, destroy &c.* never stand associated with the conquests of truth—never found in the messages of peace and good will to man; but in the array of wrath against the wicked. We would like to see some of our spiritualizing brethren, who are unwittingly in fraternity in faith with the *man of sin*, about a spiritual coming of Christ, take up this vexed question, and tax their wits for a consistent plan of destroying the son of perdition by moral means; leaving him neither root nor branch. Will they counteract by the "Ancient Order" the strong delusion that

God has promised to send, and by some moral panacea send life into the precincts of moral death. Brethren you have to overrule the *Fiat* of heaven's majesty, if you evangelize the son of perdition.

But we will give a few quotations relative to the fall of Anti-Christ. Paul says, "the day of the Lord so cometh as a thief in the night. For when they shall say, peace and safety, then sudden destruction cometh upon them." Now the clergy are saying *peace, and safety*, and our brethren chanting their lullabies to a credulous people. Associated with this *destruction*, is a revelation from heaven "in flaming fire, taking vengeance on them that know not God, and obey not the gospel." Can this fire be called for, if moral means—the Bible—the gospel, destroys the man of sin? See what absurdities your teachers are palming on your credulity, and you with a Bible in your hands! 'Tis time you were calling your teachers to account—you are already within the circleing rounds of the mighty whirlpool.

Associated with this sudden destruction, are other considerations, overlooked by the great conservitors of the moral weal of the world. I surely need not say to a Bible student, that the beasts of Daniel and John, are figures of some despotic governments, tyranizing over the civil as well as the religious world; and that the man of sin is nothing more nor less than the same power shewn in another figure. See their fall, Rev. xvii, and xixth chap. The doom of Babylon and of the man of sin are identically the same. Heaven says, "Come out of her my people"—"double unto her double according to her works." Mistaken men are saying we will destroy her by the *Bible*—by the *gospel!* But heaven's inspiration says, "Therefore shall her plagues come in one day death, and mourning, and famine, and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. The kings—(clerical dignitaries) shall bewail her, and lament for her, when they shall see the smoke of her burning. What! Is this the work of the Bible? Shame on the infatuated pulpit and its infatuated hearers! "And out of his mouth goeth a sharp sword"—and he treadeth the winepress of the fierceness and wrath of Almighty God." "And the winepress was trodden without the city, and blood came out of the winepress, even unto the horses bridles, by the space of a thousand and six hundred furlongs." Is this the conquests of truth?? Our teachers and editorial brethren have taken a very superficial look at these things;

therefore they are to come as a thief! And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army."—"These both were cast alive into a lake of fire burning with brimstone." Who but the man of sin, to whom God has sent *strong delusion*, can pervert such scriptures into images of peace and good will? Relative to Babylon, holy writ says, "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you of her." "And again they said Alleluiah, and her smoke rose up forever and ever." By physical power is Babylon to fall—by physical power the son of perdition is to be destroyed—and what is to stand when God ariseth to shake terribly the earth! After this, the thundering Alleluiah—"*The Lord God omnipotent reigneth.*" Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come.

We will in some future day take up the marriage of the Lamb. S. M. McCORKLE, *a Layman.*

[For the Messenger.]

A COMMUNICATION.

BELOVED BRETHTEN:—Many of the popular preachers, who have sworn their religious allegiance to earth-born creeds and names, have now for several years, been exciting much prejudice, among their parties, and in the world, against the express command of our Gracious Savior in reference to "baptism for the remission of sins," and against those who have dared to preach the very words of the Holy Spirit on that subject. They have said, (may the Lord forgive the slander,) that we have found a "short way to Heaven"—and that baptism for the remission of sins is a soul destroying delusion. And yet they tell us that "justification by faith *only* is a most wholesome doctrine." In evading the command to be baptized for the remission of sins in the name of Jesus Christ, they have resorted to those passages of "holy writ" which attribute salvation to faith, or to the belief that Jesus Christ is the Son of God, leaving out those passages which attribute it to the blood of Christ, the grace of God, to baptism, works, prayer, &c. And although the word "only" or "alone," is not found in any one case so used to cut off baptism—although the Apostle clearly says, "you see then how that by *works* a man is justified and not by faith *only*," that "by works was faith made perfect," and that "faith without works is dead"—they will pretend seriously to say, that these scriptures mean "faith *only*," and thus exclude baptism!

Well, if we could grant their argument, it would only prove them guilty of slander and falsehood: (awful crimes,) for certainly faith, repentance, confession and baptism, all taken together constitute a *longer way* to salvation than faith only! And certainly if *faith alone* is a safe doctrine. faith repentance and baptism must be more safe.—If they are safe, we are more so; if they are deceived, we are still safe—bless the Lord for it. They add the word *alone* to cut off baptism, and the effect is that prayer, repentance, confession, and any other good thing, are cut off with it, leaving faith *alone*. We add nothing, and baptism by a stern necessity remains connected with faith, repentance, and the remission of sins, as in Acts ii. 38, xxii. 16; Mark i. 4; Luke iii. 3, 7; xxiv, 47; Eph. v. 26; 1 Pet. iii. 21, &c. &c.

But my object, when I sat down was to call the attention of your readers to the concessions of our most popular and bitter opposers on this subject, made during the late debate. It would have made you thankful to the God of truth, to hear the opposing champion compelled to contend that those baptized by us have the remission of sins, and eternal life even before we baptize them.—He had to acknowledge our practice to be safe, whether his, is or not, in order to get an argument against baptism for remission, as you will see on p. p. 444 and 445 of the printed debate. After quoting John iii, 18. "He that believeth on him is not condemned"—and verse 36, "He that believeth on the Son, hath everlasting life." Mr. Rice says, "The Savior does not say, he that believeth may or shall have life if he will be *immersed;* but he '*hath* everlasting life—*he has now in actual possession.* Look now at the predicament in which Mr. Campbell is placed. He asserts, that until immersed, the believer is condemned, and, of course, has not everlasting life. What says our Lord? "He that believeth HATH everlsating life." My friend will not immerse an individual till he professes to believe. He asks him the question, do you believe that Jesus Christ is the Son of God? He answers in the affirmative. Now if he has told the truth, he *has* everlasting life, and his sins are remitted. My friend cannot, on his hypothesis, get him to the water until his sins are forgiven, and he is in the actual possession of life everlasting. The passage calls for no criticism—it is perfectly plain."

The same sentiment is found in his recapitulation, (p. 539,) and indeed it is urged throughout the discussion, as his first, best argument against baptism for remission.

If any one thinks that these texts referred to by Mr. Rice, cut off baptism, because they do not name baptism, let such an one remember, that on the same principle, they cut off prayer, repentance, confession, and indeed every good thing but faith—stripping, and leaving faith alone. And remember also, that Mr. Rice has flatly contradicted this conclusion himself, and fairly acknowledged its want of truth, after using it as he has above.—He answers his own argument, defeats his first object, contradicts his creed, and opposes the whole "faith alone" world, for no better reason, that I can see, than to abuse us, or find fault of those who say what the Bible says on the subject. Please give his language on p. 529—and let the reader compare it with what is now before him.

P. 529. "In the close of this address, I am constrained to declare it as my clear and solemn conviction, that the views on this subject, published by Mr. Campbell, have fatally deceived thousands of souls. They have been taught to believe, that in order to secure the remission of sins and acceptance with God, it was only necessary for them to believe that Jesus Christ is the Son of God, and to be immersed. When they have made "the good confession," as it is called, and been plunged under the water, they are induced to believe, that their sins are actually pardoned, and that they are *saved*. They go on through life, fondly dreaming that all is well, and that they are on their way to Heaven. Thus they are under a fatal delusion; for it is certain, if we regard the plainest declarations of God's word, that their belief of the fact, that Christ is the Son of God, and being immersed, afford no evidence of remission of sins, or acceptance with God."

For the addition of the word "only" in this extract, (which is evidently made to disparage our teaching, and which Mr. Rice must have known to be totally without any foundation in truth,) he must answer to God in the awful judgment. But in comparing these extracts the reader will see, that when Mr. Rice wanted to oppose baptism for remission of sins, he thinks the declaration—"He that believeth on the Son hath everlasting life" is clear proof. Mr. Campbell's converts are pardoned, and in the actual possession of life everlasting,—and that "Mr Campbell" on his hypothesis cannot get them to the water until their sins are forgiven. But when he desires to speak evil of Mr. Campbell he can assert most positively, that "it is certain if we regard the plainest declarations of God's word, that their belief of the fact, that Christ is the Son of God, and being immersed, afford no evidence of remission of sins, or acceptance with God."

My dear reader, I must express my gratitude that this *faith alone* doctrine has not yet obtained in practice—those who preach it, and try to make an argument against us out of it, are unwilling to depend on it. They must feel conscious that with all their *faith alone* assumptions, they will be lost if they do not add works, holy living, prayer and praise, to their faith—I hope and pray that no one may ever depend on it for life, lest they be found with those who hear the sayings of Christ and do them not.

Ah! my brethren, we cannot do too much good—let us add all the graces of christianity, save all we can by a Godly walk and pious conversation—and then we can rely upon God—that he will say well done good and faithful servant, enter thou into the joys of thy Lord.

A. KENDRICK.

WOODFORD COUNTY, Illinois June 13th, 1844.

CO-OPERATION.

DEAR BROTHER'S STONE AND HENDERSON:—Believing that you take great pleasure, as also the brethren generally, in hearing from the churches, I take the liberty of informing you that the brethren of this region of country, (feeling a deep concern for the welfare of the churches, and an ardent desire that they may be built up and established in *love*, edified and strengthened; till they come to the perfect stature of men and women in Christ Jesus, and that the wicked may be drawn out to hear the word of truth, and be induced to obey it)—met in the Walnut Grove on last Lord's day, for the purpose of co-operating upon some efficient and practicable plan to effect these much desired objects. Six congregations were represented by their messengers, who after conferring freely on the subject, adopted the following plan of operation for six months, (viz:) In the bounds of the co-operation are five regular public speakers, who agreed on their part to pursue a system of Itinerating in those congregations, so that one of them will be in each

congregation on every Lord's day, and so arrange their appointments that the same man will preach but once a month in the same place. Every second round will be a round of protracted meetings, which will be once in two months in each congregation. In the end of the time will be a general meeting of the co-operation when all the preaching brethren, deacons and messengers of the co-operation will meet, the former, to recount their labors and successes, and the latter to discharge the obligations they are under to communicate in all good things to him that teacheth.

The messengers on the part of the congregations agreed to sustain the loss of time, that each laborer incurs while fulfilling the above engagement by paying him one dollar per day for his time thus expended; for the laborer is worthy of his hire—O! that the Lord would move *mightily*, *move* upon the *hearts* of his people and *arouse* them to their duty on this and all other subjects of which they have been negligent. O! that he would *unscale* their *eyes* that they may *discern* who is the *giver* of what they possess!—O! that he would open their *hearts* to understand, that they are but *stewards* of what they possess, and that God will hold them accountable for its use, punish them for its abuse and reward them for its proper direction; till then and not till then, will the *empty* treasuries of the House of the Lord be filled; till then will Zion *languish* and her boughs be *unfruitful*; but when all Christians shall *see* and *do* their duty in filling up the empty treasuries of the Lord, she will be as a tree planted by the rivers of waters; she will yield her fruit in her season, and her leaves will be for the *healing* of the nations. Will brethren *ponder* these subjects *well*, converse much *about* them, and *speak* often *upon* them, until we meet at our *annual meeting* in Winchester on the Friday before 3rd Lord's day in September next? and there make a free and full interchange of our thoughts and reflections on this subject, and by so doing greatly edify each other, and advance the good cause. JOHN H. ROBBINS.

QUERIES.

What should the church of Christ do in a case when one of the members through his disorderly walk, has left it to keep from being excluded? Should this same unruly spirit, make application to the church meeting at some other place for admission and fellowship without any letter of commendation or much sign of reformation, ought the church to receive him into their communion?

REPLY.

A most singular opinion indeed has been advanced in our hearing, that any member of the church has a right to withdraw from the fellowship of his brethren, when there are charges of immorality against him. The church is a voluntary association in the first instance. In becoming members, we first give ourselves to the Lord and then to one another. There is nothing compulsory—nothing obliging us to cede away our rights in leaving the world and uniting ourselves with the body of Christ; but after that union is formed we belong to each other, and it is perfectly anarchic for one member to leave that body without the consent of the other members. They must either give commendation to the member leaving, else they must excommunicate. This shifting and shuffling off responsibility on the part of some churches has well nigh ruined them. The disgrace of being excommunicated is cautiously avoided both by the church and the offending member; hence the discipline of Gods house is not felt. On this point we need to be very careful. The law of God *must* be observed. The church must act—must exclude all such restless and belligerent spirits, and let the world know that those who walk disorderly are put away from among them. Have no fellowship with such, but from them turn away.—

The answer to the second query is plain; no other church should receive them until they are reinstated in fellowship with the church from which they were excluded.

D. P. H.

CARLISLE, KY. July 9th, 1844.

LETTER OF JOHN ROGERS.

DEAR BOTHER HENDERSON, yours of the 30th of April come to hand in due time; and for reasons, which I need not name, I have not till now, seated myself to write to you.

And even now, I cannot answer all you have written; but will occupy this sheet upon a subject, which I know lies near many of our hearts, and to which you make some reference in your letter.

I allude to the terms of the Union between us, who were formerly stigmatized as Stoneites and those stigmatized as Campbellites. Upon this subject I have a right to speak, for I was an actor in the whole affair, and ought to know as much about it as any man living. Besides I will not concede that any man in Kentucky, or any where else, entered more cordially, or rejoiced more heartily in this Union than I. And this day, (God knows my heart,) I would rather sacrifice my life than to see it broken. And yet it cannot be disguised, that there are influences at work, calculated to weaken it, if not to sunder it. To prevent a result, therefore, so much to be deprecated, permit me to speak freely to you, and through you to the whole brotherhood, of the causes which led to this Union—of the terms of it—and of some of those matters, which in my judgment, are inimical to it.

I professed the christian religion in the fall of 1818, was immersed by B. W. Stone, and united myself with those who were every where spoken against, as Stoneites, New-lights, Atheists, Deists, Disorganizers, Arians, Socinians, agents of hell, &c. Among the first lessons taught me by our great and good father Stone, were the all sufficiency of the scriptures, as the only rule of faith and practice, the only basis of christian Union,—that all party names, and party creeds, are anti-scriptural, and schismatical in their tendency;—that all schims in the body of *Christ* have grown out of a departure from the letter and spirit of the holy scriptures; and that, as a matter of course we can never be united but by an abandonment of our party names, creeds and spirits, and a return to the simplicity of the truth as it is in Jesus; that in order to church fellowship nothing more should be required than a credible profession of faith in, and love to Christ, and a course of conduct corresponding with such profession.

These and many other corresponding principles, I received most cordially into my heart, and rejoiced in them exceedingly. I had learned that God is love, and that he who dwells in love, dwells in God, and God in him—that love is the end of the commandment, the fulfilling of the Law—the soul of christianity. My young heart bounded with love

to God, the church and the world. I wept over the schisms among christians. I sighed over a world lying in wickedness. And buoyant with hope and love, I resolved to devote my life to the advocacy of the great principles of christian Union. And though I have met with many difficulties in my onward course, I have never doubted that we took the true ground. I reasoned then, as I reason now: "If we are right in our religious views and practices, we have the only book in the world that proves us right—and if we are *wrong*, we have the only book in the world that can set us right."

At the time I joined the church, the Trinitarian controversy was rife in Ky. I entered into it with great ardor, and felt that I was able to meet any knight of orthodoxy and take from him the armor wherein he trusted. I still believe we were able to get the better of our Trinitarian opponents, before the public. But here candor obliges me to say, after an experience and observation of 25 years, that I regret, I ever said one word upon that subject. And the same candor requires me to say, that although I regard Father Stone, taking his whole life together, as one of the greatest and best of men, and one of the most consistent, and uniform and useful Reformers that has appeared in any age, as one to whom great injustice has been done by his cotemporaries;—Still, if he never had permitted himself to be drawn into the Trinitarian controversy—had he resolved to speak of the Father, the Son and Holy Spirit in scripture language, much as he has done, he would have accomplished vastly more. This is my deliberate judgment.

While we were closely engaged with the various orthodox parties in Ky., upon the various points of difference between us, the C. Baptist began to be published. I got hold of it, and became a constant reader of it. I was delighted and instructed. I admired the talents of brother Campbell, I found him with the talents of a giant, advocating many of the great principles for which Father Stone had been contending for near 20 years. I thanked God, and took courage. I was peculiarly delighted, and instructed with his advocacy of the Bible as the only foundation of Christian Union.—I regarded this as the great principle of Protestantism,—as the fundamental principle of our reformation. I longed to see christians united; for I had learned that the conversion of the world is based upon it. When, therefore this great and good man stood forth among the Baptists, and

before the world, proposing a cessation of hostilities, and showing us how we might harmonise upon the scriptures, in relation to the Trinitarian controversy as well as upon all other points of difference, I was in raptures. For years I had been trying to understand the snbjects of Unitarianism and Trinitarianism. But alas! the longer and more closely I studied them, the less I knew of them. I was lost in the fogs and mazes of these subjects. My heart, and head had both often ached in this unprofitable warfare. History disclosed to me the fact that for fifteen centuries it had been pending; and that evil and only evil had grown out of it.—That during the first and second centuries. "There was not the least controversy about those capital doctrines of christianity, which were afterward so keenly debated." Mosheim' vol. 1, p. 150. "That the method of teaching the sacred doctrines of religion, was at this time most simple, far removed from all the subtle rules of philosophy; and all the precepts of human art." Page 98, vol. 1. McLaine's Translation of Mosheim.

I was sick, and tired of a controversy that promised nothing but the defeat of all concerned. When therefore, brother Campbell proposed a peace, I was ripe for it. What were the terms? Let us hear. "Now suppose that all these (Trinitarians, Arians, Socinians, &c.) would abandon every word and sentence not found in the Bible on this subject, and without explanation, limitation or enlargement, quote with equal pleasure and readiness, and apply on every suitable occasion, every word and sentence found in the volume, to the Father, to the Son, and to the Holy Spirit; how long would divisions on this subject exist? *"It would be impossible to perpetuate them on this plan."* Christian Baptist vol. 4, p. 174. I said, *amen*, from my heart. I heartily subscribed the sentiment and have in my humble manner been endeavoring to act upon it ever since, and I hope by the grace of God to act upon it till I die.

But, from a great many pertinent passages on this subject, to our purpose we quote one or two more. From an article headed "Trinity," vol. 7, of the Christian Baptist, Page 208–10, we select the following: "I have been asked a thousand times, "What do you think of the doctrine of the Trinity?—what do you think of the Trinity?" Some, nay many think that to falter here is terrible; that to doubt here, or not to speak in the language of the schools, is the worst of all errors and heresies. I have not spent, perhaps, an hour in ten years, in thinking about the *Trinity*. It is no term of mine.—I teach nothing—I say nothing, I think nothing about it, save that it is not a scriptural term, and consequently can have no scriptural ideas attached to it. That the more the Trinitarians, Unitarians and simple Arians contend, the less they know about it. This is one of those *untaught* questions, which I do not discuss, and in the discussion of which I feel no interest."

Now then, let us call up before us, the state of the parties before our Union. In the year 1828 there were great excitements among the Baptist churches. Hundreds, and thousands were immersed, and a great proportion of them were greatly under the influence of the views taught by brother Campbell. About 1829 or '30, multitudes were separated from the Baptist churches, and were constrained to set up for themselves. Here then, were the parties in the field, occupying substantially the same ground. The Reformed Baptists (so called,) were contending for the scriptures as the only rule of faith and practice; that creeds and party names were causes of division—that to believe with all the heart that Jesus Christ is the Son of God and Savior of sinners; and to own him by being immersed into the name of the Father, the Son, and the Holy Spirit, are the only requisites to church membership.—That subsequently, to speak of the Father, Son, and Holy Spirit, and all other matters of controversy, in the language which the Holy Spirit teaches; and to live soberly, righteously and Godly in this present world, are the only requisites to the continued enjoyment of church fellowship here; and a place in the church triumphant hereafter.

Now these were substantially the views for which we were contending. What was to be done? We were ready all the time for Union on the Bible. For that was our capital position. We were mutually teaching the same great truths—telling the world that Christians ought to be one—that human creeds were among the great causes of division.—And yet, though we had no name nor creed to separate us, we were not united. We consulted; a meeting was called at Georgetown; the brethren on both sides found themselves prepared for Union, and resolved to go into it. A big meeting, to be continued for four days at the same place, was appointed embracing the Christmas of 1831; another at Lexington of the same length embracing New-Year's day, 1832.

At these meetings the principles of our union were freely

canvassed, *which were such* as we have rsferred to, as taught in the scriptures, and so powerfully advocated by bro. Campbell. We solemnly pledged ourselves to one another, before God, to abandon all speculations, especially on the subject of the Trinity and kindred subjects; and to unite on the plain declarations of scripture on the questions on which there had been so much worse than fruitless controversy.

Bro. B. W. Stone, and J. T. Johnson, had united as co-editors of the C. Messenger, and were foremost in this good work of union. Eld. J. Smith and myself were appointed as Evangelists to ride through the churches to promote the good work. In that capacity we served the churches for three years. Thousands of converts to the good cause, were the fruits of the Union and co operation of the churches and her many Evangelists, during that period, and I look back to those years as among the happiest of my life. No one ever thought that the Reformers so called, had come over to us, or that we had gone over to them; that they were required to relinquish their opinions, or we ours. We found ourselves contending for the same great principles of christianity, and we resolved to unite our energies to harmonize the church, and save the world. Such are the facts, and such are my feelings and views, in regard to this union.

I entered into it upon principle. I think immense good has grown out of it, that had it never taken place, our cause in Kentucky would be far in the rear of the position it now occupies.

Shall I now make some slight reference to those things which I think tend to weaken it? I approach this subject with great hesitancy. Nothing but love of consistency, of truth, and union could induce me to say a word on the subject.

That the brethren on both sides in Kentucky, have very generally acted in harmony with the terms of the Union, I am happy to believe—that Father Stone has occasionally said more than he should have done I must concede; yet I doubt not he thought himself justified from the speculations from *another quarter*. Perhaps some few others of our brethren have indulged a little too far; I must say in all candor, I have frequently heard from those from the trinitarian ranks as objectionable theorizing about the Father, Son and Holy Spirit, amongst us, as I ever heard under the old dispensation!

It is not long since I heard a good bro. of quite respectable talents, undertake to prove to us that Christ is very God, and very man. It seemed to me his speculations were of the most objectionable sort. "To us (said he) there is but one God the Father.' Now, said he, Paul does not say to us there is but *one God!* but that to us there is but one God the *Father!!* Now this is worse than old fashioned trinitarianism. I do not object to our brethren being trinitarians of any grade, but I do say that according to the terms of our union, terms proposed by bro. Campbell himself, and as I believe in perfect harmony with the scriptures, no man ought to be insisting upon his explanations, in regard to these controverted questions. Bro. Campbell says, speak the same things, and we will finally think the same things. That if we speak of all these difficult, and controverted matters, in reference to tho Father, Son and Holy Spirit, in the language of the Book, we *must* harmonise.

But now the hard question; Has bro. Campbell, and other leading brethren among us acted upon this excellent advice? Let facts show. That bro. Campbell has the right of every other man, to *change* his ground we admit, but I presume he professes to occupy, on this subject, the *same* ground he has occupied for many years. Well, in his C. Baptist, he tells us, the term Trinity is unscriptural, and therefore can have no scriptural ideas attached to it—that it is an untaught question. Yet, our great and good brother adopts a new style, as it seems to me, as unscriptural, as that he repudiates. He talks about "*society in God*," "*three beings* in one God"—"a plurality of existence in the Divine nature."

Now, it does seem to me, that this style is more mysterious than any thing the scriptures say on this difficult subject. And if bro. Campbell's reasoning be true, as this phraseology is not scriptural, *no scriptural ideas can be attached to it.* Is not the use of such language then, clearly in violation of bro. Campbell's own plan of putting down division?

I could multiply specimens of such unscriptural style, connected with frequent intimations that might be construed to imply that he has no fellowship for those who are not in some sort Trinitarians. Yet this cannot be, as he says, "*no man is to be debarred the christian church, who does not deny in word or works, the declarations of the Holy Spirit.*

We complain of bro. Campbells' reference to us in his

late debate with Mr. Rice. He speaks of his seeking to save some of those speculators,—asks, "Whither has fled the Newlightism of former days? How long will its speculations be remembered that floated on the winds of thirty years?" Says, "They (the pleaders for the reformation) have disposed of it." All this is said in connexion with the name of the venerable, and venerated Father Stone, and in a way calculated to make the impression that he,and we all, were a most heretical people. We complain of this.

That bro. Campbell has given us much light upon some subjects, we cheerfully acknowledge, *but that we are improved in piety, we have no reason to believe.* Shall I offend by this plainness? I intend it not. We only ask justice. We only ask that the great principles of our union be sacredly observed. That our great, and good bro. Campbell, and all of us, strictly observe the phraseology of scripture, in speaking of the Father, the Son, and the Holy Spirit. "Let us all be cast into the same mould; that is, speak, and hear the same things, and there would not be a Trinitarian, Arian, Semi-Arian, Sabellian, Unitarian, Socinian, or any thing else but a christian, on this subject, or an infidel in the world. Men would on this principle, learn to appreciate and love one another, to estimate human character,on the real standard of piety and moral rectitude, unfeigned obedience to the law, guileless benevolence to all men,and pure christian affection to the household of faith, would be the principle of appreciation of human character."

"Never can this state be induced until a *pure speech* be restored—until the language of Canaan be spoken by all the seed of Abraham." To all this we say, Amen, and Amen. Let these principles of our union as set forth by bro. Campbell, be sacredly observed—let the character of our venerable Father Stone be appreciated,by them, and all will be safe.

That I may not be misapprehended in this communication and therefore subject to improper odium, permit me to say distinctly, that I am not a Unitarian or Trinitarian, in the Sectarian import of these terms—that if I have leanings to the *speculations* of either party, they are in favor of the Trinitarian side. I do believe there is more danger of making too little of Christ, than of making too much of him.

Will the Harbinger and Christian Journal publish this

communication, with such remarks as the editors may think fit? And will our teaching brethren generally speak out, and say if I have not presented the true grounds of our union, and the principles which should be sacredly observed in order to maintain it and bring about the union of christians every where, and the conversion of the world?

Yours, as ever,

JOHN ROGERS.

REPLY TO ELDER JOHN ROGERS.

Dear Brother Rogers:—I might, were it necessary, offer to you other reasons, than those assigned in my sentimental epistle of April 30, for asking your indulgence to a correspondence embracing not only the points presented in your letter, which lies before me; but also that of others, regarded by us mutually of great importance at the present crisis. I may however to be excused at present from this task, although I believe I might not only elicit more information from you, and save myself from any imputations, that might be attached to me, as having a desire to awaken the repose of old prejudices, that have for years been asleep by so doing.

But I shall proceed at present, to notice some things in your kind and affectionate epistle, that now goes to the press with this reply; and I devoutly invoke the blessing of the Lord upon them both.—And here allow me to remark, that although greatly your junior in years and in knowledge, yet I have a distinct recollection of the important events in our history, chronicled in your letter, and to the truth of which I take pleasure in adding my testimony. I was also an actor in those scenes as early as 1832. In July of that year I was immersed in Elkhorn near Georgetown by Father Stone in the presence of your fellow-laborer Elder John Smith, as well as that of Elder John T. Johnson, then co-Editor with Brother Stone of the Christian Messenger. I then united with the congregation in Georgetown, and as you remark, I have the means of knowing much of the principles and terms of the Union of Christians that took place in 1831 and '2. I was also identified in Illinois with the Union, and have, since that time endeavored, according to my humble ability, to maintain the terms on which it was formed. I believe now, as I then believed that the Un-

ion was acceptable to God—that it was abundantly blessed by him, and still would be, were we to follow out closely, diligently and zealously, the great principles then espoused, and on which we acted in harmony.

Years before that Union took place, I had been examining the subject of christianity—had read much of what had been written on the character and influence of the Bible, as well as the great necessity, and positive will of God, that all true Christians should be ONE. From other sources I had derived much information on that subject, and had a living example in my Father's family of the great advantages of Christian Union, effected by the word of God, and that alone. I had the pleasure and mortification both, of attending the Baptist association, held at Silas meeting house in Ky. during which time I heard a more full developement of the subject, and became thoroughly convinced of the inutility of human creeds to bind together, and keep together, the church of Christ. I noted the conduct of many old gray headed Preachers on that occasion, and contrasted the Spirit of Christ, and the spirit of party. I heard old Fathers Campbell and Creath, and to this day I take pleasure in remembering the Christian Spirit manifested by them, and but for what they said and did, I should have conceived myself at any other than a place where the awful name of God was venerated, and the Savior's prayer for the unity of his disciples regarded. At this association I heard the principles of Christian Union—the necessity for it freely discussed, and witnessed also with mortification, the fiendish spirit of Sectarianism, manifested in tearing and rending asunder the Savior's body. But I am not writing a history, and must cease from this strain. Those, who formed the Union in Ky. understood it—felt its importance, and largely in bygone years, shared its great blessings. Many were its first fruits, and among that number, do I this day turn my heart to God in thankfulness, that I ever was allowed to open the Bible, and learn the great lesson of Christian Union, based, not upon any human theory, or system of human divinity—not upon opinion or inference, but upon facts, upon testimony, upon truths—great and heart-thrilling truths, designed to purify the human heart, and dignify and elevate man to his proper rank. I love to think of the scenes—the early scenes of that Union. There were life and power attending the proclamation of the gospel during those early days. Christians then loved one another truly, and

sinners trembled, and turned to the Lord. The Spirit of God and of gory rested upon the saints. Its heavenly fruits were borne by them, and they shared together the joys—the unspeakable joys of being united in one body, and with one mouth and heart glorified the name of God.

Shall any notes of discord ever destroy this harmony? God forbid! Shall any imprudences of brethren ever waste away the foundation of that Union? Shall we ever forget and contravene the principles that led us out of Babylon into Canaan? I hope—I pray NEVER—NEVER! "If I forget thee, O Jerusalem, let my right hand forget *her cunning*. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." Psalm xcxxxvii, 5-6.

You speak of no improvement in piety, since the Union was formed on the part of those with whom you stood associated, of this I can say but little. This much however I must say, that of late there has been a falling away among us. I often ask myself where is that piety—where is that burning zeal, and true devotion, that characterized the Saints soon after the Union was formed? and echo answers where are they? They appear to have "fled with the New lightism of former days and to have left in their place, the love of the world, the love of debate, and a cold, dull, speculative and philosophic religion.—A change, alas! how great!—I repeat, we united upon facts, not opinions. Our opinions and speculations were to be held as private property, and we were to speak and write in Bible terms, phrases and ideas, leaving our opinions at home.

I am sorry that you and many others have discovered a discrepancy in some talented men at this point; but as we style no one as our leader, except Jesus Christ, we fear not that so much evil will grow out of the departure as many others may think. The only way to remedy the evil is to speak out at once, as you have done. Error always creeps and crawls at first. It cannot stand up and look one full in the face; so departures from facts to opinions, from the faith to inferences, from time to time, will so augment, that error will soon stand alone—will soon walk and make its appearance, dressed to suit the taste of the times. This is always to be feared, if we reason analogically.

You however, have blown the alarm, which I doubt not will be heard and responded to.—Modesty on my part at least for the time being, keeps me from adding *more* and

worse discrepancies, lately discovered, to the list now inventoried and filed in your letter. I have however laid them aside, and trust that I shall have no occasion to make them public. The future will decide my course on this point.

I close this miscellaneous Epistle by entreating all our brethren, to stand fast in the liberty wherewith Christ has made them free, and be not entangled with any yoke of bondage.—Keep the unity of the spirit in the bonds of peace.

Remember the salvation of sinners is predicated upon our being united in one body—animated by one spirit and striving together for the hope of the Gospel. Let us for the Lord's sake be at peace among ourselves, and do all we can to awaken the sleepy virgins, and convert more sinners to God. Time is short, eternity is at hand. Awful, solemn thought!

As ever your brother,
D. P. HENDERSON, Jr. Ed.

A LETTER TO THE CHURCH OF CHRIST, SCATTERED ABROAD THROUGHOUT THE UNITED STATES OF AMERICA.

MY DEAR BRETHREN:—Your edification in Christ Jesus your fellowship in the Spirit, your union with all saints, and your prosperity in the Lord, have long been the wish and prayer of my heart, and labor of my life. In the prosecution of these divine objects, I see in a retrospect, my many imperfections; I blush at the remembrance, and pray my Lord, and beseech my brethren, to forgive. Knowing that the time of my departure is near, I wish to write a few things to you, which may be profitable after my decease, and which may speak when I am dead.

About the beginning of this century my mind was uncommonly exercised on the subject of religion. I then evidently saw what I yet see, that the sects in which the religious community was divided, were anti-scriptural, and insuperable mountains in the way of the progress of truth. With others in the same spirit, I set myself against this evil, and determined before God to exert my feeble powers to remove it from the religion of heaven, and promote christian union, both by my example, and by my endeavors in the cause of truth. The odds were fearful—a handful against the formidable array of long established parties. In Israels God we trusted, and "*forward*," was our motto. Beyond our most

sanguine anticipations the cause of union prospered. One thing astounded us; the clergy of all the sects, who should be foremost in every good work, were our bitterest opposers. We had to combat for every inch of ground we possessed, and for every fortress we gained.

In this mind have I continued to this day; and yet feel the same spirit to labor in the good cause, but the flesh is too weak to sustain the burden, after a warfare of nearly half a century.

My dear brethren, we have advanced, and become a great people. Now is the time of danger—now there is need of humility, watchfulness and prayer. We begin to be respected as a people, and begin already to vie with others in numbers. A Jonah is sent by the higher powers through the length and breadth of the land to number Israel. O that the fate of Israel of old may not be ours! If it proceeds from pride, and if God has regard for us, we may expect a diminution in our ranks. Instead of thanksgiving and praise to God, because he has so wonderfully prospered our labors in uniting so many thousands, it is to be feared that pride may yet succeed, and spoil all our works. Israel were often seduced from the true worship of God to the idolatry and communion of the nations among which they dwelt, and this always took place in the days of their prosperity. So we may be so captivated by the doctrines, forms, popularity, and respectability of the sects around us, that we may try to accommodate the truth of God to their prejudices in order to gain their favor, and eventually to enlist them on our side, and join in our mighty union. Such union is no better, if as good, as that of the Romanists, who are exceedingly zealous for union. A union of ten pious, uncompromizing persons in the truth, is better than 10,000 of the contrary character. Truth must never be sacrificed for the union of numbers. Truth preached and lived in the spirit will cut its way through all opposition.

But what is truth? The Bible, and the Bible alone—not opinions, which men have formed of the Bible, whether comprised in a confession of faith, or in a christian system, or in thirty-nine articles, or in a discipline. Our union first commenced on this ground; and sectarianism first received its deadly wound from this weapon, and by no other will it die the death, if its death is to be effected my moral means. If we begin to magnify our opinions, and make them tests of fellowship, we depart from the foundation laid in Zion

and shall be under the necessity of becoming a sect by forming a book of opinions as our creed, and demanding a subscription to it as the basis of union. This must be a progressive work; it cannot be effected at once. There is too much light in the world at present for its growth—"here a little and there a little," must precede its introduction. My dear brethren, watch and pray, lest you fall into temptation, and mar the work of God. Stand fast in the liberty wherewith Christ has made you free, and be not entangled again with the yoke of bondage.

On this foundation I have been immoveably fixt for many years, and shall remain for the few days I may live. Some of my own brethren may think, I do not advocate christianity; it may be so; for I confess myself a fallible creature, and therefore, I warn my brethren not to receive any thing I have said or written as truth, unless sustained by the infallibe word. They who think I am not advocating christianity may be wrong, for they also are fallible, and must not be trusted without careful examination by the word.

I well remember that when my mind was opened at first to see the truth as stated above, I said that if all the world should depart from it, I never would.—When all my fellow-laborers had departed from it, and left me alone, I still felt and repeated the same words, and still repeat them.

A factionist I never can nor will be. Should I stand in the way of the present reformation in the opinion of any, it will not be long. Let them publicly withdraw from me their fellowship. To cast me out of the church they cannot, without they cast out all those, who receive the Bible alone, and who are anti-sectarians.

The sects have their churches, like the States of Greece, closely concatenated, though sometimes the chain is broken. Are we beginning to imitate them? Do we begin to yield the power and right of the churches to the clergy? It may be a harmless thing in the present generation; but posterity may writhe under the galling chain. What means so much written on organization? The first link is loose—unfastened—and that link is love. Without this, the churches may be chained together by human device; bet this is not the organization of the head of the Church. We may devise plans of organization, but they will all prove fallacious. Human bonds may bind human beings, who have not the spirit; but spiritual bonds cannot bind together such persons.

The great secret of Church government and organization has been almost overlooked. It is the indwelling of the Holy Spirit in each believer, and member of the church. The fruits of this Spirit are love, joy, peace, long suffering, gentleness, goodness, meekness, fidelity, and temperance; against such there is no law. No law of heaven, nor of earth will condemn them.—There is no condemnation to them that are in Christ, who walk not after the flesh, but after the Spirit—the Spirit which dwells in them. Such a church as is composed of such members, is easily governed by the law of Christ, and they need no other. But those of the opposite character, who have not the Spirit, and who walk after the flesh, are not subject to this law, nor indeed can be. The works of the flesh are adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revillings, and such like—such shall not inherit the kingdom of God.—We greatly lack the Spirit; where that abides, there is order and good government. Where that is not, there is confusion, and every evil work; there is the cry for better organization—for a more perfect system of Church government. The simple rules given by Christ will not answer the purpose to govern the carnal and worldly professors of religion. Let us be filled with the Spirit and walk in the Spirit, and the simple government of Christ will be all sufficient.

Should it be enquired, What is that government for the church, ordained by Jesus Christ? This shall be the subject of some future No. B. W. S.

THE CHURCH.

The first church of Christ established on earth after his resurrection is found in the first chapter of the Acts of the Apostles, which church was composed of 120 members only. "The number of the names together were about an hundred and twenty." These names were those of the eleven Apostles. "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." Among them were Barsabas or Barnabas, and Matthias, who was afterwards chosen an Apostle to fill the place of Judas Iscariot. Of all this number we find not one infant, and what is said of this church excludes the idea of an infant being a mem-

ber of it. For it is said, These *all* continued with one accord in prayer and supplication. Infants cannot feel that accord, nor engage in prayer and supplication, all acknowledge.—Besides, this church of 120 chose an Apostle by casting lots or votes. This could not be the work of infants.

Again, they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. It may be said, that those filled with the Holy Ghost were the Apostles alone. But the scripture says, they were *all* filled with the Holy Ghost; and this was the fulfilment of Joel's prophecy.—"Your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy. If infants had been of this number, and prophesied with the men and women, the miracle would have been more extraordinary and convincing than that which appeared among the adults. But no mention is made of it, and no one contends or believes that it was a fact.

The result of Peter's preaching on that occasion was glorious Many were pierced to the heart, and cried out, what shall we do? Infants did not thus act. "Then they that gladly received his word were baptized—(no infants yet.) and the same day there were added unto them about 3000 souls; and they continued stedfastly in the Apostle's doctrine, and fellowship, and in breaking of bread, and in prayers. We see no place for infants yet, for such worship cannot be performed by them. Could it be proved that infants were in this church, it would afford an irresistible argument that they should eat the Lord's supper, and thus would be settled the doubt of pedobaptists. All that follows in Acts ii. 42 to the end equally exclude the idea that infants were members of this church.—The last sentence is incontrovertible. "And the Lord added to the church daily the saved." Acts v. 14. "And believers were the more added to the Lord, multitudes both of men and women."

In favor of infant church membership, it is argued, by divine appointment they were members of the old church, by what authority are they excluded from that in the New Institution?

Answer. Suppose under the old constitution of Kentucky

females were admitted to the same privileges in government as the men—they had equal right to vote at the poles, and to hold and exercise all the offices of the government as the males. In process of years the constitution was altered, and these rights were indirectly taken from the females. The qualifications of voters to fill the offices in government was, that every male of twenty one years and over had a right to vote for officers in government; and that every male over 25 years old had a right to fill offices by the election of his compatriots. The women might argue, we once had the right to choose representatives in the government, and to be chosen as such. By what authority are we excluded from these privileges under the new constitution? It no where says that females shall no longer enjoy these privileges.

I grant; The constitution no where says in direct terms that women are excluded from the privileges; but indirectly it does exclude them: for the qualifications for these privileges as stated in the constitution, are inapplicable to females. We may say that infants were allowed the privilege of Church-membership under the old institution; but in the new, they are indirectly excluded, not possessing the qualifications required to be in those who are admitted to be members of the church.

The whole Jewish nation were members of the old church, and pleaded before John the Baptizer, their right to all church privileges. John did not admit their plea to be valid. If the old and new churches are the same, how could the 3000 believing Jews be added to the church? Could they be added to that, of which they had always been members? We think not.

A part of the inhabitants of Kentucky might still adhere to the old constitution, which admitted females to an equal share in government with the males; but they are evidently not recognized as citizens of the commonwealth, but as traitors in opposition to it. So the Jews, a part of the world, still adhere to their old constitution, which admits of infant church-membership. But they are not acknowledged citizens of Christ's church, but aliens, and traitors in opposition to it. So in part are to be viewed all those, who adopt the old constitution of the Jews, or blend it with the new without divine authority. This is a subject of importance, and should be calmly considered, and not hastily passed over through prejudice or prepossession. B. W. S.

QUERY, BY C. R. BLANCHARD.

Suppose an Evangilest of the church at Jacksonville should be on a preaching tour, and come to the church at Hendersonville, and present his credentials, certifying his good standing at home. The church here invites him to tarry and preach for them a few days. During his stay, he commits a crime worthy of exclusion from the church. Now what must be done in such a case?

ANSWER.

Let him be immediately called to give an account before the church. If he refuse to hear and submit to the church, let the church withdraw their fellowship from him; for so are we commanded, "to withdraw from every brother that walketh disorderly;" whether he be a member of the particular church with which we stand connected or of another. Let them immediately give the church at Jacksonville an account of the whole transaction—of the crime charged against him, the testimony and the judgment of the church.

QUERY 2D BY THE SAME.

Is it lawful for a person to refuse his membership with a congregation within a half mile of his house, and go seven miles across a prairie to another church of the same order?

ANSWER.

The church near him may not have as good teachers, nor officers—it may not have the same spirituality and devotion—it may not have the same proper order, as the one at a distance. Many circumstances may incline him to be a member of the distant church rather than of the one near him. We have no authority to curtail his liberty; though it would look better for him to be a member of the nearest church. Were all the churches living and walking in the Spirit, such cases would not occur. The case you named is an evil, growing out of a greater evil. Destroy the greater, or the root, and the branch will die. This is the only remedy.

QUERY 3D, BY THE SAME.

It is said, God repented, and that man repents. What is the difference?

ANSWER.

Repentence is sometimes taken to mean grief or sorrow for sin, or for an improper act committed.—Sometimes it signifies reformation from a wrong course, and sometimes a change of purpose; as Esau found no place of repentance or of changing his fathers purpose in blessing Jacob. Now it is evident that neither of these definitions of repentance can apply to God. Samuel said to Saul, "The strength of Israel will not lie nor repent; for he is not a man that he should repent." 1 Sam xv, 29. God is represented as having the physical parts of man, as feet, hands, head, eyes, ears, &c.,—so also of having the moral parts of man, as grief, sorrow, anger, &c. He speaks thus of himself in order to accommodate his instructions to the weakness of men. He cannot suffer, nor is there a shadow of turning in him.

B. W. S.

SECOND COMING OF CHRIST No. 1.

Among those professing Christianity, the second coming of Christ has been a prominent subject from the days of our Savior to the present time, and was spoken of by our Lord and his Apostles as near at hand, without saying how near, or how far distant. It was spoken of by them for the encouragement and comfort of the disciples, John xiv 1. "Let not your hearts be troubled: ye believe in God believe also in me. In my Fathers house are many mansions: if it were not so I would have told you. I go to prepare a place for you, and if I go to prepare a place for you, I will come again and receive you unto myself; that where I am, there you may be also."

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so

shall we ever be with the Lord, wherefore comfort one another with these words." 1 Thess. iv 16. Nothing could be better calculated to comfort and support the disciples in their sufferings and persecutions than these promises, that they should finally be with their Lord, whom they so much loved, and for whose cause they suffered hunger and thirst, and scourgings, and imprisonment, and banishment from their homes, and separation from their dearest friends and relations, and frequently put to death in the most cruel manner.

Nothing could be more likely to comfort those suffering disciples, than the promise of their Lord, that he had gone to prepare a place for them, and that he would come again and receive them unto himself, that they might be forever with him.

But the exact time of his coming was wisely kept a secret from them; for had they been informed that two or three thousand years would elapse before his coming, the comfort and encouragement designed, would have been considerably lessened by the information. We find in Mat. xxiv, 3, that when the disciples on the Mount of Olives asked him. What shall be the sign of thy coming, and of the end of the world? he gave them these signs, "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken," vs. 29—but when he speaks of the exact time, he says, "But of that day and hour knoweth no man, no not the angels of heaven, (neither the Son, Mark xiii, 32) but my Father only," vs. 36. From this text, we learn at that time, it was not revealed to any person, when the Son should come the second time; signs were all the Son could give his disciples. We need not wonder then, that the disciples looked for his second coming as a thing near at hand, so much so that the apostle Paul found it needful to exhort the Thessalonian church not to be soon shaken in mind or troubled, as that the day of Christ is at hand; let no man deceive you by any means: for that day shall not come, except there come a falling away first. The apostle Peter in his second epistle, chapter iii, seems to anticipate that the coming of the Lord would be so long deferred, that in the last days ignorant scoffers would conclude he was not coming at all, and would say, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

Notwithstanding the apostles were kept ignorant of the exact time of Christ's second coming, during the time in which they wrote the epistles, yet afterwards the apostle John received a revelation in the Isle of Patmos, in which we think enough is revealed to enable us to learn as much as would be profitable for us to know; by comparing it with what the other apostles have written. I do not wish to be understood as rejecting any part of their testimony, for though they did not know all the facts in the case, yet what they did know and write is the truth.

We propose to investigate what the New Testament teaches on this subject, and to learn from its sacred pages, when we may reasonably expect the second coming of our Lord and Savior Jesus Christ. In doing this it will be necessary to discuss briefly some of the doctrines advocated at the present day; in doing which we wish to avoid giving offence to any who may entertain different views from us.

We shall present a few questions for their benefit, hoping they will solve them if possible at their leisure; and if we have fallen into error, we shall be very happy to be corrected, in a christian manner. Our object is to arrive at the truth, gathering it from the word of truth. In the progress of our investigation we shall confine ourselves to the New Testament, believing that the old Jewish prophecies, owing to their figurative language, are susceptible of being misconstrued to favor conflicting opinions. We think we shall be justifiable in examining this subject at present, knowing that the past and present year are very prolific in divers doctrines; and as they cannot all be true, it is our duty to search for the truth in the word of truth.

In the progress of our investigation we desire the reader to distinguish between testimony, argument and opinion. We are willing you should meet our testimony, with testimony, and our arguments with arguments, and our opinions with opinions; but we are not willing you should set up your opinions alone against our facts, arguments, and opinions; and after all cling to your opinions, as though they were infallible and strong proof, when opinions are no proof of any thing, no matter how well founded.

Before we close this article, we desire to recommend the reader to study the xx chapter of Revelations, as in our next we shall endeavor to gather some information from it.

J. B. R.

TRANSLATION OF A LETTER FROM THE BISHOP SCOPIE (ISCUPE) TO THE PATRIARCH OF CONSTANTINOPLE, DATED MARCH 3RD, 1844, AND BY HIM PRESENTED TO THE PORTE.

Most Holy Prelate:—I know not what terms to describe to you the numerous horrors which the wicked and cruel Albanians have fearlessly committed and which still continue to commit to this very moment, in the country of Sanmacovan, as well as in the other districts of the diocese of Scopie. Behold, oh! Heaven and shudder! Pity, oh! pity on the Christians! Pity the young men and young girls! Can Heaven behold such wickedness and suffer it in silence? These monsters tie the men to posts, and then violate their wives and daughters in their presence. They then hang the men up by their feet, and force their own wives to suffocate them with the smoke of burnt straw. Old women of eighty and girls of ten are alike dishonored. They impale boys and roast them like their sheep, saying, "In Chivzi Pasha's time you did not prepare the Bairam sheep for us to eat. This is now rewarded: we eat you. Call Chivzi Pasha to your help." They tear the clothes off the girls, and oblige them to stay up all night in a state of nakedness to serve them with wine. Some of the husbands whose wives have been violated were constrained to bear torches meanwhile in their hands! Oh heavens and earth! how can ye suffer such abominations? Alas! alas! the poor Christians run about the squares and streets half naked, not knowing where to seek for refuge. They wail and cry, but no body can help them. Such are the scenes which surround us. And I pass over in silence the exactions, the pillage, the murders, and the continual abjurations of faith. Open the ears of your soul, holy prelate, and listen to what I write, for until the present this bisphoric has existed, and Christianity could maintain itself, but now all is lost. In the country of Gehoca, the inhabitants, old and young of a village composed of seventy families, have abjured their faith, not being able to resist any longer the indescribable sufferings, tortures and murders inflicted by the savage, sanguinary and brutal Albanians. To-day five hundred Christians of different villages presented themselves before me their Metropolitan. Some having been previously burnt over the fire, had been brought with difficulty in carts; others, who had been pitifully beaten could hardly support themselves. In the deplorable state to which they had been reduced, they raised their

mournful voices, asked remedy for their misfortunes, and saying, "We cannot return again to our villages. we would rather be burned alive than do so; for what should we find there? We have neither cattle, food, children, nor honor: and if no help be given to us, we are ready to drown ourselves in the river Birden; yet we have always been faithful and obedient subjects, and have paid regularly the taxes." I saw them in this heart-rending condition and shed many bitter tears.

* * * * * Most worthy prelate, expression fails me, my hand trembles, my spirit is troubled, and I must, despite my wish, be silent.

I am, with profound respect, &c.,

SISSIUS, *Bishop of Scopie.*

[*Christian Journal.*

RELIGIOUS NEWS.

Hendersonville, Brown co. Ill., July 8th, 1844.

FATHER STONE:—May I, through the Messenger, speak for the country between Rock and Mississippi rivers? I do not know a place in the west where an Evangilist would do more good than in that section. Nor do I believe that there is any portion of the west, which has a greater demand on the churches. It will soon be the most populous and the richest part of the State. Its great water power, rich soil and good timber, invite to its bosom the farmer, the mechanic and the manufacturer, of which classes Pennsylvania and Maryland have sent several thousand. Will the churches send them a preacher.

I have been a trip up to the State line, and preached in a number of places where none of the brethren had been, and wherever I went the call for christian ministers was great.

In the north near the State line, resides bro. H. Howe, who goes all the time in Stevenson and Carrol counties, and partly in the Territory. At Cherry Grove are bro.'s Maffit, Tripp and Smith, who have charge of the church, and preach but little elsewhere. At Genessee Grove is Bro. Yager, who is also an Elder and goes but little from home.

Now, Father Stone, will you say something to induce some brother to make a tour in the north? There is no doubt but there can be a great amount of good done there in a short time. O that the Lord would grant you special blessings in your declining days.

Your brother in Christ,

CYRUS R. BLANCHARD.

P. S. In Knox co. we have three churches numbering in all about 175.

C. R. B.

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--21 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, } *Elders.*
E. REYNOLDS, }
E. M. KIRKHAM, } *Deacons.*
C. TROWBRIDGE, }

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

EDITORS.

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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

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--21 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, } *Elders.*
E. REYNOLDS, }
E. M. KIRKHAM, } *Deacons.*
C. TROWBRIDGE, }

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

EDITORS.

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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.

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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 without doubt, 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 everlasting 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 sublunary 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, and 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 g 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.

Ist. 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.

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 vine yard! and, may he open the hearts of the brethren to sustain them!!

Allen Wright.

Georgetown, Mo. July 23, 1844.

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.

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,

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.

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 Lerd 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.

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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.

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 Lerd 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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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 1842, 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 heartsfelt 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.

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CHRISTIAN MESSENGER.

Vol. xiv. November, 1844. No. 7.

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.

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.

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Y. P. But what could have given ground for such allegations? Something must have been said or written to give rise to such things.

O. P. You have judged rightly. About the close of the last century and the beginning of the present, the controversy between the Calvinists and Armenians was very warm on the question. Did Christ die for all men? The Armenians affirmed, and the Calivnists denied. The Calvinists drove the Armenians into universal ruin, and the Armenians pushed the Calvinists into partialism and fatality. Some Calvinists endeavored to modify their doctrine, by saying Christ died for all, and therefore there was virtue enough in his blood for the salvation of all, if they would believe. But they taught that none could believe till God gave them faith; therefore none could be saved but that favored number to whom God sovereignly bestowed faith. The death was for all; yet the application of its virtue was partial. The Armenians so modified their doctrine that the difference between them and the Fullerite Calvinists appeared to be nothing. They preached that Christ died for all for the purpose of saving them, but that they must first believed; and yet that this faith was the gift of God. The doctrine is the same for they all believed that Christ died as a surety or substitute.

We viewed these modifications of Calvinism and Armenians as unscriptural salvos to hide the deformity of their doctrine, and were firmly convinced that Christ died for all, and that if he died for all as a substitute, then Universalism must be true, and that the scriptures must clash, and be untrue. These were awful thoughts. And yet if he died not for all, then we could not, without hypocrisy, preach the gospel to every creature, and pray for all. We were often asked how we could avoid Universalism? We answered: He that believeth shall be saved, and he that believeth not shall be damned. But they would reply, Is not faith the gift of God? Here we stumbled, and knew not how to

reply, till we had learned from the Bible the simple truth, that "faith comes by hearing, and hearing by the word of God."

It was preached and believed commonly, that Christ by his death reconciled the Father to us—pacified his anger, propitiated and appeased his wrath, and thus destroyed his enmity to the world. The Father was represented as furiously grasping his thunderbolts of destruction and poising them aloft with intent to hurl them upon his guilty creatures. Jesus by his prayers and blood calmed his frowning face, and caused him to lay his thunders by. The wrath of the Father was poured out on his son, he was fully satisfied, and turned to grace. A mighty change in the unchangeable God, we thought! Now the Son has plainly taught us of the Father; but none of these things has taught us. In the Son we see the Father, (for they are one) but none of these things have we ever seen in him. We soon learned that God was in Christ reconciling the world unto himself—"that he so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

Those commonly received doctrines before named, we rejected, and we now rejoice that they are scarcely found any where but in the creeds and confessions of the parties; their former advocates seem almost ashamed to avow them, and are incensed that they should be attributed to them.

We diligently and prayerfully searched the scriptures to learn the true designs or ends of the death of Jesus. We searched not in vain, for we found them, and published them to the world. The professed Christians said then: We believe what you have said is true, but you have not said enough, you have omitted the essential doctrine or end of his death. You have omitted to state that his death was designed to satisfy the law and justice of God, as a substitute in our stead. We have said to them, shew us this doctrine in the Bible, and with all readiness of mind all will

receive it. They have not yet done it, and their attempts have been so feeble that we are rather confirmed than convinced. It amounts to the same as reconciling, or pacifying, or appeasing God, for which but few now will attempt to contend.

From the Bible we have learned the following to be the real ends of Christ's death, which no christian will deny, but all will receive as the truth of God.

1. He died that he might take away the law that was against us, nailing it to his cross, causing its death as a husband, and accomplishing its end as a covenant, that it should vanish away.

2. He brought in everlasting righteousness, the new covenant, or the gospel, and dedicated and confirmed it by his blood, the blood of the New Testament. His word is sure.

3. Through death he destroyed, or made void him that had the power of death, that is the devil, and delivered them who all their lifetime were subject to bondage through fear of death.

4. Jesus said, I lay down my life that I might take it again; that is, I die in order to rise again from the dead. Had he not died he would not have been buried nor raised from the dead. Had he not risen from the dead, your faith is vain, ye are yet in your sins—there would have been no resurrection to the saints of God forever.

5. Jesus speaking of his departure to the Father by death says, "It is needful for you that I go away; for if I go not away the Comforter will not come unto you; but if I go away I will send him unto you. It is needful that I die, rise again, and ascend to the Father, in order to receive the promise of the Holy Ghost—the promise of the Father, which will comfort, sanctify and save you.

By faith in these plainly revealed designs, we pre-eminently see the love and grace of God to the fallen world—are led to repentance, and encouraged to obey, to come to the Savior and receive the Holy Spirit of God, by which, given to us through faith and obedience, we have the love of God shed abroad in our hearts—are created anew in Christ Jesus, and become new creatures. What greater or better efficacy can be attributed to his blood than these? Salvation from sin, and the resurrection of the body to immortality and eternal life?

The controversy on this subject are but the dreams of poor erring men, who ascribe to the blood of Christ that efficacy, of which the scripture is silent—the efficacy of reconciling God to man, or of appeasing and pacifying his anger towards them. We can find nothing in the scriptures to sustain such a sentiment as this, that the death of Christ had any effect on God to make him more benignant to fallen men in their salvation.

These truths are called by our opposers speculations; and this is amongst the strongest arguments against them. But are they speculations, I humbly ask? If reasonable men, we think, are not afraid to speak out—are not afraid of losing their popularity among their fellow-creatures, they will answer boldy, they are confirmed, Bible-truths. I have written these things in order to rescue the truth, and myself with others, from the slanders of many tongues and pens, now employed in opposition. Let them candidly consider that what we have stated are scriptural facts; and if we have omitted to state what they believe to be the main point, let them state that point in plain intelligible language, as that Jesus as surety was put to death by the Father, and by his shed blood appeased the Father's wrath, and satisfied his law and justice by paying our debts of obedience and suffering in our stead. Let those be proved by the Bible, we yield. Till then, we must and will bear the reproaches of men.

Y. P. But, will not these things cause discord among ourselves?

O. P. Not greater than now exists; for some are offended at us, who have listened to the slanders afloat, and will

not enquire, as you have done, into the true grounds. This is an attempt to conciliate their minds to their brethren. We are not afraid that evil will grow out of it, with the thinking, unprejudiced part amongst us. We are too fearful to be useful Reformers, disposed rather to tolerate error than incur the odium of exposing it. B. W. S.

WANTS OF THE CHURCHES. No. 5.

We closed our last article, with a quotation from a letter received by us, of a worthy correspondent of Mississippi, which breathed too much of the benevolence of the gospel to be laid aside, and although unauthorized by him to make his communications public, yet we beg his pardon for incorporating part of another lately received into this article. Our readers will doubtless read it with pleasure, and I am sure it cannot fail to excite others to a similar christian course. He writes as follows:

"You perhaps recollect that some weeks ago, I wrote you from my home (. . . . .) that I wished to place at your disposal, TEN DOLLARS every six months, to commence with the 1st of September.

You will please find ten dollars enclosed. Use it according to your judgment in aid of the extension of the Gospel. I hope I may not forget my undertaking at the end of every six months as long as I feel able, and think it needed *there*, more than other places in my knowledge.

May the Lord in his goodness give much success to your labors. May they profit others as they have profited me, and may it be his will to add even yet many days to the waning span of Father Stone's life, is the prayer of your brother in Christ."

Here is something of a practical nature, and if many more of our noble hearted brethren, would follow the worthy example set, we could soon place in the field young men, who would soon be prepared to fill the vacancies which

age and death are rapidly making. The wants of the ceurches in reference to the spread of the Gospel, could soon be supplied. We may theorize until dooms-day, and effect but little until we commence the practice. Brethren, on this branch of our subject, what do you say? Shall we have the pleasure to announce to our readers that many, many others are following the noble example. The practicability of sustaining the public teachers according to the New Testament, has as yet never been a subject of doubt in my mind, but hitherto, there have been so many clogs and wrights of various kinds to be thrown off, that many have almost despaired of success. If the Gospel is spread throughout the length and breath of our land, it must be done by the voluntary contributions of the teachers and the taught. HUMAN ASSOCIATIONS WILL NEVER EFFECT IT. We want the Spirit of Jesus Christ. This will prompt us to pure benevolence, and we shall then feel willing to appropriate the Lord's money as he prospers us. Now brethren, one and all, can you not lay by in store as the Lord prospers you, and see that you appropriate at least *five times* as much to the spread of truth in the next year, as you have done in the past. Perhaps at this point, it may not be amiss to suggest to the brethren modestly, that in the present canvass for our chief magistrate of this Union, many of them have contributed more money to erect ash poles, hickory poles, coon skins and polk stalks, and feed the mass meetings that have been and are yet daily being held throughout the States, than they have contributed in twelve months to the cause of Jesus Christ. I do not say it is so, but it may be so. Should this article meet the eye of any such brother, I hope, I sincerely pray, that he may pause before he squanders any more of the Lord's goods upon such forbidden things. "Time is money," and sure am I that many professors of the christian religion have been, and are still engaged in squandering it away, attending the vast assemblages of politicians who have filled the

land with almost violence. I think every christian will agree with this sentiment, that they ought to be imitators of Jesus Christ. Now suppose we make an application to the subject matter in hand. Is it to be supposed that our blessed Savior would attend the various mass meetings of politicians, and listen by the hour to the noisy stump orators in politics, traducing the character of the leading men of the opposing party, if he were on earth? I think I hear the response from every christian in the negative. Then my brother, if Christ would not attend such places, ought his professed friends to attend them? If he were to come for his children would he go to such places to find them? Think of this. One word to our sisters before I dismiss this subject. In honor to their sex they were foremost in honoring the Savior of the world while he was on earth. They were to be seen last at the cross, viewing the expiring Son of God, and first at the tomb to announce his triumphant conquest over the grave. Modesty and humility characterized the early female christians. They did not participate in the public assemblages and festivities of the unholy. They were "*keepers at home*," teaching the younger and forming their minds and hearts for the indwelling of God's Holy Spirit. But how is it now a days? Perhaps at some of these great political meetings, a female who professes the christian religion might perchance be observed seated in some conspicuous position, receiving the attention of some coxcomical demagogue, while the orator of the day would not forget to bestow a due proportion of his flattery upon the fair sex, and have the impudence to exhort them to faithfulness in the political movements of the day. I only ask my sisters, if the delicacy of their sex, not to say one word about christianity, would not forbid them from attending any such places? If the hearts of politicians cannot be inspired to rush our nation into all sorts of extremes and almost to ruin without your presence, better that they should seek some fallen Goddess to excite their powers, than to call "modest woman" from her proper walk in life, to cause modesty to blush in participating in such scenes as take place on such occasions. I do most devoutly pray, that all the citizens of Messiah's kingdom, may remember that they are the light of the world and the salt of the earth, and may never extinguish that light by comformity to the manners and customs of the wicked. On the public occasion to which I have adverted who could point out the Godly and ungodly that attend? What is the discrminating mark? Many christians foremost, participating in the heated enthusiasm of the occasion. If arguments were necessary to show christians the impropriety of attending such places, I might spring an arch of them that would extend across the bosom of our favored land, condemning in the most unqualified manner, such conduct in christians. I might remind them that "evil communications corrupt good manners"—that christians are to "abstain from the appearance of evil"—that they should have no fellowship with the unfruitful works of darkness; but rather reprove them"—that they "should not be conformed to this world," that they should be "sober minded," temperate, &c. &c. But I have said enough in this cursory article. May the good Lord preserve us from ruin, and lead us to the green pasture of his love and beside the still waters of salvation. D. P. H.

(To be continued.)

From the Orthodox Preacher.

THE POPE—THE BIBLE SOCIETY—AND THE CHRISTIAN LEAGUE, SIGNS OF THE TIMES.

We stated not long since, that the signs of the times indicate, in our judgment, that Romanists and Protestants will ultimately constitute in this country, and in all countries, two great belligerant parties; the one devoted to the religion of Rome in all its ridiculous absurdities and contradictions, the other to the Bible alone. How long before

this condition of the world will in fact be seen, we know not; nor are we able to calculate fully the character of the thing itself: but every day brings some fresh tokens from, "the centre of unity," the city of Rome, by which we may gather the views and feelings of the prime movers in this "mystery of iniquity," the Papal economy.

Gregory XVII. is in agony: for it seems the Bible Society and the Christian League have carried their influence even into Italy. Some of his subjects have read the Bible in the vulgar tongue, and others may follow their example! This grieves his holiness most keenly. Hence he thunders out his anathemas and hurls his missiles, which, as yet, are as imbecile as they are copious. The Pope, indeed shows a willing mind to destroy fully every heretic in creation; and were his power equal to his zeal for the traditions of men and the doctrines of devils, he would soon annihilate every privilege of every Protestant.

How contemptible in the eyes of Americans does this old sinner, Pope Gregory XVII. appear, as he raises his puny arm to curse some of our best institutions! He claims all the power of all the Apostles! He claims every island, sea, and continent upon the whole earth! as the territory that of right belongs to him and his successors forever. Proud, bloated, miserable man!

But we will let him speak for himself in his Encyclical letter for the present year, some extracts from which we present below. From these extracts it will appear that Popery is all that we have declared it to be, Gregory himself being its expounder. It would put the Bible out of the world; persecute and destroy all who plead for it; dethrone reason from the public mind; extirpate the sacred right of private judgment; and put the whole world under tribute to its abominable, lazy, lecherous, avaricious, earthly, sensual and devilish bishops, priests, metropolitans and popes. If you believe us not, you will believe Gregory. Hear him!

"Venerable Brothers, health and greeting Apostolical—

Amongst the many attempts which the enemies of Catholicism are daily making to seduce the truly faithful, and to deprive them of the holy instructions of the faith, the efforts of Bible societies are conspicuous, which labor everywhere to disseminate the books of the Holy Scriptures, translated into the vulgar tongue; consign them to the private interpretation of each, alike amongst Christians and amongst infidels; continue what St. Jerome formerly complained of—pretending to popularise the holy pages, and render them intelligible, without the aid of any interpreter, to persons of every condition.

The only care audaciously to stimulate all to a private interpretation of the divine oracles, to inspire contempt for divine traditions, which the Catholic Church preserves upon the authority of the holy fathers—in a word, to cause them to reject even *the authority of the Church herself.* This is the reason why the bible societies care not to calumniate her (the Church) and the august throne of St. Peter, as if she had wished for ages to deprive the faithful of a knowledge of the holy books when the most forcible evidence will prove the immemorial and particular care which the Sovereign Pontiffs even down to the most modern times, and in conjunction with their Catholic pastors, have taken to ground the people in the word of God, *whether written or delivered by tradition.*

It is long since pastors found themselves necessitated to turn their attention particularly to the versions current at secret conventicles, and which heretics labored, at great expense, to disseminate.—Hence the warning and decrees of our predecessor Innocent III., of happy memory, on the subjects of lay societies and meetings of women, who had assembled themselves in the diocese of Metz for objects of piety and the study of the Holy Scriptures. Hence the prohibitions which subsequently appeared in France and Spain, during the sixteenth century, with respect to the vulgar Bible. It became necessary subsequently to take

even greater precautions, when the pretended Reformers, Luther and Calvin, daring, by a multiplicity and incredible variety of errors, to attack the immutable doctrine of the Faith, omitted nothing in order to seduce the faithful by their false interpretations and translations into the vernacular tongue, which the then novel invention of printing contributed the more rapidly to propagate and multiply. Whence it was generally laid down in the regulations dictated by the Fathers, adopted by the Council of Trent, and approved by our predecessors, Pius VII, of happy memory and which (regulations) are prefixed to the list of prohibited books, that *the reading of the Holy Bible translated into the vulgar tongue, should not be permitted except to those to whom it might be deemed necessary* to confirm in the faith and piety. Subsequently, when heretics still persisted in their frauds, it became necessary for Benedict XIV. to superadd the injunction that no versions whatever should be suffered to be read but those which should be approved of by the Holy See *accompanied by notes* derived from the writings of the Holy Fathers; or other learned and Catholic authors.

Before the establishment of Bible classes was thought of, the decrees of the church, which we have quoted, were intended to guard the faithful against the frauds of heretics who cloak themselves under the specious pretext that it is necessary to propagate and render common the study of the holy books. Since then our predecessor, Pius VII, of glorious memory, *observing the machinations of these societies to increase under his pontificate,* did not cease to oppose their efforts, at one time through the medium of the apostolical nuncios, at another by letters and decrees, emanating from the several congregations of cardinals of the Holy Church, and at another by the two beneficial letters addressed to the Bishop of Gnesen and the Archbishop of Mohilif. After him, another of our holy predecessors, Leo XII, reproved the operations of the Bible societies, by his

circulars addressed to all the Catholic pastors in the universe, under date May 5, 1824. Shortly afterwards, our immediate predecessors, Pius, VIII, of happy memory, confirmed their condemnation by his circular letter of May 24, 1820.

We have good cause, however, to rejoice, venerable brethren, inasmuch as supported by your piety, and confirmed by the letters of our several predecessors, which we have referred to, you have never neglected to caution the flock which has been entrusted to you against the insidious manœuvres of the Bible societies.

The partisans of the Bible societies little doubted in their pride that they could at least bring over the unfaithful to the possession of Christianity by means of the sacred books translated into the vernacular tongue;—moreover they took care to disseminate them by innumerable copies and to distribute them everywhere, even amongst those who wanted them not. Some have been found, who, giving another direction to their manœuvres, have betaken themselves to the corruption of minds, not only in Italy but even in our own capital. Indeed, many precise advices and documents teach us that a vast number of members of sects in New York, America, at one of their meetings, held on the 8th of June, last year, have formed a new association, which will take the name of the Christian League. This society strains every nerve to introduce amongst them by means of individuals collected from all parts, corrupt and vulgar Bibles, and to scatter them secretly amongst the faithful. At the same time their intention is to disseminate worse books still, or tracts designed to withdraw from the minds of their readers all respect for the Church and the Holy See.

Scarcely were we made aware of these facts, but we were profoundly grieved upon reflecting upon the dangers which threatened not only remote countries, but the very centre of unity itself; and we have been anxious to defend

against the like manœuvres. Wherefore, having consulted some of the Cardinals of the Holy Romish Church, after having duly examined with them everything and listened to their advice, we have decided, venerable brothers, on addressing you this letter, by which we again condemn the Bible societies, reproved long ago by our predecessors, and by virtue of the supreme authority of our apostleship, we reprove by name and condemn the aforesaid society called the *Christian League*, formed last year at New York: it together with every other society associated with with it, or which may become so.

Let all know then the enormity of the sin against God and his Church which they are guilty of who dare to associate themselves with any of these societies, or abet them in any way. Moreover, we confirm and renew the decrees recited above, delivered in former times by apostolical authority against the publication, distribution, reading and possession of books of the Holy Scriptures translate' into the vulgar tongue.

As for yourselves, my venerable brethren, you are enjoined to remove from the hands of the faithful alike the Bible in the vulgar tongue which may have been printed contrary to the decrees above mentioned of the Sovereign Pontiffs, and every book proscribed and condemned, and to see that they learn, *through your admonition and authority*, what pasturages are salutary and what pernicious and mortal. Watch attentively over those who are appointed to expound the Holy Scriptures, to see that they acquit themselves faithfully, according to the capacity of their hearers, *and that they dare not, under any pretext whatever, interpret or explain the holy pages contrary to the tradition of his Holy Fathers, and to the service of the catholic church.*

Moreover, venerable brothers, we recommend the utmost watchfulness over the insidious measures and attempts of the Christian League, to those who, raised to the dignity of your order, are called to govern the Italian churches, or the countries which Italians frequent most commonly, especially the frontiers and ports whence travellers enter Italy. As these are the points on which the sectarians have fixed to commence the realization of their projects, it is highly necessary that the Bishops of those places should mutually assist each other, zealously and faithfully, in order, with the aid of God, to discover and prevent their machinations.

Let us not doubt, but your exertions, added to our own, will be *seconded by the civil authorities*, and especially by the most influential sovereigns of Italy, no less by reason of their favorable regard of the Catholic religion, than that they plainly perceive how much it concerns them to frustrate these sectarian combinations. Indeed it is most evident from past experience, that there are no means more certain of rendering the people disobedient to their princes than rendering them indifferent to religion, under the mask of religious liberty. The members of the Christian League do not conceal this fact from themselves, although they declare that they are far from wishing to excite disorder; but they, notwithstanding avow, that, once liberty of interpretation obtained, and with it, what they term liberty of conscience amongst Italians, these last will naturally soon acquire political liberty.

Given at Rome from the basilic of St. Peter, on the 4th of May, of the year 1844, and the fourteenth of our Pontificate. (Signed.) GREGORY, XVIII, S. P.

CIRCULAR.

Bethany College.

This institution is situated in Brooke county, Virginia, eight miles from the Ohio river, and about the same distance from the National Road. It has received a very liberal charter from the State, by which all necessary powers are conferred, and the rights of its alumni fully secur-

ed. It has already enjoyed a very considerable share of patronage, and is rapidly rising in public favor. From the peculiar organization of this Institution and its admirable location, it presents important advantages to those who wish to secure, in addition to literary and scientific acquirements, a highly moral and practical education.—Some of these advantages we shall now briefly enumerate:—

1. The distribution of the various departments and the time and labor bestowed by the professors, secure a much more thorough course of study than is usual in the Colleges of the West.

2. The arrangements of the Institution are such that students are not restricted to a fixed routine of classes requiring attendance at College a certain number of years, without regard to age or proficiency. On the contrary, the classes are arranged with a strict regard to the proficiency of each student, so that there is no barriers in the way of the most rapid progress, and those who are possessed of superior natural capacity, or greater maturity of mind, will not be delayed in their course by an arbitrary restriction to the progress of a peculiar class. There are many talented and deserving young men, who, from various causes, do not enter College until they are considerably advanced in age, as well as in certain branches of study, to whom this arrangement is especially important.

3. At Bethany College a student may graduate and receive a Diploma in any one of the schools or departments which it embraces, without entering any other one. A young man, for instance, who wishes to prepare himself for teaching the languages, may graduate and receive a Diploma of the Languages without entering the Department of Mathematics. Or one who desires to qualify himself as an engineer, or to pursue mathematical studies alone, may graduate in this department without entering any other; and so of the rest.

4. It is a part of the plan of the Institution, to add to the Departments now organized, as soon as sufficient endowment can be obtained, a Normal School, or school for teachers, in which young men will be systematically and practically fitted for the business of teaching upon the most approved principles and by the most improved methods. All these features, by which the college is so eminently adapted to the circumstances and wants of the community, commend it to public favor.

5. The most particular attention is paid to the moral instruction and training of the youth in this Institution. The well known moral character and intellectual ability of *Alexander Campbell*, President of the College, will be a sufficient guarantee for the excellence of the instructions in this respect. A full and most interesting course of lectures are delivered by him every session, to the whole class, upon Sacred History, in which the great matters of piety and humanity are elucidated and enforced by appropriate examples. These lectures, which are general, familiar and discursive in their character, adapted to the circumstances of the class, and embracing critical remarks upon orthography, orthoepy, &c., are admirably fitted to supply defects in the early education of youth, and to give a bias in favor of morality and virtue. And should any cases of immorality or insubordination arise, a firm and vigorous discipline by the Faculty will promptly deliver the Institution from the contaminating influence of corrupt examples. The peculiar location of the College, too, affords the greatest facilities for moral culture. Being entirely in the country, remote from any town or village, and surrounded by a highly moral and industrious population, engaged in agriculture, it is secluded from those haunts of dissipation and those vicious associations so fatal to youth in cities.

6. In order to insure the students of this Institution that general and practical knowledge which may fit them for the duties of life, popular lectures are delivered to the whole class upon subjects as are intimately connected with the happiness and well-being of individuals and of society. A familiar course of instruction, for example, is given upon Anatomy and Physiology, in which the organization of the human body is described and illustrated to a sufficient extent to exhibit, in bold relief, not only the laws of health, and the rules to be observed in cases of accidental injuries, but also the power, wisdom and goodness of the Creator, in the adaptations which he has instituted. The principles of common law, the organization of society, the nature, necessity and end of government, and the practical duties of the citizen, constitute subjects of the highest importance to youth, and will in due course be elucidated in so familiar a manner as will render these practical matters easily understood. As a further addition to the usual collegiate system of instruction, the Professor of Ancient

Languages delivers a valuable course of Lectures upon Ancient History, illustrative of the Greek and Latin Classics.

7. The location of Bethany College is not only most favorable to moral culture, but also eminently advantageous in regard to the physical health of its inmates. It may be said with emphasis that there is not in the United States a more healthy location. It is in the midst of a hilly and elevated region, where there is pure air, fine water, and a *perfect exemption* from those intermittent, congestive and malignant fevers so prevalent in certain portions of the western country. Occupying to, as it does, a middle position between the northern and southern portions of the Union, this vicinity is equally free from those pulmonary affections so prevalent in the north, biliary derangements so common at the south. There is a further advantage in the Location of the College, that it is a *most convenient* one for merchants and others at the south or west who have sons or wards to be educated, as it is almost directly upon their route to the eastern cities, and they can thus visit the College upon their way to the east on business. The College is only 16 miles from Wheeling, but the most convenient landing place is Wellsburg, 16 miles above Wheeling, and only 8 miles distant from the College. Upon the National Road the most suitable stopping place is West Alexander 16 miles east of Wheeling and 8 miles from the College. From thence a conveyance can be obtained to Bethany by making application to the hotel keeper.

8. In order to meet the circumstances of the community, and to place a thorough education within the reach of all, the expences of the collegiate course have been reduced to the lowest possible amount.

Board* and tuition will be	$116 00 for 10 months.†	
Fuel,	3 00 "	"
Washing,	9 00 "	"

Add about $2 00 for candles, and the whole expences will be $130 for the collegiate year.

In the Primary or Preparitory Department the expenses of the collegiate year are $110. Boys of 5 years old or upwards are received into this department and prepared for admission into the College Proper. Its buildings are about ¼ of a mile from the College.

In order to create a fund for Library and Aparatus, a matriculation fee of ten dollars is paid by each new student upon entering the College Proper.

The collegiate expenses are to be paid semi-annually in advance to the Bursar, with whom may also be deposited for safekeeping the private funds of each student, one per cent. being allowed to the Bursar as a compensation for expense of postage and the trouble of keeping accounts. All new students after presenting to the President testimonials of good standing and character, will receive from him a written permission to matriculate; and upon presenting this to the Bursar and paying the expense of the first term, will be enrolled upon the books of the Institution. All remittances are to be made to W. K. Pendleton, the Bursar, Bethany, Brooke county, Va.

*Good boarding will be furnished upon the College premises, at $1 50 per week, by Mr. Wm. Stewart, who has been lately appointed by the Trustees to keep the boarding house, and who is a gentleman every way qualified to maintain good order and promote the comfort of all the inmates of the Institution.

†The Session commences on the first Monday of September, and closes on the 4th day of July following, comprising 10 months, and leaving a vacation during July and August.

THE MESSENGER.

This number of the Messenger, bears the sad and afflicting news of the death of its Senior Editor, who for thirteen years and a half, has so ably and so impartially conducted and prepared it for its monthly visits, among its numerous readers.

Thousands of the brethren will mourn the loss, which death has caused, but none will more keenly feel the stroke, than the writer, left solitary and alone, at such a crisis of wickedness, to guide the same work onward until the close of the volume, or until a like dispensation of God should visit him.

I weep, but I weep not for the deceased. He has gone from the evil to come. His righteous soul vexed from

time to time, with the multiplication of crime among the wicked in this world, no w perambulates the continent of Glory.

I weep not for him, I weep for the church—for the world. Age, wisdom, example and the restraining influence so necessary to keep down the ardent temper, are lost in the death of Father Stone. His life was a living commentary on that religion which he professed, and which cherished him, in his most solitary and gloomy hours of life, and which threw a halo of glory around his his eyes in death. But I am not writing his history.

I weep for the church, because so much is lost to it, in the death of Father Stone. The church is worldly minded, relaxing from the duties so clearly pointed out in the word of God, and becoming so conformed to this world. Where is that pure and undefiled religion that cost the heart's blood of Jesus Christ its founder? Echo answers where? Where? Time answers, that he is gradually removing from the world the pious, in whom that religion is found, leaving behind a great mass of formalists, who, instead of blessing the world, are instructing the balance into the arts and mysteries of Satan's kingdom, and fitting them for the society of the condemned. Alas! how true the answer! But tears of weeping or hearts of discouragement must not be too far indulged. We do not therefore mourn on account of this dispensation of the Lord. He hath given and he hath taken away, and blessed be his name! "All things shall work together for good to them that love God, to them who are the called according to his purpose." Praised be the Lord for the rich promise!

I am left alone with the consequent cares, perplexities, anxieties and responsibilities of conducting the Messenger through the current volume. To me, the task is great; but I humbly look to God for his aid, and in his fear do I wish to guide the paper onward, not only without injury to the cause of Christ, but to the glory of the Lord. The fixed

principle stated in our mutual and joint introduction, shall be before me in the performance of my editorial duties.

I have several interesting articles on hand from Father Stone's pen, written only a few weeks before his death that shall appear in regular order, and his numerous friends and brethren, will doubtless prize them highly. The last article he ever wrote for the press, is one addressed to a young student who had graduated at college, and asked Father Stone to give him advice how to study Theology. This article I preatly prize. I also have the last sentence, the last mark he ever made with his pen. He wrote me from Hannibal, and was soon thereafter taken sick, and died. This letter, or a part of it, I will publish.

I trust that the brethren, who have been contributing to our columns, will still continue to write. It is now needed more than ever, and we shall be pleased at all times, to receive well written articles from our friends. I trust the brethren will extend me all the aid they can, and overlook any imperfections they may discover, imputing mistakes to human weakness, rather than to intention of the heart. I labor for the glory of the Lord, and not for the praise of man.

D. P. H.

THINGS WANTING.

Where will we find a 'thus saith the Lord,' for assembling on the first day of the week, if we meet not to celebrate the Lord's death? Certain it is, that this was the primitive practice. 'The disciples met together, on the first day of the week, *to break bread.*' Professed christians now meet *to hear preaching*, or otherwise they stay at home.

Permit me to mention some circumstances, which, in my humble judgment, contribute greatly to perpetuate and foster this anti-christian practice. And first, with due deference to my brethren, may I say, that we have not El-

ders possessing the requisite qualifications. They are not 'apt to teach'—nor are they in all cases 'examples to the flock.'

This evil must be remedied—and must be, before any extraordinary effect will be produced upon the world. But a question of great moment arises here; and is worthy of grave consideration. It is this. Are we making advances towards this desirable end, viz: the qualification of Elders? Or may it not rather be said of us generally, as was said of the Hebrews in particular, 'that for the time we should have been teachers, we have need to be taught again the principles of the oracles of God.'

There is a radical error some where. I am acquainted with congregations in whose membership men have grown gray, without any growth in grace, or in the knowledge of the truth. When will such be fitted for the elders office? Not in a thousand years (could they live so long) with the same ardor and tuition. Nay, they are rather on the retrograde. What must be done? We must have stated preaching—'Let each congreation secure the labors of some efficient Evangelist, once, twice or three times per month.' What will be the result? Answer: one half or two thirds of the members will be missing, except when the preacher is expected, and the residue will be disqualified from the itching of their ears, for hearing the scriptures, or the unpopular, though wholesome teaching and exhortation of some worthy brother who has not the reputation of being a preacher. This stated preaching, or dependence on it, is, I humbly conceive, grand reason why we have so few who are fit for elders; besides it is without scripture precept, or precedent. But it is fashionable. Yes, show me a congregation which has stated preaching, and I will show, that that same congregation, if it have not *all*, possesses many of the prominent features of a sectarian body. One of which is, *that they cannot live without a preacher.* But my object is not to find fault, but to find a remedy. What is it? It is that the church be competent to 'edify itself in love.'

And shall we have no Evangelists in the field? Yes, have them in the field—not in the churches. 'The field is the world.' Who will teach the churches? Ans. The Elders. But the churches have none—and why? Ans. Because they have depended on the preacher *to do all,* and are thus incompetent to do any thing themselves. They cannot even 'break bread' without a preacher. And thus the Lord's institutions are neglected, because we are unable, or unwilling, to support a preacher. Alas! for the cause. But how will we obtain elders? Ans. As they did anciently. Let those who come nearest filling the qualifications be taught privately, by the Evangelist how to preside, &c., in the congregation, just as a school master would teach a child the alphabet, (the lessons will be found in Paul to Timothy and Titus,) and when they have proven themselves faithful, let them be ordained as Elders. 'The things that thou hast learnt of me, among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.' Then let them 'not forsake the assembling of themselves together,' but continue 'steadfast in the teaching, in the fellowship, in the breaking of the loaf, and in the prayers.' Thus practicing, *and thus only,* can we keep the first day of the week to the Lord. In favor of this, we not only have the testimony of the scriptures, but the universal suffrage of all antiquity. Brethren, let the churches say to the Evangelists *go,* not *come.* Let the congregations edify themselves and their talent will not be hid. Ten converts to christianity, would, I doubt not, be the result, to where there is one under present circumstances. The ancient ruins would be rebuilt, and primitive christianity would flourish in our favored land.

URBANE.

REMARKS ON THE FOREGOING.

Bro. Urbane, has touched on some prominent and impor-

tant matters conected with the welfare of the congregations. We trust our readers will look into the subject, and especially at that part which refers to the Elders office. Without Elders who are competent to feed the flock, and guide them in the doctrine of the Apostles, we never can advance—never can exhibit the real picture of true and genuine christianity. Many, who are now called elders, say that they hold the office by constraint. They say, the brethren have imposed it on them. Such Elders are not competent to preside over the people of God; for the Apostle emphatically says, they are not to take or use the office by *constraint*, but *willingly*. See 1 Peter v., 'The Elders which are among you I exhort, who am also an Elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God, which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being Lord's over God's heritage, but being ensamples to the flock.'

Will Bro. Urbane continue to write for us? We have long looked for his aid, and hope now that as he has made the start he will hold out faithful in aiding with his pen.

D. P. H.

TO OUR PATRONS.

We learn from your complaints, as well as from our own observations, that the subject of prophecies, has too much engrossed the attention of our periodicals, and of our brethren in general. We have long since seen this, and therefore, purposely avoided dissertations on that subject in the Messenger. We have long observed, that when once the mind becomes intensely fixt on this subject, it seems to relax its hold of every other, and is oftener floating in the unexplored regions of fancy, than of truth; and loses the spirit of pure devotion, and contracts a zeal for opinions,

and inspires too often an unholy opposition against those who differ. We have on file many communications on this subject from worthy brethren. These communications are opinions arrayed against opinions, not calculated to convince by demonstrative proof from the Bible. We hope our brethren will excuse us for neglecting to publish them. We wish not to be turned from our course, which is to endeavor to promote practical religion.

We are almost persuaded that the literal interpretation of our Lord's words is true: "These things I say unto you, that when they come to pass ye may believe." Prophecies fulfilled have caused millions to believe in Jesus to salvation; but opinions of prophecy have rarely, if ever, produced this effect. The Jews of old believed from their prophets that Messiah would come to their deliverance; but they differed respecting the manner, time and circumstances of his coming. They had formed their different theories on these points; and because the real coming of Messiah did not tally with their theories, they rejected him. None but those who were taught of God by the prophets received him, or believed in him when he came. No doubt, these wrong-headed theorists were as honest in the belief of their different theories, as men may now be in theirs; but they were fatally wrong, for their theories led them to reject the Savior; so we judge that the theories respecting his second coming, now put forth by honest men, may be wrong, and all error is injurious to the truth.

Our firm conviction, from observing the signs of the times that some mighty revolution is just ahead, and that it behooves all men to be ready to meet it. But when, how, or what that revolution may be, we confess our ignorance. But the precursory signs will manifest them. When these occur, modest, humble dissertations on them will by us be gladly attended to in the Messenger.

So much has been written and spoken on the second advent, and the consequences, and so much in opposition to

the different theories afloat, and consequently a great deal of error amidst all, we wonder not that people have become disgusted. We confess ourselves that we generally pass over all such dissertations in our numerous periodicals without spending time to read them. The different opinions respecting the first advent did not make the Jewish nation more holy, for they were increasing in wickedness till he appeared. So it is our conviction that the discrepant opinions at the present time respecting his second coming, do not make the people better, but may ultimately lead them, as the Jews of old, to reject the Messiah entirely. EDITORS.

NOTE.—The above article was prepared by Father Stone in his life time, and as it contains his last thoughts in reference to prophecy, his numerous friends and brethren will doubtless read it with interest. Those too, who have prepared us articles on that subject, will not take it amiss if they are not published *now*. D. P. H.

Eld. M. R. TRIMBLE, of the Wabash country, has lately held meetings in Springfield, Princeton and Jacksonville. During his interesting lectures in Jacksonville, five young ladies made the good confession, 4 of whom were immersed. The Father of the other, having made objections to her immersion, she yet is denied rendering obedience to God's positive law.

Not knowing the particular circumstances we forbear offering any remarks at present. We however must say to all, it is better to obey God than man. D. P. H.

AFFAIRS AT HOME.

A protestant missionary meeting was held in March last, at Rome, within a stone's throw of the propaganda—the Earl of Gainsboro' in the chair.

It is stated that the Hugarian bishops and clergy have made demands on the Pope which he cannot grant, and that they intend separating from the church of Rome.

The Pope represented to be in trying circumstances—his subjects many of them uneasy and disposed to insurrection, his treasury nearly exhausted, and his present dependence chiefly on loans and the profuse expenditures of foreigners.—*Bostow Recorder.*

ANNUAL MEETING.

At an annual meeting held at Palestine, Cooper co. Mo., commencing Friday before the fourth Lord's day in Oct, 1844, information was received from twenty-two congregations of the disciples of Christ. These congregations with one or two exceptions, were organized during the years eighteen hundred and forty-two, three and four, with an aggregate number of 230 members; they at present number 1,188 which shows an increase since their organization of 968.

Bro. A. Wright, A. Cartwright and L. Elgin, were appointed to meet brethren from other parts of the State in Jefferson City, Saturday before the first Lord's day in December, for the purpose of selecting a young man to receive an education at Bethany College-

The above meeting was well attended, though not so well as could have been expected, owing to the paucity of brethren in its immediate vicinity. There were present seven or eight preachers. Up to Monday evening, six noble additions had been made to the cause of truth. Brethren Wright and Elgin continued the meeting on Thursday, with good prospects.

Next annual meeting to be held at Georgetown, Pettis co., commencing Friday before the second Lord's day in October 1845.

T. M. ALLEN, Ch'm.

S. S. CHURCH, Sec'y.

RELIGIOUS STATISTICS—MISSOURI.

At an annual meeting of the Christians from the counties of Howard, Boone, Callaway, Randolph, Monroe and Audraine, held at Bear Creek, commencing Friday before the third Lord's day in Oct. 1844; reports were received from seventeen congregations whose aggregate number is nineteen hundred and ninety-five, (1995) two hundred and six (206) of said number are reported to have been receiv. during the past year.

This report is very incomplete, and gives an incorreet idea of our numerical strength in the above mentioned counties, not exceeding one third of the congregations embraced in the district were heard from.

The selection of a young man, to be educated at Bethany College, in accordance with a proposition submitted by Bro. Campbell to the brethren of Missouri, was presented to the meeting with the following suggestion, namely: That the brethren appoint a committee of three persons into whose hands the matter should be committed; that the said committee, not being bound by instruction, should meet brethren similarly appointed by the various annual meetings throughout the State, in the city of Jefferson on the Saturday before the first Lord's day in Dec., which joint committees are to make the selection; the suggestion was approved by the meeting and accordingly brethren T. M. Allen, M. P. Wills and S. S. Church, were placed on the committee.

The following preaching brethred were present among others whose names are not now noticed: B. W. Stone, sr., of Illinois, and brother Harris of Ala., brethren J. Creath, Coons, Wills, Allen, White, Williams, Church, Fruit, Roberts and Owings, of Mo.

Our meeting was well attended by brethren from some of the counties. It was conducted throughout in perfect peace, love and union; and resulted gloriously. It was truly a refreshing time from the presence of the Lord, the saints were edified and built up in the most holy faith, and souls were converted to the Lord. At the close of the meeting eleven individuals who had nobly confessed the Lord, were immersed into his death.

Appointed the next annual meeting to be held at Millersburg, Callaway co., commencing Friday before the first Lord's day in Oct. 1845.

PRIORITY.

Who was first in this reformation? Answer' "I am the Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come the Almighty." Let us, therefore, brethren, neither know, nor make known, anything but Christ Jesus the Lord, and him crucified. Let us be nothing—Christ all in all.

Christian Teacher.

[COMMUNICATED.]

Obituary.

Died, on Saturday morning at 4 o clock, November 9th, 1844, at the residence of Capt. Samuel A. Bowen, in Hannibal Mo., Barton Warren Stone, Sen'r., an Elder in the Church of Christ, and senior Editor of the Christian Messenger, at the advanced age of 71 years, 10 months and 16 days.

It is seldom that we are called upon to record the death of one, so much beloved—so highly gifted, or so eminently pious, as this venerable man. It is not indeed possible to determine the immense number whose hearts will mourn at the annunciation of this dispensation of the providence of God; and who will stop to shed a tear over the memory of the departed. Although beloved, revered and admired, he has gone to that bourne, from whence no traveller returns.

Death knows no tender tie, and values no earthly veneration. The lofty and the low, the gifted and the rude, the righteous and the wicked, the philanthropist and misanthrope, the sire and the son, alike must bow to the king of terrors, and go down "to the house prepared for all the living." It is vain to speak of the character of Barton W. Stone in this short sketch. History, faithful to her trust, will fill, full many a page with his golden deeds, while to eternity will be left the task of unfolding in many volumes, the richness of his untarnished character. It would be useless *here*, to sketch his biography or schedule his many virtues as a father, as a friend, as a christian. None stood more conspicuous in every relation, and in every walk of life.

His entire life has been made up of tenderness, amiability and love. As a husband, he was passionately fond, indulgent—kind. As a father, he was mild, affectionate—impartial. As a brother, faithful; as a friend, ardent and unwavering.

During his entire maturity, it might truly be said of him, 'he went about

doing good.' The cause of his Savior was nearest to his heart in youth, manhood and old age. Christianity was his theme in life—his comfort in death.

A short time before his decease, he was on a visit to his children in Missouri, in company with his wife and youngest son. He visited many of the churches, and preached with the force and zeal of youth. As if foreseeing his speedy dissolution, he would take the last farewell of his brethren, to meet no more till "setting suns conclude in endless day." These solemn partings were made the more solemn, because of his faithful warnings and heartfelt exhortations.

As he was returning home, his last illness was induced by the inclemency of the weather, and for many days he suffered the most intense pain, without a murmur or sigh—and although his suffering was so intense, his mind never wavered, but remained firm and unimpaired. Although well assured that death was rapidly untying the chords of life, he conversed most freely of his change, with the composure of the philosoher and christian.

On Friday the 8th, he was visited by Elder Jacob Creath of Palmyra, Mo., and when asked by him if he feared to die, he replied, "*No, my religion has not been one of excitement, nor am I now excited,* I know in whom I have believed." He then said, "Lord Jesus into thy hands I commit my spirit." He remained perfectly composed until the last moment, and although he suffered the most excruciating pain of body, no inappropriate reply or expression indicative of an unbalanced mind, ever passed his lips.

He called his family around him and admonished them individually as he had been accustomed when in health, to fill the various relations they occupied, with honor to themselves and to the glory of the Lord. He told his bosom companion not to grieve, but go home and show the world, how a christian mother could bear such a heavy loss. He told her never to neglect having family prayer in her family, and further said to her, "tell my brethren, their religion is of no avail, unless it leads them to the family altar." He urged his daughters Amanda, Polly and Catharine, to set good examples before their families, and bring up their children in the nurture and admonition of the Lord.

He was known to weep, only when his son and daughter arrived at separate times, during his illness, from Jacksonville, Illinois. He spoke to his son Barton, urging him most affectionately, and in the most solemn manner, never to abandon the ministry, but to continue faithful unto the end, and warn sinners to prepare for a dying moment.

To his son Samuel he said, "my son, may the blessings of Abraham's God be upon you for your tenderness to me." He then solemnly warned him, and exhorted him to obey the Lord Jesus Christ and prepare to meet him in heaven.

All the friends around him, were addressed individually as their conditions would appear to require, with the solemnity of the eternal world.

Bro. D. T. Morton (his physician,) remarked to him, "you have long been persecuted and defamed and now must die. Are you willing to die in the faith you have so long taught to others?" He replied "I am." "During my long life I may have had some errors on minor points, but in the main, I conscientiously believe, I have taught the truth, and have tried to live, what I have preached to others. But it is not by works of righteousness which I have done, but according to his mercy, he saved me by the washing of regeneration, renewing of the Holy Ghost, which he shed on me abundantly through Jesus Christ. It is of grace, it is all of grace." There was then sung for him a favorite song, which he so often sung with brother J. T. Johnson:

"Farewell vain world, I'm going home,
My Savior smiles and bids me come—
Bright angels beckon me away
To sing God's praise in endless day."

While singing, a heavenly serenity was on his countenance. He gazed on the upper world as if he saw the Son of God at the right hand of the Father, and listening to the angels tuning their voices and joining the eternal choir, and then most distinctly repeated the verse,

"Why should we start and fear to die"

He then called for his son Barton to come to him, and in a few minutes breathed his last, with his head leaning on his shoulder, without a struggle or a moan. "Blessed are the dead that die in the Lord!"

"Thou art gone to the grave, but we will not deplore thee,
Tho' silence and darkness encompass the tomb—
The Savior has passed through its portals before thee,
And the lamp of his love is thy guide through the gloom.

Thou art gone to the grave, we no longer deplore thee,
Nor tread the rough path of the world by thy side—
But the wide arms of mercy are spread to enfold thee,
And sinners may hope since the Savior has died.

Thou art gone to the grave, but 'twere wrong to deplore thee,
Perhaps thy tried spirit in death lingered long,
But the sunshine of heaven beamed bright on thy waking,
And the song which thou heard'st was the seraphim's song.

Thou art gone to the grave, but 'twere wrong to deplore thee,
When God was thy ransom, thy guardian and guide,
He gave thee, and took thee, and soon will restore thee,
Where death has no sting, since the Savior has died."

EXECUTORS NOTICE.

The undersigned having been appointed by B. W. Stone Sr., Executors of his last Will and Testament, would most affectionately make an appeal to all who are indebted to his estate, for the Christian Messenger, to make immediate provision for settling their dues.

Brother Stone has left what is due on former volumes, to his bereaved and aged companion, and we are well assured that no one, in whom the sense of justice is not entirely blunted, will longer withhold from the estate their dues.

We wish to settle the estate, and pay over the legacies as soon as possible, and comply with the will.

☞ Transmit to D. P. Henderson, surviving Editor, through your Post Masters, stating for what volume you pay. The season of the year is most auspicious, as farmers are disposing of their produce and we shall certainly expect them to send on what they owe. All who are indebted up to vol. 14, are implied in this notice.

JOHN T. JONES,
D. P. HENDERSON,

THE

CHRISTIAN MESSENGER.

Vol. xiv. December, 1844. No. 8.

AN INTERVIEW BETWEEN AN OLD AND YOUNG PREACHER.

O. P. Well, my son, what success have you had in enlisting soldiers for the holy war, since we last met?

Y. P. None, none.. The way is completely obstructed by counter current of worldly policy, called politics. This appears to be the all absorbing theme, and spring of action among the people of every age, sex, religion, and profession in the land. It is a thick vail thrown over eternity and eternal things—it is an opiate which has induced a senseless torpor to religion—it is ruination to christian character—it has banished shame from the heart of the professor, who seems to enjoy the revels of the day—and last, not least, it has entered the modest precincts of the women, and prostrated female propriety. A few days ago I was riding abroad, and accidentally fell in with a large body of men and women, wending their way to a mass meeting of politicians, called together by a few interested demagogues. The young ladies in a separate company rode before in uniform, bearing each a small banner in their hands, following a large flag waving over their heads with the names of their candidates written in large letters, and a band of music before them. I was completely astounded at such a novel sight. I could devise no excuse for such impropriety, but ignorance. The small still voice

Thou art gone to the grave, but 'twere wrong to deplore thee,
When God was thy ransom, thy guardian and guide,
He gave thee, and took thee, and soon will restore thee,
Where death has no sting, since the Savior has died."

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AN INTERVIEW BETWEEN AN OLD AND YOUNG PREACHER.

O. P. Well, my son, what success have you had in enlisting soldiers for the holy war, since we last met?

Y. P. None, none.. The way is completely obstructed by counter current of worldly policy, called politics. This appears to be the all absorbing theme, and spring of action among the people of every age, sex, religion, and profession in the land. It is a thick vail thrown over eternity and eternal things—it is an opiate which has induced a senseless torpor to religion—it is ruination to christian character—it has banished shame from the heart of the professor, who seems to enjoy the revels of the day—and last, not least, it has entered the modest precincts of the women, and prostrated female propriety. A few days ago I was riding abroad, and accidentally fell in with a large body of men and women, wending their way to a mass meeting of politicians, called together by a few interested demagogues. The young ladies in a separate company rode before in uniform, bearing each a small banner in their hands, following a large flag waving over their heads with the names of their candidates written in large letters, and a band of music before them. I was completely astounded at such a novel sight. I could devise no excuse for such impropriety, but ignorance. The small still voice

of religion cannot be heard in such a turmoil, nor can she have entrance or abode into hearts so heated with politics.

I remembered similar conduct in 1840. They gained their candidates for the presidency and vicepresidency of the nation. But, like a judgment from heaven for the iniquities of the people, the president was cut off by death as soon as he was inaugurated—and the vice president, they say, proved a traitor to the cause he was elevated to advance. How soon are such striking events forgotten! and how soon the infatuated, fickle multitude renew the former scenes with greater interest! Lord, what is man? I am almost sunk into discouragement. To preach during such excitement appears in vain; and yet to refrain I cannot. I find a few, and but a few mourners in Zion, who weep for her desolations. This upholds my sinking spirit, with the heart cheering truth, the Lord reigneth. Here the young preacher's sorrows burst into a flood of tears, and prevented farther utterance.

O. P. My son, wipe your tears and trust in the Lord. It is true, a dark cloud hangs over the world, which may burst in vengeance or mercy. An exterminating war has long been waging between religion and the world, and "the fight willl be maintained until the weaker dies." A compromise can never be effected between them; for whosoever loves the world the love of the Father is not in him; and whosoever will be a friend of the world is an enemy to God. The friendship of the world is enmity to God. To seek the friendship of the world, and the friendship of God at the same time, cannot be done consistently with truth—it is a vain work; and yet this work, vain as it is; seems to mark the professors of christianity at the present day; almost an armistice seems to be concluded between the world and professed christianity. The God of this world has blinded the eyes of professed christians, and is fast leading them deceived into their ranks into captivity—into

bondage and death. Christians are virtually forsaking the government and laws of heaven, to prop up and sustain the governments and laws of men, whether those men and laws be eclesiastical or political; in fact they are based upon the same foundation.

Israel were always scattered when they forsook the laws and ordinances of heaven, and followed their own devices. Their enemies prevailed against them and led them into captivity; nor were they ever gathered together from their dispersions, till they returned to the laws and ordinances of God which they had forsaken. These things were written for our example, on whom the ends of the world are come. We must return to the government laws and ordinances of our rightful king, the Lord Jesus, before we shall be ever gathered together and become worthy subjects of his kingdom. We must unite our energies, advance the government and kingdom of our Lord, and meddle not with the government of this world, whether human, eclesiastical, or political, or civil; all others aside from that of heaven will be put down by a firm decree of our Lord before the end come.

Y. P. You astonish me. Are not the civil powers and governments that be, ordained of God? And is it not the duty of christians to be subject to them, and to sustain them? Do instruct me on this subject.

O. P. If it be the duty of christians under one worldly government to uphold and support that government, then it is the duty of christians living in every worldly government to uphold and support that government; those living in N. America must uphold and support the democracy of all the U. States; those in Britain, must support the monarchy of England; those in Russia, must support the despotism there; those at Rome, most support the government of the pope, the man of sin, the antichrist of our rightful Lord—those in South America must support every petty tyrant that wades through blood to sit in the supreme chair of

state. These governments must be supported and sustained by all their power, influence, blood and treasure. Can we for one moment think that the Lord enjoined on his people under the Cesars of old to uphold and defend their bloody governments, which enjoined the extirpation of the Christians, or to force them to abandon their religions and sacrifice to idols? Can we think it possible, that the government of the pope, the man of sin, the true antichrist, must be supported by christians at the expense of all their influence, blood and treasure, and that by oath; and I may add, at the expense of their own souls? I grant that Christians are bound to submit to the powers, as far as to pay their dues, as custom, tax, &c. But they are not enjoined, to seek for, nor fill those powers, and thus sustain the goverement. How awful the thought that the Lord would enjoin on his followers to support and sustain the antipodal, the antagonistic government of Rome, which aims at the subversion of his own!!

Y. P. You confound me; but are not the powers, or governments that exist, ordained of God? Is it not then right for christians to support or maintain them?

O. P. If all the governments which exist are ordained of God in the common acceptation of the term, then it undeniably follows that all the jarring governments on earth, are divine; and good, constitute parts of his own government. Will this be admitted by any intelligent man? No, not one. The translation of the verse (Rom. xiii 1,) has caused this confusion. The words *are ordained* in our version are in the present tense, but in the original, are in the perfect, and should be translated, *have been ordained.* Trace the history of God's government from the beginning, and we shall find that he as monarch of the world always gave his own laws to his people for their government, but always ordained or appointed men to rule under him according to those laws. But we never find that he ever gave authority to uninspired men to make laws in any age or nation for the government of his people. The authorities or executors of any laws but his own, it is evident, he did not ordain.

The people soon, through their depravity, became dissatisfied with God's government and laws, and began to depart from the laws of heaven, and to legislate for themselves; yet they retained the authorities and offices which God had ordained. Then were the people scattered, and formed nations, and made laws, and instituted governments for themselves, retaining the offices divinely ordained to execute the laws, not those laws given by God, but those made by themselves. Thus the whole world is divided into kingdoms, states, governments and parties, whose opposite laws and governments, create collision of interests, strife, war and carnage. The kind purpose of God was to reunite the jarring world, and to make them one, and to reconcile the world unto himself by his Son. This will never be effected till they all return to the government and laws of God, and forsake their own. These laws are given us by Jesus Christ, and when received and fully acted upon will unite the world in harmony, love and peace; wars will cease to the ends of the earth, and discord and strife be known no more forever. It will truly be the kingdom of peace—of heaven on earth.

Y. P. Could we live on earth in safety without civil government? Would not the stronger sect of professed christians persecute and oppress the weaker, unless checked and restrained by the civil authorities? Would not the wicked part of the world continually bring upon us tribulation and distress?

O. P. We may imagine a thousand difficulties; but have we not a king in Zion, who is jealous for the glory of his church upon earth? Is he not almighty? Can he not check and restrain opposing powers? Will he not hear prayer, and interpose in time of need? To these queries our enlightened judgment answers in the affirmative; but

where is our faith? Can we trust in this king? Persecution would add a score to the ranks of Immanuel for one cut off. The church would continually gain from the world by the truth, and sufferings for it, until he whose right it is to reign triumphantly over all. While civil governments exist, we may, as did Paul, appeal to Cesar from the judgment of our enemies; he is to keep his subjects from injuring us, because we honestly and punctually pay our dues to his government. The amalgamation of church and state is an unholy alliance, and every advance to it is a departure from truth. The world is beginning to be awake to this subject. Yet some of the parties seem to cast a wishfull eye to the highest. B. W. S.

A SHORT SERMON.

"If therefore you have not been honest in the deceitful, who will entrust you with the true riches."—Luke xvi, 11, (new translation.)

By reference to the connexion in which the above quotation occurs, the reader will find that it embraces one of the solemn conclusions which our Lord deduces from a parable he had delivered. In the parable several important lessons are taught, upon which this conclusion is founded.

1. That the property now in our possession is not our own, but that it belongs to the Lord.

2. That we are not acting for ourselves, but the Lord has constituted us stewards or agents for himself, and authorized and commanded us to improve to the best advantage the means which may have been committed to our care, and

3. That we shall be called on to to render an account of the manner in which we have disposed of the Lord's money.

From these truths, the almost irresistible conclusion contained in the text, is enforced by the Savior. It is easy and natural, and the only wonder is that it has made so slight an impression on the minds of christians. If such awful consequences are involved in the disposal of our means, ought not every christian seriously to consider and ask himself the question, am I employing my estate in the use of the best ways and means,in order to further the Redeemers cause, advance the glory of God, and promote the salvation of souls? This is a serious consideration—of vital and infinite importance and calls loudly for the attention of every lover of the Lord! When we come to reflect on this item of christian duty how sadly are we deficient! how few of us are appropriating our means as we should to benevolent objects and institutions, to building meeting-houses &c.,in order to the dissemination of living and lifegiving truth. How few of our brethren who are rich and amply able, endow pious and faithful Evangelists, and thus by their own efforts send light and salvation to a dying world! I fear that instead of doing *all*, we are not doing *half* that we can. I fear we are giving way to the influence of a *covetous* disposition, and while with a scrupulous necessity we attend to *its* dictation, the voice of its antagonist is almost smothered and unheeded.

Since I have spoken of the sin of covetousness, allow me to remark that I verily believe that it will prove more prolific in the destruction of souls than any other cause now operating on the church! 'Tis a sin which is justly and righteously condemned on almost every page in the divine volume. A covetous spirit is directly at war with, and diametrically opposed to the whole spirit of the gospel. The new institution is a scheme which in all its various ramifications, exhibits the benevolence of its divine author. It *originated* in benevolence, was *carried on* in benevolence and *consummated* in benevolence! and its design is to eradicate from man every particle of a covet-

ous and parsimonious disposition and implant in his mind other principles of pure benevolence which shine forth in the character of God. The contemplation of the benevolence of the Son of God and the sacrifices which have been made for the world's redemption, should beget in every heart a flame which the world itself could never extinguish, and a willingness if necessary to sacrifice in return, our property ourselves and our all.

An objection is often made to contributing for the support of the gospel on the ground of *poverty*. Let me tell you, my dear brother, God does not require of any of his creatures more than they can do; if we can give but tle, a little is all that is required, but if we can give much, much will be expected at our hands. Where God has given but *one* talent he will not require the improvement of ten; but when ten are deposited all are to be accounted for. But the objection is often urged when at the same time the objector is lavishly spending his means in purchasing the vain and flimsy pleasures of life. And while at this point, I would in all kindness suggest, that if christian would deny themselves of those things that they are bound to admit are superfluous, and forego but half of the unprofitable and useless enjoyments of this life, and devote the money which is thus expended to the cause of religion, a different state of things would soon present themselves in the christian world! Having presumed to present one suggestion, I will in the same spirit of christian tenderness offer another to my dear brethren, viz: That the money invested by christians in political funds, and devoted to the advancement of the interests of political parties and political men, would be much better employed, and would undoubtedly yield a much better dividend, if devoted to the advancement of the Messiah's cause and kingdom! Alas! how often is it that we find professors in these days of feverish and unwholesome political excitement, from whom it is almost impossible to get any pecuniary assistance for

religion, when at the same time if they are called on to assist in purchasing a stand of colors in raising a costly pole, or in defraying the expences of a convention their purses are freely opened.

The question is often asked by our brethren in a tone of complaint, "Why have we not more preachers in the West?" An answer is easily given. There never has been sufficient pecuniary inducements held out to those brethren who could and would become preachers, to make them willing to abandon all means and hopes of making a support, and throw themselves on the church! "Well," says a good meaning brother, "if it's *money* they are after, we don't want them to preach." I say so too with all my heart, but my dear sir you sadly mistake the case. It is not money they are after, but it is the *want* of it that prevents them from embarking in the cause. The distinction is certainly plain and should be kept in view. Let me illustrate this matter by supposing a case. Here is a brother whose heart is filled with the love of God, and beats high for immortality, he is zealous in the cause and pants for the salvation of his fellow men—he desires to commence preaching; but before he is fully determined, a question, very natural under the circmstances, occurs to him, "can I be supported?" Beside myself, here is a wife and two children to be provided for, a duty as imperitive as any other; I am poor and have to make my living by my own daily labor. And when I look over the country, I see numbers of talented preachers, victims in the cause of Christ, well worthy of double honor and they don't receive half as much as their expenses would amount to, provided they adopt a rigid system of ecomomy! If they with all their experience and splendid abilities are not better supported by the church than this, what may I expect, starting out as I do, unexperienced and untried? He turns away disheartened. and goes to his plow or his work-bench and utterly abandons the idea of preaching. Now brethren and

sisters, ask yourselves seriously the question, Who is to blame in this case? Are not we? This is but a sample of many instances which do actually occur. There are many talented and pious young men in our country who would give all their energies to the work, and be an honor to the cause and a blessing to the world, if they had but a slight assurance that the church would sustain them, and not let them come to want.

Brethren, much has been spoken and much written on this subject, it has been in every mouth, and every tongue can speak eloquently on it, but what have we *done*? All the speaking and writing that could be done for ages would be of no avail without *action*. Let us amend in this matter, and for the future even if we do not *speak less*, let us *do more*, and the Lord will bless us.

CLEMENT.

A COMMUNICATION.

COLDBROOK, Ill., 19th, Sept., 1844.

Bro's. Stone and Henderson: Suffer me to drop a few thoughts in your excellent Messenger, whose name imports its object, on one subject which I think has been too much neglected by the religious periodicals and preachers of the present century. I mean the lust of the flesh, the lust of the eye and the pride of life.

I look upon popular offences of all others, as being most dangerous in christian communities.

For a violation of God's law, is a violation, whether winked at, or dealt with according to that law. And while we are dealing with members, some members for unpopular offences, and passing by others who are in the continual habit of popular offences, which in themselves are of equal magnitude, and equally plain, and equally easy of comprehension, are we not adding crime to crime? "My brethren have not the faith of the Lord Jesus Christ, the

Lord of glory with respect of persons." We should know no man after the flesh, for reasons assigned by the mind of God in his holy word. Now if there is a book of remembrance kept for those who meet often together for the purpose of God's glory, will the errors (if any) be overlooked or not taken cognizance of?

Paul, after speaking of some that had given trouble to the Galatian church, says, "I would they were even cut off which trouble you. For brethren, ye have been called unto liberty, only use not liberty for an occasion to the flesh, but by love serve one another," &c.

Now I know, that where "the spirit of the Lord is, there is liberty," but no liberty to do wrong—no liberty to chastise one member for intoxication or fornication, and let another pass whose every days conduct manifests a covetous heart, who is constantly laying up treasure on earth, and every feature in his conduct says more, more, more of this world's goods. If they are called upon to assist in any benevolent concern, what is the reply? Ah! I have a certain matter to accomplish, and if I let this money go to save that brother's property from being sacrificed, notwithstanding he has been unfortunate, and all his property will go for little or nothing, I must have my money back by such a day, to go to Missouri, to buy up mules, to carry to the South, to sell, for more money, to buy more mules &c. &c. And the poor brother's property was taken from him, and the money taken off for speculation, would have saved his property, and left the speculator with thousands and thousands at home beside. My soul mourns within me while I think of these things. Bro. Stone, let us beware of covetousness which is idolatry. Did you ever know a member of a church excluded for this crime? and is not this crime passed by, because of its popularity, "wealth maketh many friends," and when we exercise this kind of frienship, is it not "for an occasion to the flesh?" and do we not do it, in the lust thereof? But Paul says "by love serve

one another." Yes, we should do all things in love, for "love is the fulfilling of the law," and the law says, "know no man after the flesh." Now should not covetous persons, in the church, be admonished in love,and if they cannot be reformed, ought we not to withdraw from all such? With what is the sin of covetousness classed? Where and what will stop it? Will the cries of the poor stop it? No. Will the wants of the fatherless and widow—their cries for food and raiment—stop it? No. Will the wants of a brother grappling with adversity stop it? No Will the cries of the hungry, the thirsty, the naked, the sick and the imprisoned stop it? No. Did the cries of Lazarus stop it? No. Did the yawning gulf stop it? Yes. "Go to now, you rich men, and weep and howl for your miseries which shall come upon you." "For I will come nigh unto you to judgment, and be a swift witness against the sorcerers, and against the adulterous, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts."

There is another popular offence which comes under the notice of my subject which calls for attention, the pride of life, and the lust of the eye. Ah! bro. Stone, what a mountain we have before us? Who can fathom its height and depth.

"The Light of the body is the eye, if thine eye be single (to the glory of God) thy whole body shall be full of light, but if thine eye be evil thy whole body shall be full of darness, if therefore the light that is in thee be darkness, how great is that darkness."Now as the luminary of day affords light to our natural eyes,so the Son of righteousness affords light to our mental powers, as we by the light of the natural sun discern natural things, so with our minds we discern spiritual,then if we have the light of the Son of righteousness in us, and walk in that light as he is in the light, our whole body will be full of light, (natural and spiritual,) but if we

have the spiritual light in us, and our natural eyes lust after evil things so as to divert our minds from the light of life and cause us to walk in darkness, how great will that darkness be!

Then what is the lust of the eye and the pride of life? Why, if all persons were blind, that matter would be explained. Can our eyes be single to the glory of God while we are gratifying the lust thereof? Are our eyes single to the glory of God when we are using all our endeavors to obtain something with which to adorn our bodies to please the giddy multitude, and while the torrent of fashions are coming teeming from the East like a pestilence to sweep christianity from the face of the earth, do we not see those who profess to have the light of life in them, rushing to obtain them in order to present the first view of the latest vanities to the church?

How would John the Baptist appear in one of our fashionable assemblies, as a preacher,with his raiment of cammel's hair beside some of our proclaimers? How would the Apostle Peter be received with only a fishers coat on? I fear he would be told to sit behind the door. Yet he went joyfully into the company of Jesus Christ, and was received and invited to dine. Why so? Because Jesus knew that his body was more than raiment,and was destined to be made like unto his glorious body when his garment had waxed old and vanished away.

How would Louis and Eunice appear with little Timothy sitting between them learning the holy scriptures, all dressed in modest apparel with shame facedness and sobriety exhibiting a meek and a quiet spirit without affectation? How would they appear beside some of the fashionable sisterhood of this age, dressed in all the gay attire which we see, with their little children "who call for the kind hand of an assiduous care" and whose tender minds are ready for the impress of omnipotence to mould them in a gospel mould, the worth of whose souls call for a

training in the nurture and admonition of the Lord,all dressed in the fascinating vanities of life?

Bro. Stone,when I go to meeting and look on my right, & see all these things,and on my left,and see the same, I am ready to exclaim, "But will God indeed dwell in such temples?" Behold the heaven and heaven of heavens cannot con tain thee; how mnch less these earthly tenements! "Whose adorning should not be that outward adorning of plaiting the hair, and of wearing of gold, or putting on of apparel but the hidden man of the heart in that which is not corruptible even the ornament of a meek and quiet spirit which is in the sight of God of great price. For after this manner in the old time,the holy women also who trusted in God adorned themselves,being in subjection to their own husbands." Sisters in the Lord, have you forgotten the example of Sarah, of Rachael, of Hannah, of Lois and Eunice,those mothers in Israel whose lives adorn the pages of God's word, whose heads will wear the golden crown of triumph,and whose hands will wave the palm of victory in the celestial paradise of God. How soon must you followthem to the grave, and will you rise triumphant with them without following their example? Brethren, have you laid aside all these things, and are you receiving with meekness the ingrafted word which is able to save your souls? Are you blowing the trumpet guiltless, or are you handling the word of God deceitfully? Are you crying peace, peace, when half the virgins are asleep? Are you crying for more children while those that are, are departing from the paths of peace? "Set thy house in order, for the great day of the Lord is at hand, and who shall be able to stand?" Not every one that saith unto me Lord, Lord, but he that doeth the will of my father which is in heaven." "Awake to righteousness and sin not, the Lord omnipotent reigneth. He is faithful, he cannot deny himself. His power to salvation is put forth in his word. his power to condemnation is also there. Hear it O ye nations; hear it O earth and

tremble because of him, for God will bring every work into judgment, with every secret thing whether it be good, or whether it be evil."

O Lord, deliver us from the power of sin, and may all thy children as humble pilgrims evince to the world, that this is not their abiding city, by walking in all the commandments of the Lord blameless, and finally rest in the christians home forever and ever, Amen.

JOHN G. HALEY.

J. CREATH'S LETTER.

I am now in my native State, Va., and under the roof of my youngest sister, who has been a widow since May last, and also under the roof of my aged and venerated mother, who has been a widow for the last twenty-two years, now bowed under the weight of years, of sorrows, of afflictions, and of infirmaies. The two live together. My sister is left with one child, an infant. Pure religion and undefiled before God our father is this,—to visit the fatherless and widows in their affliction (as did Elijah and Elisha in the Book of Kings) and to keep ourselves unspotted from the vices of the world.—James the Apostle.

I arrived here about one week ago, and met my old mother whom I had not seen for more than sixteen years, and while she held me in her aged arms, and saluted me and bedued my cheeks with her tears and called upon the God of Elijah to bless me for the support the comfort and the joy that I had occasioned to her and her fatherless children. I felt happier than if I had possessed the mines of Potosi or the streams of Pactolus.

She is a true daughter of old mother Sarah. She was born in Granville county, North Carolina, February 18, 1778, and was raised in Mecklenburg county Va., where she lived until about three years ago, when she emigrated to this part of Va., with her youngest daughter. She was

married to my father, William Creath, in her thirteenth year, on the fourteenth day of June, 1791. She is in her sixty-eighth year since February last. She was baptized by my father in 1802. She is the mother of sixteen children, nine sons and seven daughters, eight of which sixteen are living and all of the eight, professors of christianity—five of which eight, are preachers—four Baptists preachers and the writer of this letter. These children she has fed, clothed and educated principally with her own hands and labor.

She is among the most remarkable women of the present or of the past century. She quotes the Old and New Testament with facility. She has maintained a pure and unblemished reputation for truth, for honesty, for industry, for benevolence, for virtue and religion, through all the fiery ordeals through which she has passed in a long and eventful life. She is intelligent in all the religious topics of the day. She possesses great and invincible fortitude. She is as firm and as immovable in her principles as the rocks of Gibralter. Above all, she has that peculiar grace in an eminent degree, which distinguished Abraham and Sarah the most unbounded and implicit faith in God, in his word, in his faithfulness, in his Goodness and government over the world. She is a woman of prayer and piety, and remains a member of a Missionary Baptist church.

When she heard me preach, she asked me what she was to do, I replied to her, as the justly celebrated Philip Melancthon did to his mother, after he embraced the reformation,—he told her to believe as she always had believed,—so I said to my old mother, you have always believed the Bible to be the only rule of faith and practice and you have led a pious and holy life, continue to do so.

She has not objected to one sentiment that she has heard me advance, she bids me God's speed.

I have preached several times for the Baptist brethren in this section and they have received me with as much

cordiality, and have heard me with as much pleasure and confidence as they did when I was here sixteen years ago. They have pressed me most warmly to go to the Teay's Valley Association, which I expect to do, and then shall return home. If I should live to return home I shall have travelled, since last January, four thousand miles.

When I was here sixteen years ago, the excitement and opposition against me was very violent. But at the last Association a resolution was passed by the churches that they would worship God every Lord's day. There is but very little difference between the Baptists here and our people—only we pray more than they do. I believe the day is not far distant, when we, and many of our Baptist brethren shall worship together. I sincerely hope our brethren will cultivate good will towards our Baptist brethren, and brotherly love towards all who love our Lord Jesus Christ in sincerity and in truth. If we cannot do all the good we *wish*, let us do all the good we *can*. The only perfection which I have found in this life is, I know myself experimentally to be imperfect—very imperfect.

In my next, I will point out more of the evils which I have seen. In my way to this place I was greatly annoyed on the steamboats, with cursing, gambling, drinking and cigar-smoking. Truly we are a christian nation!

JACOB CREATH, Jr.

DOCT. D. T. MORTON'S LETTER.

HANNIBAL MISSOURI, Dec. 4, 1844.

BRO. HENDERSON:—I have thought for several weeks of writing you, concerning the departure of that time-worn and heaven-honored Saint, your Associate Editor, Elder Barton W. Stone, who fell asleep in Christ on Saturday morning the 9th of last month, at 4 o'clock, A. M. at the residence of his son-in-law, Capt. S. A. Bowen of this town.

I esteem it one of the greatest privileges of my life, to have been permitted to witness the bright display of faith and hope—patience and resignation, manifested by him during a series of painful paroxysms, more lingering and acute, than ordinarily falls to the lot of expiring mortals.

Notwithstanding his body was racked with torturing pain—his mind calm and unbeclouded to the last moment of his existence, seemed constantly communing with God; or breathing forth in accents of love, to the numerous friends who surrounded his bed; such exhortations as I have seldom heard, and hope never to forget.

I had much conversation with him; and among the many questions asked him, the following is one.

Father Stone, you have been much persecuted on account of the peculiarities of your teaching—I now ask you if you wish to die in the same faith in which you have lived?

He replied, distinctly and audibly, I do, and added, that we may have errors I will not deny; but in the main, I am satisfied we are right and exhorted us to continue faithful.

Conformably to his wish, we were often permitted to join with him in prayer. I was struck with the fact that music seemed to soothe his pain, for usually, while we sung, he appeared to enjoy a respite from his sufferings.

He lectured all around him—his children and grand-children—his brethren and friends—his physicians shared liberal in his kind advice and wholesome instruction.

Though in obedience to the laws of mortality he fell—he fell covered with glory, yea, he triumphed in death.

I saw his body on the morning after his pious Spirit had returned to God who gave it, and his countenance presented the aspect of composure and resignation in death, which marked his temper through a long, laborious and useful life.

But he is gone, and we are left to mourn ou our own and the world's account, that such a man should ever die.

While beholding his sufferings, the question involuntarily suggested itself to my mind, Why does our kind heavenly Father, in whose service he spent his life, permit his aged and faithful servant thus to linger in torturing pain to the close of life? The next moment perhaps, found me enraptured with admiration at his patience and resignation—thus furnishing to myself, an answer to the query. For had not Abraham believed the word of the Almighty, and father Stone not died with lingering pain, we could never have been exhorted by the faith of the one, nor encouraged by the patience of the other, when surrounded by similar trying circumstances.

But he rests in peace, and may our Father enable us all to live in peace, that the God of peace may bless us with every needed good. And may you, my dear brother, be abundantly blessed in your work of faith, and labor of love, is the sincere prayer of yours in hope of a heavenly inheritance.

DAVID T. MORTON.

ELD. T. M. ALLEN'S LETTER.

BOONE COUNTY, Mo., Dec. 5th, 1844.

Bro. D. P. Henderson: Our beloved father Stone has gone—to Heaven. Dear old bro., he was truly one of the excellent of this earth. I doubt whether there ever was a purer, better man than Eld. Barton W. Stone. His entire life, was little else than a practical commentary on the pure faith, and morality of the gospel he professed.

While many have denounced him for heresy, all I believe concede the fact, that, the meekness of his temper, quietness of his spirit, humility, and morality was that of a christian. Well, that is enough;—for *only* a good man out of the good treasure of his heart could bring forth such fruit.

He is now in Eternity, and has to do with a being whose ways are not man's ways, and who will reward all according to the deeds done in their bodies; and if bro. Stone was not prepared for the plaudit, "Well done good and faithful servant," I question whether there lives a being on the earth who is.

Those who are now pleading for the union of christians upon the Bible alone, are as much indebted to Eld. Stone, if not more so, than to any other man. I regarded him as the uniting link between the *old*, and *present* state of things. Truly do I sympathize with his wife and family, and his his numerous brethren and friends throughout this great nation,—for well may it be said of him, that he was great in goodness. But ten such sheets would not be sufficient for me to give vent to my feelings and judgment in doing justice to the memory of bro. Stone.

My principal object in this communication is to ascertain whether bro. Stone left a memoir of his life, or any thing for the press, to be published, after his death. I have understood he did; and if so, whether that embraces copious extracts from his numerous productions on the many important subjects he wrote upon. From bro. Stone's extreme modesty, I fear he has omitted much that ought to go in a work of that kind. In that event, I am anxious to have it supplied by a large appendix.

I think that a brief account of his early life, and a very full account of the history of his separation from the Presbyterians—and copious extracts from his writings on all the prominent subjects that engaged his attention, and that will clearly define his position, should have a place in the contemplated volume. I want it seen that his object has ever been *truth*—the union of christians—the salvation of sinners—and not the founding and building up of another sect. Let him speak for himself, and say, why he was for the Bible as a creed—the name of christian—what he said about faith—atonement &c. &c. I wish I was near

you, that I could aid in this matter—if assistance was needed.

I want also a litheographic likeness of bro. Stone in each volume. If there is no portrait of him in Illinois, there is an unfinished one at his son-in-laws, Capt. C. C. Moore's in Kentucky, which is tolerably correct, and from which one could be prepared. This I regard as very important, and should by no means be omitted. The extra expense can be added to the volume.

The sooner the book can be forthcoming the better, but let it not be hurried to the exclusion of what ought to be in it.

After you are in the possession of the information touched upon in this letter, will you have the kindness to write to me upon the subject. Your bro.

T. M. ALLEN.

NOTE.—Bro. Allen is informed, that Father Stone wrote a history of his life, embracing the points of enquiry above, which with his numerous other writings, will place him on the page of history in his true and proper light, and do him that justice, which has so long been withheld from him. His family have an excellent miniature likeness of him, from which a first rate artist is now taking portrait copies, and so soon as the friends and brethren will send on any information of importance, that should have a place in the volume, arrangements will be made to have a steel plate engraving of his likeness, and his life published, each copy containing his likeness.

Many private letters have been received, touching the points of enquiry in bro. Allen's letter, and many answers have been returned, with a request that any historical facts that may be known by his brethren, will be furnished as soon as possible. D. P. H.

THE WANTS OF THE CHURCHES—No. 6.

The churches want proper officers, qualified according to the New Testament qualifications, before they will ever carry out the benevolence of the gospel. Like rulers, like people, will generally hold good. If Bishops are not "*given to hospitality*" their flocks will be greatly deficient in the same, and so with every other duty. We had prepared an article on the qualifications of Bishops, but the "Genius of Christianity" arrived with a most excellent article on the same subject, which we now present to our readers in the place of what we had written.

We most affectely invite all our readers to examine the article carefully, for we hesitate not to say, that the crisis has arrived when more attention must be bestowed on this important subujject. If men are filling such sacred and important offices who are not qualified, can the churches grow and thrive? We think not. Shall we knowingly ordain men to that office contrary to our judgment, because they come "*nearest*" filling the qualifications? This brethren, is a grave question, and requires grave deliberation. Many have so acted conscientiously, believing that they were doing God's service. But let us be open to conviction, and if in error, let us confess it and turn away fror it to the truth.

Our chief shepherd himself shall soon appear, and if he find persons incompetent to lead and feed the flock, taking the oversight of them whom the holy spirit never pointed out, will he give them a crown? But let us hear our brother speak for himself. D. P. H.

CHURCH OFFICERS.

"Much has been said and written upon this subject, and no doubt much more will be said before the whole christian community will be agreed.—I shall not take upon myself the task of exposing, at length, the untenability of the Roman, English, or Lutheran plea for diocesan Episcopacy, apostolical succession, official grace, &c. One remark on this subject is sufficient for me. The whole scheme of the above hangs upon the assumption of one of the items, viz:

Apostolical succession—the 'official grace' running through this succession to the people in the administration of the "sacraments," or "ordinances," and especially in baptism. Now if it can be shown that authority to baptize, *was not an item in the apostolic* OFFICE, it will be readily seen that the whole fabric is a *non sequitur*. Then observe Paul to the Corinthians and others, affirms and argues his apostolic appointment, not by men but by the Savior himself—says he was "not a whit behind the very *chiefest* apostle," and the same apostle affirms, 1 Cor. i. 17, "Christ sent me *not to baptize*, but to preach the gospel," &c. Yet Paul did baptize some: not, however, by virtue of any thing arising out of his apostolic power, but out of some other condition which he sustained. He was a christian, a devout man, a disciple as well as an apostle. Ananias, who baptized Paul, was a "devout man"—"a disciple"—see account in Acts.—There can nothing flow from the apostolic office which was not in it. "Official grace," with all its beauties and absurdities, must, therefore, have commenced its existence since the day of divinely appointed apostles. Enough on this matter.

*There are now but two official stations which I can discover in the christian church; and these are, first, that of bishops, or overseers, and second, that of deacons. The first of these are executive officers, having charge of the *spiritual* health of the particular church which appointed them. Observe, they do not possess one particle of *judicial* or *legislative* authority. All committed to them is *executive*, either by express commitment or inferentially, from the nature of the christian system, of their station, or their qualifications specified.—The second, that of deacons, is more strictly *ministerial*, having charge of the *temporal* affairs of the church, and acting by its direction in the divine appointed duties of the station. Both grades of officers are to be chosen out of the church. There is no such thing as the elder's office in nature or christianity. Elders are men of age and experience, of wisdom and prudence, on whom, collectively, devolves the care of the *infant* church, (see Paul's charge to the elders of the church

*Are not Evangelists officers in the christian church *now*, as well as in the apostolic days? Paul, exhorted Archippus, to take heed to the ministry, Collossians iv. 17. Was he a Bishop, or Deacon, or Evangelist? Are there not then, more than two official stations in the church? Ed. C. Mess.

at Ephesus, Acts 20,) and from among whom, *when proved*, officers are to be chosen for this very work. They are still, however, to exercise an eye of vigilance over all their affairs, and to correct any abuse which may intrude itself, either from want of vigilance, or by the consent, of the officers. *Elders* not *minors*, are intrusted by the Savior with the conservation of the peace, holiness, happiness, and prosperity of his church.

But I will now attend particularly to that portion of the subject embraced in the appointment of overseers or bishops, and the qualifications essential to the office as delineated by Paul, in his letters to Timothy and Titus.

The qualifications are of *three* kinds, which fact must be seen in order to understand the matter in all its force. They are as follows:—1. *Positive*. 2. *Active*. 3. *Negative*. A little attention to these distinctions will open the matter to our apprehension better than any other manner I know of. But in order to impress it upon the mind, I will endeavor to address the eye by the following arrangement:—

Positive Qualifications.

1. He must be the husband of one wife.
2. Must be blameless, as the steward of God.

Active Qualifications.

1. Must have faithful children.
2. Must be a lover of hospitality.
3. " " " good men.
4. " " prudent,
5. " " holy.
6. " " temperate.
7. " " just.
8. " " vigilant.
9. " " patient.
10. " " of good behavior.
11. " " fit, or apt, to teach.
12. " " one that rules well his own house.
13. " hold fast the faithful word, in teaching, as he has been taught.
14. " have a good report from them without.

Negative Qualifications.

1. Must not be riotous.
2. " " " unruly.
3. " " " self-willed.
4. " " " soon angry.
5. " " " given to wine.

6. " " " a striker.
7. " " " a money lover.
8. " " " a brawler.
9. " " " covetous.
10. " " " a young convert.

The above list, of twenty-six specifications, plainly exhibit the three classes. Any person, to be suitable for the office of bishop, must possess the *positive* qualifications, perfectly; the *active*, to a degree; and the *negative*, must also be to perfection. There are no degrees in negatives. A man must *not* be "*self-willed*," another cannot be *more so*. But of the *active*, one man may be "patient," and another may be *more so*. So of all the active. One may possess, or entertain, them all, yet another may excel him in them. To be a bishop, a man *must* be "vigilant;" but he who is more so, would, in this particular, be a better; and so with each item—so also with the whole collectively. There is no possibility of excelling, or improving in the negatives—all improvement is in the actions. No one can be properly appointed to the office of an overseer of a christian church who does not answer to all and each of the above specifications—of the *active*, to a good degree; and the *positive* and *negative*, his answer must be complete—perfect. A failure in any one respect will forever disqualify one for the discharge of the duties of the office, although he should (if it were possible,) possess all the others. Should a man be "self-willed," or should he be *not* "vigilant," divine wisdom says he is not a suitable person.—and let all the people say, amen.

We often hear it suggested, that if churches have not persons in them who answer to the apostolic requisitions, then those coming *nearest* should be appointed. I admire both the spirit and the practice of compromise, in all matters of human experiment and management, but must now and forever protest against any compromise affecting any of the divine appointments or arrangements. This plea of being satisfied with something *near* the truth, (that is, something else than the truth,) is like making a breach in the walls of the city, while the enemy is at hand and the guards are slumbering. Destruction is the *only* consequence that can follow, as the result of such conduct.—"Pouring," is *nearer* immersion than "sprinkling."

In the appointment of overseers, see to it, that they possess "all and singular" of the qualifications enjoined by

the spirit of inspiration. Make choice of those who have them in the highest degree, not of those who come nearest but do not possess them.

It will, undoubtedly, be asked, what then must be done when there are no suitable persons to fill the station of bishops? My answer is, do not appoint *unsuitable* ones—make no appointment, but await the providence of God, trusting that in due time suitable persons will be provided.

Again, what must be done when there are more persons than are needed in the office of overseers, possessing the requisite qualifications, in one church? The answer is easy, select a sufficient number of those who are endowed in the *highest degree*.

There is a great fondness for office common to the American people, & I do not know but the world over. This has, in a great many instances, been brought along with individuals into the christian church; and should the church be so indiscreet as to appoint any such person to office, he is soon seen to be puffed up. And if he has ingenuity enough, he may presently be found contriving some scheme of greatness. His little soul is seen swelling under some project of consolidated councils; or he is heard to talk much (and hard if opposed,) upon the *powers* of his office. The term *power* is always a favorite one with him—seldom, or never, is he heard to say any thing about the *duties* of the station. This kind of character should especially be guarded against. Such persons, by care and watchfulness, may become good christians, but never good officers.—The same fondness for office frequently urges people to premature appointments. Appointments are made before it is possible for any of the brotherhood to be proved. I have known some instances where all men but "babes in Christ", where not a week of weeks had elapsed since any of them put on Christ according to the gospel,—& notwithstanding the injunction "not a young convert," they have proceeded to the appointment of overseers, and I have known two instances in which the overseers constituted two-thirds of the brethren in the body. Premature appointments always indicate an unhealthy or weak state of the body. Some have insisted that the appointment of officers is "*the organization*" of the body—or, in other words, that without officers there can be no organization, and without such organization, no church! No comment is necessary. To avoid making injudicious appointments, let all take time to know one another, the scriptural character, and the *duties*, not *powers*, of the office. At some future time I may undertake to amplify the foregoing remarks, but cannot now promise when.

At the commencement of this article, I thought to say something of qualifications, calling, and duties of deacons, but have concluded to cast that matter for a future day.

Let me entreat the brethren in "the reformation" to look well to these things. Remember, brethren, our motto is, "the truth, the whole truth, and nothing but the truth" of the gospel; our aim is, the character, the whole character, and nothing but the character of christians; and that our standard is, the bible, the whole bible, and nothing but the bible. A. P. JONES."

ANONYMOUS.

We have, several anonymous communications, from different States, places and individuals, on at least as many different subjects, with the request to publish. Many or all of them, as well as I now recollect, are sensible and well written documents, and might do some good if they were published, but for no one, will we break over our well established rule. If they will not give give their names they will never see their pieces in print. While I am writing on this subject, I would humbly request our anonymous scribes to send on their articles with their signature and real name, and if their pieces are, in our judgment suitable for record in type, we will publish, otherwise their communications will be laid aside or returned. I have this moment finished reading a very sensible document on the importance, and necessity, and absolute duty, of the church, in supporting the Elders who labor among, and take the oversight of the church "*not by constraint but willingly*." This, with some slight modification and condensation, we gladly should have published had the writer sent on his name. We think with "PERSIS," that bishops who are such, i. e. who are qualified according to the New Tes-

tament qualifications, wherever found, should receive from the churches over whom they preside, and to whom they feed the "*sincere milk of the word*," such compensation, as will enable them faithfully to discharge the duties of such responsible character. Our brethren seem to be awaking to examination of the Bishops office, and the duties of them, and the church over whom they are placed. We are glad that such is the case, but we fear, opinions may have to do, in the formation of conclusions more than the truths taught in the sacred volume. I will humbly suggest to the brethren who desire to write for us on this subject, to avoid speculation. We profess to love the Bible—its teaching and not to receive nor adopt any thing not taught therein. Let this be our motto, "*prove all tnings.*" D. P. H.

For the Messenger.

The Committees appointed by the brethren in Missouri assembled in annual meeting for the selection of a young man to be educated in Bethany College, met in Jefferson City Nov. 30th, 1844.

There were four districts represented as follows:

South-West	District,	Eld. Joel Hayden,
North-East	do.	" Jacob Creath, jr..
South Mo. River	do.	" T. M. Allen, " M. P. Wills, " S. S. Church,
North Mo. River	do.	" Allen Wright, " — Cartright, Bro. Geo. Longdon.

The meeting was organized by calling Eld. J. Hayden to the Chair and requesting S. S. Church, to act as Secretary.

The object of the meeting was briefly stated by brother Allen, the name of Alexander Proctor of Randolph co., was presented as a young man of respectable talents, and one whose amiable and christian deportment, piety and zeal render him every way worthy of the confidence of the brethren. Several communications from various congregations were read strongly urging his claims; and after a full and free expression of sentiment by the brethren it was moved and seconded that the said bro. Proctor be chosen to be educated as above mentioned. The motion was unanimously carried.

The Secretary was then requested to transmit the proceedings of the meeting to the *Chhristian Messenger* and *Millenial Harbinger* for publication.

JOEL HAYDEN, Chairman.

S. S. Church, Secretary.

MISCELLANEOUS.

☞Eld. J. P. Lancaster has lately removed to Dubuque, Iowa Territory. All letters or papers for him, in future, will be directed to that place. Bro. Lancaster will please excuse me for not publishing this notice in the last No. of the Messenger, as I unintentionally omitted to place it in the printer's hands. D. P. H.

☞Eld. J. S. Patton has removed to Winchester, Illinois, and requests his correspondents to address him at that place. D. P. H.

☞Condolence. The Church of Christ at Caneridge, Bourbon Co. Ky. have lately sent a Letter of Condolence to the Widow and Children of Elder B. W. Stone, which shall find a place in our next No.

Eld. Thos. Smith, John A. Gano, John Rogers and Joshua Irvin, have been appointed to deliver a discourse on the occasion of Father Stone's death, to the Church at Caneridge, and design to have it published for gratuitous circulation. We shall expect a copy at an early day. D. P. H.

Eld. B. W. Stone.—The Junior Editor and Jno. T. Jones have delivered at Concord and Jacksonville, a discourse on the death of Father Stone, and our readers may expect the discourse in next No. D. P. H.

T. J. MATLOCK'S LETTER.

Quincy, Ill., Nov. 28th, 1844.

Dear Bro. Henderson: I arrived at this place on Saturday night last with my family, where I expect to labor for the brethren for one year and perhaps for life.

I come full of hope. The brethren at this place and in Lewis county, Mo., have kindly offered me a generous support, and the prospect of being able to devote my time entirely in the service of the church, made me feel more happy than I have done for some years. But, bro. Henderson, when I heard of the death of our lamented father in Isreal, my heart sunk within me. I know indeed he has lived to a good old age—had faithfully served his generation, and we all ought to have been prepared for his departure. But how shall we dispense with his labor of love? Who is to fill his place in the great congregation composing this reformation? Who can so successfully reprove our errors as preachers, and from whom will we be disposed, so patiently and so paternally to receive the wanted reproofs? In a word, I know of none that can do us so much good as preachers and people as could our departed father Stone. I do not mean to detract anything from the merit of our many talented editors and preachers. We have many men of whom we are proud, both on account of their talents and piety, but in my humble judgment not one that can, in any respect, fill the place of bro. Stone. I have for a long time regarded him as *the moderater of this whole reformation*. His talents were acknowledged by all; his piety was worthy the imitation of all, and his holy soul, whether he wrote or spoke, seemed to infuse itself into the minds of all who came under his influence. But perhaps I suffer my feelings to run too high. I acknowledge I loved him from my heart, and I hope, if life lasts, long to cherish the happy impressions that the effusions of his pen have made upon my mind.

I know that in speaking of him, I speak of your co-editor, and here I am reminded of the moments of pleasure you have enjoyed in his society, when you have taken sweet counsel together for the good of the cause. The sweetness of his temper—the wisdom of his counsel, and his entire devotion to the good of others, you have experienced. But you are bereaved. I speak not of the bereavements of family—these are too tender and impressive for my pen. I leave them to abler hands. I sincerely sympathize with you. Allow me, bro. Henderson, fraterternally to say, your head is taken from you. But like Elisha, you have his mantle (Editorial) and his spirit, and my prayer to Elijah's God is that you may be able to maintain both, and that through you, as bro. Stone's successor, "the light of the glorious Gospel of Christ," may continue to radiate our religious hemisphere until we shall rejoin

our departed brother, bearing our sheaves with us, where death shall never come.

But I fear I am tresspasing on your patience. I hope you will be able to keep the Messenger alive. You may rely upon all that I can do by way of obtaining subscribers, and if I could persuade myself that I could be useful, I would contribute to its pages.

Yours in the Lord, T. J. MATLOCK.

RELIGIOUS NEWS.

I have just returned from Jefferson City, where I met Bro. J. Creath, J. H. Haden, A. Wright, M. P. Wills, S. S. Church, —— Cartwright and others. We selected our young bro. Alex. C. Proctor of Randolph county, to go on from our State to Bethany College, to be educated as bro. Campbell has proposed. We trust that under God he may be prepared for great and extensive usefulness.

At a three day's meeting at Prairie Point on the Lamine in Cooper county, embracing last Lord's day week, 8 were obtained—that is, 3 from the Baptists, 1 from the Methodists—and 4 others hearing and obeyed.

I am as ever your brother in the good hope,

T. M. ALLEN.

OBITUARY.

We are again called upon by the Providence of God to mourn the death of one well known to many of the readers of the Messenger: Sister —— Marshall, consort of our beloved brother and fellow laborer, Stephen G. Marshall, left the shores of time, for immortality, August 25th, 1844, at the age of 48 years. Her warning was short, but her soul was prepared e'er the arrival of the messenger. And at his summons she hasted away, while she sang most sweetly one of the songs of Zion. After singing she remarked, "The Angels in Heaven are singing and I will sing too." Her mind never wavered and with that confidence which overcometh the world, she went fearlessly through death's iron gate. "Let me live the life of the righteous that I may die their death." With brother Marshall we most sincerely sympathise. And while our friends and relatives are falling around us we can say most sincerely

"I would not live always, away from my God,
Away from yon heaven that blissful abode;
Where the saints of all ages in harmony meet,
Their Savior and brethren transported to greet."

B. W. S. jun'r.

—

Also on the 6th day of Sept. last, died our young brother Sydney J. Coffey of Pike county, Illinois, one among the most exemplary and pious of Christians. He was in the full exercise of his mental powers to the last moment of his existence, and said "I am dying happy in the Lord." We have been informed that this young brother gave a bright evidence in his sickness and death of the power of that religion which he professed. We truly sympathize with the family and with the brethren at this dispensation of the Lord, but our loss is his gain. He now worships in the inner temple

"Where the saints of all ages in harmony meet,
Their Savior and brethren transported to greet;
While the anthems of rapture unceasingly roll,
And the smile of the Lord is the feast of the soul."

D. P. H.

—

Before this, you have no doubt been advised of the death of our much esteemed bro. Eld. John Alexander of Monroe county. Bro. Alexander was an amiable man—a devoted christian—an able preacher, and greatly loved for his work's sake. He is a great loss to his family—the congregations he attended, and society at large. He removed from Clarke county, Ky., to this State some two years ago, and during his short sojourn in Missouri, maintained the high reputation for piety and usefulness he brought with him, and enthroned himself in the affection of all with whom he associated.

Your brother, T. M. ALLEN.

TIME.

"Time speed away, away, away,
Like torrent in a stormy day,
He undermines the stately tower—
Uproots the tree and snaps the flower;
He sweeps from our distracted breast,
The friend that loved, the friend that blest—
And leaves us weeping on the shore,
To which they can return no more."

THE

CHRISTIAN MESSENGER.

Vol. xiv. January, 1845. No. 9.

PERSECUTION.

Matt. x, 34. Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother &c. The same in Luke xii, 31, 32.

That Jesus came to give peace to his believing obedient children, peace with God, and one another; and the spirit of peace toward all men, is undoubtedly true. And that they in consequence of this peace were to suffer tribulation and distress, is equally true. For, "In the old world ye shall have tribulation, but in me ye shall have peace." The severest persecutions ever recorded on earth were those waged against religion, especially against the religion of Christ.

Christianity is an exotic plant brought down from heaven to earth, and planted here by the hand of our heavenly Father for the good of a fallen world. The world in league with the powers of hell have been laboring to extirpate it and prevent its growth ever since it was planted on earth. A question naturally rises in the mind. Why should the world oppose it, when it was designed for their present and eternal good? The reason is given by the great Teacher, Jesus Christ—"the world hateth the light because their deeds are evil." The light gives the knowledge of their sins,

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Christianity is an exotic plant brought down from heaven to earth, and planted here by the hand of our heavenly Father for the good of a fallen world. The world in league with the powers of hell have been laboring to extirpate it and prevent its growth ever since it was planted on earth. A question naturally rises in the mind. Why should the world oppose it, when it was designed for their present and eternal good? The reason is given by the great Teacher, Jesus Christ—"the world hateth the light because their deeds are evil." The light gives the knowledge of their sins,

and their punishment. Therefore they have hated and bitterly opposed it in every age of the world, from the beginning. Cain hated and slew his brother, because his own deeds were evil and his brother's righteous. His brother's righteous deeds were a continual grief to Cain, and flashed conviction on his guilty conscience. This universal hatred of light, and opposition to godliness, prove beyond doubt an evil principle in man, called by Paul *to phronema tes sarkas*, the carnal mind, or inclination of the flesh, and the old man, being derived from the first or old Adam, which principle is the law of sin in the members. This principle—the *phronema tes sarkos*, carnal mind, or inclination of the flesh, is not subject to the law of God, neither indeed can be—nothing less than the spirit of life in Christ Jesus the second Adam, who is a quickening Spirit, can destroy this principle, and save us.

In contrast, we find the first Adam, and the last Adam; the old man, and the new man; the *phronema tes sarkos*, the mind or inclination of the flesh, and the *phronema tou pneumatos*, the mind or inclination of the spirit or the flesh and spirit. Those of mankind in the first Adam, are called the old man, under the dominion of sin, and walk after the flesh; those in the last are called the new man in Christ Jesus, who walk not after the flesh, but after the Spirit. Those in the flesh cannot please God, and those in the Spirit cannot please the world. The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other. The *phronema tes sarkos*, the carnal mind is enmity to God, and the *phronema tou pneumatos*, or spiritual mind, is enmity to the world. If any man will be a friend of the world, he is an enemy of God; for the friendship of this world is enmity to God; and if any man will be the friend of God, he incurs the enmity of the world, and is persecuted and hated; millions have been tortured, and put to death the most excruciating. Witness the death of the holy Jesus, and his followers.

2. The next idea suggested is, why do we not see the same persecution in the present day? If human nature is the same now as formerly, why does it not persecute holy men now as formerly? I answer, the objects of persecution are almost defunct on earth—very few holy men exist in the world.—Religion and the world seem to have concluded an armistice, and have amalgamated so closely that they appear to be one. The world will not hate nor persecute their own—they all flow together to the same worldy mass meetings and barbecues, join in the same political revels with hurrahs loud and long. The world have nothing against such professors of religion, unless it be their hypocrisy. Such professors avoid the offence of the cross and persecution for the sake of religion. The divided sects persecute one another, but who will say, this is for following the Spirit, and being led by it into holiness and devotion to God? The world is not concerned for such religious irreligion as this; and therefore those professed christians are secure from the persecution of the world.

"All that will live godly in Christ Jesus, must suffer persecution." Did christianity shine now as in the days of the the Apostles.—Did that burning zeal and holy devotion to God and his Christ appear now as then. Did that heavenly mindedness and contempt of the world shine in professors now as did then. Did these things now appear, the spirit of the world would act, as it then did in persecuting the saints.

We have formed a better opinion of mankind than the scriptures justify. It is believed by many that repentance and conversion are a spiritual change of heart, in which change are included the love of God, and the new creation. These they insist must be in the creature previous to baptism, consequently previous to remission of sins—previous to being in Christ (for we are baptized into him)—and previous to the reception of the Holy Ghost; for this is promised through baptism. All this is represented to be effect-

ed in us while yet in the first Adam, in the old man, in the carnal mind, or *phrenoma tes sarkos* and before we are in Christ, the spiritual Adam—the quickening spirit! The word or gospel is represented as effecting this spiritual change, while we are in the first Adam, consequently it is that by which the carnal mind is subdued. Rom. viii, 2 is brought in to prove this. "The law of the Spirit of life in Christ Jesus has made me free from the law of sin and death." This law of the Spirit of life in Christ Jesus, is called by them the gospel. This is merely arbitrary, for the gospel is never thus named; it is contrary to the chain of the apostle's reasoning in the connection; for he represents this Spirit to be the Spirit of Christ, and of God in us, by which we shall be raised from the dead at last, and by which in time we are made free from the law of sin. This the law could not do; for the carnal mind was not subject to his law, neither indeed can be. The gospel is the means when believed and obeyed, to bring us into Christ, in whom alone is salvation, eternal life, the quickening Spirit, and all the fullness of grace; for it pleased the Father that in him should all fulness dwell. Out of him none of these things are found.

The *faith alone* advocates, or as Mr. Fletcher calls them, the *solifideans*, may urge a plausible argument, that we are said often to believe *eis*, into Christ Jesus, as well as to be baptized *eis* into him; and that we are therefore in Christ before baptism; and this by faith alone. We answer; to believe *into* Christ is not a dead faith, and therefore, alone, but it is the faith that produces repentance, conversion, prayer and baptism, by which conditions we are brought out of the first Adam into the last Adam, Christ Jesus.

I fear that many, like the Pentecostians, when they hear the gospel of Christ are glad, and take this gladness for religion. Had the Pentecostians stopt there, they would have never been saved by all their faith and repentance. Or like the Samaritans, who hearing Philip preach the gospel

greatly rejoiced. Yet they were not in Christ Jesus.—The Antiocheans were very glad when they heard Paul preach the blessings of the gospel to the Gentiles. Yet this was not religion. Even the brutal Herod heard John gladly. Hearing the gospel will not save; obeying the gospel will not save, only as the means of leading us into the Savior, who alone does save us from our sins by his Spirit. He sheds abroad his love into our hearts by the Holy Ghost given unto us—that perfect love of God, which casteth out tormenting fear. It is the Spirit of love, of power, and of a sound mind. This is the Spirit dwelling in the Saints, which always excites the angry passions of the world against the religious part of mankind. "The children of the bondman always did, and will persecute the children of the free woman."

B. W. S.

SECTARIANISM.

Nothing is more cunning in its approach, nothing more to be dreaded, than the spirit of a sect or party. Nothing excites the baser passions to such a height. Illustrations are unnecessary. The principle is only to be seen, and all will readily make the application. Good moral men, by its influence have been made wicked partisans. Sectarianism is like the deadly Upas, destroying all that come within its influence. We wish to wage a war of extermination upon it. We not only wish to prune its branches, lop off its boughs, but dig it up by its mighty roots, which have for ages taken such depth in the human heart. To see it in its proper light, we have only to cast our eyes around. Cancer-like it is gradually eating and destroying the very vitals of the human heart. It is untying the social chords day by day, having entered the social and family circle, and brought into collision and rendered asunder the nearest ties that bind heart to heart. It has unlinked the chain of affection, and its poisonous roots have taken deep hold and

spread itself over the hearts of the children of men.—It is an enemy to truth and holiness. It seeks darkness, to hide its operations. It is like the fitful hectic flush, deceives while it is taking its hold. It promises liberty to its captive, while it rivets the chain of bondage. It promises independence, while its subject is made a slave. It promises to bestow on the intellect of man, *intelligence*, while it makes him an *ignorant bigot*. It leads its dupe into new theories—presents new topics—makes great promises, and in its crooked mazes and meshes, the mind is led and enslaved. It tarries not—is always precipitate—meteor like, it flashes on, leaving a livid light, that dissipates in a moment. It dreads investigation—like a fiery steed impatient of restraint, it plunges forward its votaries into the dark gulph and vortex of contention, and every evil work.

Reader, are you a sectarian? For the sake of human kind, for our own sake, throw off the dark mantle, and make your appearance in the brilliant robes of righteousness. Let your face flash with the cheerful smiles of universal benevolence, and like the Son of God, embrace within your bosom, all "that fear God and keep his commandments."—We have much to fear from this enemy. Let us watch and be sober, putting on the breast plate of faith and love, and for an helmet the hope of salvation. Thus panoplied, all its attacks will be harmless. We shall stand firm and unshaken in the truth. Its arrows will fall without harm at our feet. Forward in the work of faith, the patience of hope, and the labor of love, should be our motto, now and ever. We have much truth yet to learn.—Let us not enclose ourselves with the ring of a party—describe its boundary, or be found in possession of the spirit of a sect opposed to the religion of the Messiah, *when we* are called into eternity, or meet the returning King of Glory. The Spirit of Christ in us, diffuses universal benevolence to all mankind, and causes the good man to weep over the strife and contention with which our world is filled. This spirit dwelling in us, effectually overcomes the spirit of Sectarianism, and will ultimately raise us from the dead.

Let us all be filled with the Spirit of Christ. Amen.

D. P. H.

FAITHFULNESS.

The cause we plead, has done much to bless the world, and is, no doubt, destined to do much more. The Bible, and the Bible alone, believed, and its precepts obeyed, is the cause of God—is the cause we plead. We plead not for the upbuilding of a party, taking its rank and file with the various contending and conflicting parties now in the field. From their confusion, has the dove of peace long since taken its flight. Oh! that under its wings, we might ever recline, and not a note of discord ever mar the sweet harmony of hearts swelling with love to God!

Faithfulness, we have chosen as the caption of this article, and is that which is much needed at this time, to carry forward the cause of christianity. Especially should the aged,—the public teachers and our journalists be faithful. All wield a mighty influence either for good or ill. Religious editors, are heard by thousands whom they never see, and the importance of faithfulness should not for one moment be left out of their view. Their formation influence is great. They now guide the public mind to a great extent on religious questions, and if unfaithful—if they wink at the errors of professed christians, what an incalculable injury is done! They should stand like sentinels on the outposts of heaven's army, and sound the alarm, whenever danger approaches. The watchmen on the walls of Zion should extend the same into the heart of the army, and rouse every soldier.

I have selected a few familiar passages of God's word, to which I invite the attention of our readers. Prov. ix. 5. "*Rebuke* a wise man, and he will love thee." Luke xvii.

3. "If thy brother trespass against thee, *rebuke* him; and if he repent, forgive him." From these, with many other passages we might introduce, we clearly see the necessity of rebuke. In this we *must* be faithful. But some one, might ask, when are we to rebuke and how shall it be done? Grave questions truly, yet easily answered! Shall we rebuke openly? If so, the enemies of christianity will bandy it about to the disgrace of religion. We shall expose the faults of our brethren and editors.

Let us hear Solomon's opinion on this subject. Says he, "*Open* rebuke is better than *secret* love. Faithful are the wounds of a friend, but the kisses of an enemy are deceitful." Prov. xxvii. 5, 6. The questions are answered by Solomon.

We must faithfully, and openly, rebuke each other, for this is better than secret love. I admit, that many a worldly minded—cold hearted formalist would feel deeply wounded, if they were treated in this manner. Our fashionable brethren and sisters would begin to learn lessons of true wisdom, if their teachers would but half rebuke them for their superfluity of naughtiness.

While sin is rebuked at a distance, it will do very well. It will be quite pallatable, and may answer as a salve, and a quietus to the conscience, but to follow out Solomon's advice, would bring down the frowns of many, we fear, who have a name to live, while they are dead to spiritual things.

Paul in giving directions to Timothy on this subject, tells him to rebuke sharply, and to rebuke in public those that sin.

I have with pain, noticed the apologies of some leading men, made in favor of *secret rebuke*. I was glad to see them willing to hide the deformities of their brethren, but not at the expense of truth. A covering or mantle of love, should be thrown over each other is is true, but not at our own risk, and danger of incurring the displeasure of our

heavenly Father. The man who would hide my sins from view, is to be regarded my enemy. He may kiss me, but his kisses are deceitful, and will ultimately bring upon me ruin.

I will again introduce the objection so often made against faithfulness in open rebuke. It is said, that if our faults are published to the world, it has a tendency to discourage the christian, and give the enemies of christianity reason to triumph and rejoice at their infirmities.—Well, suppose it has, is that any good reason that we should pursue our error longer? But the objection metetates against the plain declarations that I have cited from the word of God. It metelates against the practice of Jesus Christ and his Apostles, who never spared the guilty, but who rebuked them *sharply*, and then deemed it so important as to make it matter of record.

Paul, does not spare the brethren at Corinth, when he calls them "*carnal*," and say that they walk as men. Does he not rebuke openly, publicly and sharply, all the disobedient saints to whom he writes? Surely he does, and we should do the same in the spirit of meekness.

Many of us are too fearful of the consequences. Our popularity will wane. It will not suit the carnal appetites of many, and we shall not be able to do much good. And has it come to this? God forbid! Heaven forbid that any human being should be governed by such selfish policy, in the discharge of so solemn, and important duties, as those imposed upon the christian.

My soul sickens at the sight of crime, stalking abroad in open day, in the persons of professors of religion. They have a form of Godliness, but deny the power thereof. God is not revered by them. His laws are powerless, and with a greedy grasp they are laying hold of earth. False delusion! Ah! soon will the righteous judgments of God be visited upon them, and when it is too late, they will cry for mercy. What appeals will be made to each other, for un-

faithfulness in rebuking sin when they had the opportunity. But alas! too late have they awakened. To the left hand, with all others who have not obeyed God, they are placed, and solemnly marched with Satan at their head, and all the hypocrites, and liars and all the abominable as their comrades to the dark abodes of rayless gloom, to dwell forever and forever.

Brethren let us be faithful to each other.

D. P. H.

THINGS ESSENTIAL.

There are things essential to a change of state and the formation of christian character, other than a mere formal attendance upon positive institutions. Were it otherwise we might conclude, (as is sometimes slanderously insinuated of us,) that there is a peculiar efficacy, or virtue, in water, in bread or in wine. But in order to become a christian, we must 'obey, *from the heart*, that form of doctrine delivered unto us,' and to live as such 'a patient continuance in well doing,' with 'steadfastness in the teaching, the fellowship, the breaking of bread, and the prayers,' *is essential.*—And all must be done '*heartily*, as unto the Lord and not unto men.'

There may be, and doubtless is, a form of godlines without the power, yet there is no godliness without form. *Form* and *power* are both essential in a christian congregation. And which it must be admitted that a congregation may meet steadily, on every first day, and celebrate the Lord's death &c., in due form, and style be greatly deficient in righteousness, joy, and peace, (legitimate fruits of christian order,) yet without *form*, or conformation to the order established by the Apostles these graces cannot exist.

Some professed christians pray for *power* and repudiate *form*; others are very formal in some matters and seldom, or never, pay for any thing.—Each is unavailing, since both are essential. Like faith and works, they must be united. Godliness consists in righteousness, joy, and peace in the Holy Spirit. And these fruits are indigeous *only* to the kinkdom of heaven, into which no man can enter without a *formal* and *cordial* submission to a positive institution. How utterly vain, then, to pray for the kingdom to come into our hearts, so long as we refuse to come into it! And how entirely barren will we be, if having entered, *formally*, we refuse to submit to its laws! The loyal subjects of this kingdom sustain the character of the salt of the earth.—the light of the world. They are all righteous, joyful, and peacible. That such may be their character, it is indispensible that their elders be 'examples to the flock.' For that the fortunes of a congregation are, *generally* suspended on the character and competency, of their elders or bishops, will be admitted by every observant disciple.

But lest blame should attach where there is none, and lest some congregations should unjustly heap their sins and misfortunes upon their elders, I beg leave to say that there are exceptions to this general rule. Yes, it is to be feared that there are congregations, (professedly christian,)—and I regret to say it—composed of such discordant materials—so speculative, so envious, so proud, so indolent, or so supersticious, that even Paul, were he present, would fail to keep them in subordination. And on the other hand, congregations have been mangled and ruined through the unhallowed influence of turbulent or disqualified elders. How essential, then, that each in view of their responsibilities, should bow to the apostolic injunction, which to the congregations is, 'Obey them that have the rule over you.' And to the elders. 'Take heed to yourselves, and to all the flock over which the Holly Spirit hath made you overseers; to feed the church of God which he hath purchased with his own blood."

URBANE.

THE CHURCH OF GOD—No. 4.

In the present paper we are to identify the Church. The Greek word, from which we have the word 'Church,' in the common version, is *ekklesia*, and this comes from *ekkaleo*, which signifies to CALL, to INVOKE; hence the word *ekklesia* signifies CALLED OUT, an assembly, a congregation. A christian assembly, called out from the world, and separated from the world, by the ordinances of the gospel, is an *ekklesia*, or Church. On this point we suppose there will be no controversy, and therefore shall not now spend time in proving it; which however, we are prepared to do.

We will now quote a few scriptures where the word ekklesia (church) occurs. "On this rock I will build my church," (ekklesia.) Matt. 16: 18. "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church (ekklesia) of the living God." 1 Tim. 3: 15. "And hath put all things under his feet, and gave him to be head over all things to the church," (ekklesia.) Eph. 1: 22. "For the husband is the head of the wife, even as Christ is the head of the Church," (ekklesia.) Eph. 5: 23. "That he might present it to himself a glorious church, (ekklesia.) not having spot or wrinkle, or any such thing." [v. 27.] "This is a great mystery: but I speak concerning Christ and the church," (ekklesia,) v. 32.

In all the above examples, the church of God is spoken of in the singular; not *churches*, but church. It is also called the 'house of God,' 'The temple of God,' a 'Vineyard, a 'Husbandry,' a 'Building.' It is also called a 'Kingdom,' a 'Body,' and by many other such names; from all which we argue, that God has but one church; and this I suppose will be controverted by no one who is intelligent in the christian scriptures.

Let us then inquire, 1st. Who was the builder of this house, or church of God? The Lord Jesus answers the question; he says, as quoted above, "On this rock *I* will build MY church." The Lord himself then was the builder; and the church when built, he claims as his own. 2nd. On what foundation was the church of God built? The Lord answers, "Behold! I lay in Zion for a foundation a stone, a precious corner stone, a sure foundation; he that believeth shall not make haste." Isa. 28: 16. Peter in his first Epistle quotes this text, and applies it to Christ, chap. 2: 6.

God himself laid the foundation; and Paul says of it, "Other foundation can no man lay, than that is laid, which is Jesus Christ." 1 Cor. 3: 11. 3rd. When was this foundation laid? Certainly not till Christ had suffered upon the cross. It was completed when he rose from the dead, and ascended to the right hand of God. 4th. When did he build the church on this foundation? We answer, when the "power from on high" was received by the disciples who were waiting for it according to the command of Jesus, in the city of Jerusalem; an account of which we have recorded in Acts 2d chap. 5th. How did he build his church? We answer through the instrumentality of his Apostles, whom he had chosen, and whom he had commissioned a few days before, for the purpose of preaching the gospel to every creature, and building up his church, so soon as they were baptized with the Holy Spirit; which baptism they received on the day of Pentecost. Infallibly guided by the Divine Spirit, the Apostles proclaimed the gospel as the means which God had ordained for the salvation of the believer. The church when first built, consisted of only "about a hundred and twenty names together." Acts 1: 15. But God acknowledged the building to be his own, by filling it with his presence and glory. The Tabernacle of the congregation of Israel, was a type of the church of God; and we are told that when it was built according to the Divine pattern, and set up, "Then a cloud covered the congregation, and the glory of the Lord filled the tabernacle." Ex. 40: 34.

On the ever memorable day of Pentecost, the Apostles, acting under their great commission, commenced *building*, in the name of a crucified and risen Saviour. "Jesus Christ and him crucified," was their theme. When the sin-convicted multitude cried out and said, "Men and brethren what shall we do?" they were ready to publish the law of Christ upon that subject. "Repent and be baptized every one of you, in the name of the Lord Jesus, for the remission of sins, and you shall receive the gift of the Holy Ghost." This was the law of Christ for the building of his church, and "about three thousand" gladly submitted to the rule, and became members of the church, on that day.—From the language of this law, it is evident, that none could become members of the church until their sins were pardoned, and they had received the Holy Spirit; and hence the Apostles in all their letters address the members of the church as *saved persons*. John says, "I write unto little children, be-

cause your sins are forgiven you for his name's sake.' "In this church all the members know the Lord, from the least to the greatest of them. Jeremiah 31: 31—40.

6th. What was the name of this church? It will be conceded on all hands, that as the church belonged to God, he had a right to give it a name, just as those who have built up other churches since, upon other foundations, had a right to name them. Well, when the Lord himself spoke of the church, he did not call it "My regular Baptist church,' 'My Presbyterian church of the Old or the New School,' 'My Associate Reformed church,' or 'My Campbellite church!' but he simply said 'My Church.' And when Paul spoke of it, he did not say, 'That thou mayest know how thou oughtest to behave thyself in the house of God, which is the Methodist, Baptist, or Presbyterian church of the living God!' but he simply said, 'Which is THE CHURCH of the living God.'

But again, "And it came to pass, that a whole year they assembled themselves with the church and taught much people. And the disciples were called CHRISTIANS first in Antioch." Acts 11: 25. And this seems to have been the name by which they were afterwards known: hence when Paul preached before King Agrippa, the king said, "Almost thou persuadest me to be," [not a Methodist, a Presbyterian, or a Lutheran, but] "a christian." Acts 26: 28. Peter says, "If any man suffer as a CHRISTIAN let him not be ashamed." But suppose a man suffers, not as a christian, but as a Methodist, a Presbyterian, or a Campbellite, ought he not to be ashamed!!

But perhaps the reader is ready to ask, "How shall I find the church of God, seeing there are so many churches at the present time, each wearing a different name, having different faiths, constitutions, laws, manners and customs?"

To identify the church of God, in the present divided state of christendom, we propose the following rule, which we think all will admit to be a good one Take up the New Testament and read the description of the church of God: then look round among the churches of the present day, and if you can find one which fills the description—that is, one having the same faith, built upon the same foundation, wearing the same name, walking by the same rule, the word of God alone, and consequently the same practice—you may then be satisfied that you have found the church of God. Or to state the whole matter in a figure: The church of God are said to be in fellowship, and may therefore properly be compared to a company who have entered into fellowship for a certain purpose, and have obtained a charter from the proper authority. In the charter they are described by name, the object of their organization; and their duties and privileges are also well defined. But suppose in process of time, some of the members of this company should become so much dissatisfied with the manners and customs of the old company, that they conclude to organize a new company upon the same charter, under a different name, all claiming authority from the original charter of their several associations. Then comes a scuffle about who is the real chartered company! They cannot all be right! for the Legislature only chartered one company. How could such a controversy be determined? Certainly, by reference to the charter itself. And those who are described in the original document, who conform to it both in letter and spirit, and who still wear the original name of the company, would be acknowledged as the chartered company: but none of the rest could lay any just claims to the honor, since they have all gone away from the original ground, and called themselves by other names, not once alluded to in the charter. Thus the dispute would be easily settled.

Well, apply this to the church. The word of God is her charter: in it she is described by name, and all her duties and privileges are well defined. But hundreds of parties have been organized under as many different names, all walking by different rules, yet each claiming to be the old chartered company! How then is the matter to be settled? We say, let the word of God, which is the charter, be brought forward and examined, and that church which is properly organized, according to that document, under the chartered name, conforming in letter and spirit to it, have a right to the honor. But those whose names are not once mentioned in the Bible, and who have many practices and customs not authorized by it, must be considered as having forfeited the charter.

Editor of the Christian Record.

RESTORATION OF THE JEWS.

The return of the Jews, is a subject in which we have felt a deep interest. We have always believed and maintained, that the restoration of these very interesting people, to their ancient heritage, was a very prominent feature of unfilled prophecy.

On this account I have watched with much anxiety the various movements of the Turkish government, and all the governments of the old world: as I am fully satisfied, that the Jews must return to their own land "before, or at the time of the Lord's glorious appearing."

Our exchange papers are now teeming with this subject. The Jews both in Europe and America, are now turning their eyes toward the pleasant land of Palestine, with a rich anticipation of returning thither, at no very distant day. The following, from the New York Express, will be read with interest: *Christian Record.*

RESTORATION OF THE JEWS.

There is at this time a singular and exciting movement among the Jews of Europe in relation to their restoration. Great divisions have taken place in Frankford and other cities, among congregations, on the subject of reforms, repudiating great portions of the laws of the Rabinists and Talmudists, and conforming in a measure to the spirit of the times and the march of improvement; at the same time the severe oppressions of Russia towards this ancient people, carried out through the influence of that power in several of the German principalities, seem to precede some important advent, which at this moment keeps them in great excitement. Those who have means, and instigated by pious zeal, believed the period at hand when they are to return to Zion, are wending their way down the Danube and Dneister, towards Jerusalem, and the arrivals at the Holy City are so numerous that accommodations are difficult to be obtained, and a large caravensera, we understand, is in progress of erection, to accommodate several hundred. Many are residing at Beyroot, Jaffa Hibren, and and the surrounding villages; the Jewish population of Jerusalem, not generally exceeding 5,000, it is supposed has increased to 40,000, at the present time. The persecutions of Russia have induced the Divan to extend every protection and facility to the Jews, who number 100,000, at Constantinople, and the Sultan, by this stroke of policy, has drawn round him many of the powerful bankers of that nation. A sanhedrin of the learned men of the nation, it is

said, will be held at Lerusatem, to discuss all the proposed reforms in the religion which do not reach any of the cardinal principles, but the mere ceremonials of that faith. The Jews have another great friend in Ibraham Pacha, the new Viceroy of Egypt, who was their great protector while in command of Syria. Great results in the fulfilment of the prophecies, are shadowed forth in these movements, in the mean time the European Jews are becoming hard students, and striking out boldly in the paths of science, cultivating literature and the arts, and preparing themselves, in many respects to acquire a claim on the good feelings and protecting influence of the Christian powers. The Jewish periodical press is constantly receiving additions to its number, among which we notice, "The Chronica Israelita," at Gibralta, "The first fruits of the West," at Jamaica, "The Sydney Voice of Jacob," at Australia, and upwards of twenty periodicals devoted to the literature and religion of the Jews. They are also cultivating the arts to a considerable extent. In the "Exposition de L'Industrie," at Paris, find a long list of Jewish artisans, including several successful productions, for which they have received medals. Among them we notice annimometers, hydrometers and horological tools, locks, oil cloths, bronzed quill-pens, fine cloths, carpets and hangings, fire arms, morocco leathers, cashmeres, Goldsmith's work, seraphines, printing ink, sealing wax, &c.

At Frakford, accepting bills of exchange on the Sabbath was always dispensed with, but the Senate have under consideration a new code of regulations, very oppressive, one of which is to compel them to accept bills on that day. The Rothschilds are moving strongly against all these severe enactments, and have come forward boldly and liberally in behalf of their brethren. The Baroness J. D. Rothschild, at Paris, has introduced the subject of the Russian ukase in her salons, and a lively interest was manifested by Mons. Guizot and the British Minister, who were guests, and assurances were given of an early interference in favor of the repeal. It is a singular fact, and may be deemed a sign of the times, that Spain, a Catholic country, has actually declared war against Morocco for putting to death the Spanish consul, M. Darmen, who was a Jew, and claimed to be a subject of Morocco. The Spanish Government have appropriated 50,000 francs to establish two schools for Jewish children, and it has been determined at Frankfort to

admit all the Christian servants of Jewish families into the hospitals, and as regular recipients of Jewish charities; and Mr. Trelawny, M. P., has given notice of a motion in the House of Commons for the removal of Jewish disabilities. Not among the least interesting of all these signs, is the attempt to revive the agricultural pursuits of the Jews in Palestine, and several important reports have been made on the fertility of the soil at Acre, Zafed, and the villages surrounding Jerusalem, and a supply of oxen and agricultural tools have been obtained.

In all this we see a better and more happy destiny reserved for the Jewish people, through a proper estimate of the principles and duties of Christianity. In this country they are greatly on the increase, and it is supposed that the Bremen, Hamburg and English vessels will bring out twenty thousand emigrants during the current year. On the subject of the restoration of the Jews, we are to have a stirring speech frem M. M. Noah, Esq., next month, at the Tabernacle. No one has studied the subject with greater attention than he has done, and we look for an interesting discourse from him. He is strongly of opinion that the movement is to be made from this, the only country in which the Jews have all their rights, and relies much on the 18th of Isaiah, in reference to the United States, in connection with the restoration.

From the Genius of Christianity.

THE REIGN OF PEACE.

DISCOURSE III.—BY A. G. COMING.

"*On earth peace.*" (Angel's song.)

The prophet Isaiah said, "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth and with the breath of

his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion. and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the crockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign to the people; to it shall the gentiles seek: and his rest shall be glorious."—Is. x. 1—10.

That this prophecy should have been so divided in the application, by modern religious teachers, appears to me strange and unaccountable. The 'rod out of the stem of Jesse' has been applied without the least question to the Messiah. He is, by all the christian commentators, regarded as the 'Branch' which should grow out of his roots.

No christian commentator would venture to dispute that the *Messiah* was the one upon whom should rest 'the spirit of the Lord,' who was to judge with righteousness, and 'smite the earth with the rod of his mouth;' running in righteousness and faithfulness.

But it would seem that some strange fancy, some singular blindness, had cast a gloomy spell over reason, and robbed truth of its empire. It is supposed that this prediction points to the Messiah, but that the description of his peaceful reign is not a description of christanity, as a system adapted to the moral government of men, and *requiring* peace; but descriptive of an *effect* of His dominion to be rather a happy event of providence than consequent upon the faithful adoption and practice of christianity.

This strange fancy manifests itself most curiously. Many, very many, will pray with apparent devotion and sincerity, that God will hasten the time when the implements of war shall be beaten into instruments of husbandry, and the nations of the earth cease to learn war: then, turning about, they will plead the necessity of a well-organized and efficient war establishment, and of the manufacture of

swords, muskets, cannon and ships of war. They tell the Lord that they desire *peace*. They tell the people that it will not do to trust the Lord's favor yet; but they must put their trust in the weapons of war.

They admit that the ensign was lifted up among the nations, and that the Gentiles sought it, more than eighteen hundred years ago: but they cannot see that the time has come for the lion and the lamb to lie down together!

The christian Dispensation.

After the prophet had described the reign of the rod out of the tribe of Jesse, representing the exercise of dominion by him who would judge in righteousness, saying, 'And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins,' as if positively to identify his dominion with the reign of peace, he says, in continuation, 'The wolf ALSO shall dwell with the lamb, the leopard shall lie down with the kid,' &c.

From this declaration that positively identifies the reign of peace with the time when Christ should rule in righteousness and equity, one would suppose that no further argument could be required, to establish the mind of every one in certain conclusion that the christian dispensation is that under which all this would surely be manifested. I only regret that any should ask further evidence, but rejoice in the assurance of the evidence which is incontrovertible, plain and decisive, to sustain the fact. It is as follows: It is added, after the reign of peace has been brought fully to view by the representation of the lion and the lamb dwelling together, 'And in THAT DAY there shall be a root of Jesse, which shall stand as an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.'

This is positive, if Jesus is the Messiah, if he is the 'rod out of the rood of Jesse,' for *His name* was lifted up as an ensign for the people, and from the time that the apostle Peter first communicated the gospel to the Gentiles, they have been seeking to that worthy name as the ensign of hope and victory. '*That day*,' therefore, when the lion and the lamb were to dwell together, must have dawned before the introduction of the gospel to the Gentiles, eighteen hundred years ago.

When I thus consider the subject, I am surprised at the nature of those arguments which are heard from those who would evade the force of an application of this prophecy

to the christian dispensation. Some would carry it beyond the resurection, into the immortal state, and expect lions, cows, bears, lambs, asps, &c., in that world or state which flesh and blood cannot inherit!

Others seem to suppose that the Messiah does not obligate His followers to abstain from war, but that christianity is, however, destined to influence the whole world to do what it does not even require its subjects to do, in abstaining from war!

I must acknowledge that I have not sufficient power of imagination to conceive it probable that christianity will ever effect such vast measures of moral conformity, which it does not even require; while its plain and positive requirements have always been so much superior to what the mass even of believers have attained to! Every age has shown that the devotees of every system, instead of rising above the level of its moral obligations, always fall below the standard adopted and professed. How surprising, then, that human imagination should have conjured up the strange idea that christianity was destined to raise men to a moral level, above its moral requirements! It entirely controverts the idea that no stream can rise above its fountain.

The whole history of the world shows, christianity not excepted, that no system of morals can effect more than submission to its own rules. I may affirm more: that no system of morals ever did, or ever can be expected, to produce even a *perfect* conformity of conduct to its *own rules*. Shall we not, then, on the supposition that christianity does not forbid war, but is eventually to bring all mankind to the abandonment of it and the practice of perfect peace and love, suffer our imaginations to soar away far above the reach of reason, history or philosophy? Ought we not rather to conclude that if christianity is the chosen instrument for the removal of war, and the introduction of peace, its *charter* must *require* peace and condemn war?

When I assume the point that christianity is the instrumental means to bring about a time or a practice of peace, either with the nations or with individual believers, I can but understand myself as maintaining that christianity is in its principles opposed to war.

I will here introduce some remarks from Dymond, touching the matter. He says, "My business, however, is principally with the second consideration—*that christianity*

will be the means of introducing this period of peace. From those who say that our religion sanctions war, an answer must be expected to questions such as these: By what instrumentality and by the diffusion of what principles, will the prophecies of Isaiah be fulfilled? Are we to expect some new system of religion, by which the imperfections of christianity shall be removed, and its deficiencies supplied? Are we to believe that God sent His only Son into the world to institute a religion such as this—a religion, that in a few centuries would require to be alttered and amended? If christianity allows of war, they must tell us what it is to extripate war. If she allows 'violence, and wasting, and destruction,' they must tell us what are the principles that are to produce gentleness, and benevolence, and forbearance.—I know not what answer such inquiries will receive from the advocates of war, but I know that Isaiah says the change will be effected by christianity. And if any one still chooses to expect another and a purer system, an apostle may perhaps repress his hopes: 'If we, or an angel from heaven,' says Paul, 'preach any other gospel than that which *we* have preached unto you, let him be accursed.'

"Whatever the principles of christianity will require hereafter, they require now. Christianity, *with its present principles and obligations*, is to produce universal peace. It becomes, therefore an absurdity, a simple contradiction, to maintain that the principles of christianity allow of war, when they and they only are to eradicate it. If we have no other guaranty of peace, than the existence of our religion, and no other hope of peace, than in its diffusion, how can that religion sanction war? The conclusion that it does not sanction it, appears strictly logical: I do not perceive that a demonstration from Euclid can be clearer; and I think that if we possessed no other evidence of the unlawfulness of war, there is contained in this, a proof which prejudice cannot deny, and which sophistry cannot evade.

"This case is clear. A more perfect obedience to that same gospel, which we are told sanctions slaughter, will be the means, and the only means, of exterminating slaughter from the world. It is not from an alteration of christianity, but from an assimilation of christians to its nature, that we are to hope. It is because we violate the principles of our religion, because we are not what they require us to be, that wars are continued. If we will not be peaceable, let us then, at least, be honest, and acknowledge that we continue to slaughter one another, not because christianity permits it, but because we reject her laws."

The expectations of a time of universal peace is cherished by nearly all those professed christians who plead that christianity allows war. Dymond's allusion to a time of universal peace, I would view as an admission of the validity of such an expectation. His argument, therefore, as addressed to such advocates of war, appears to me to be incontrovertible. I would not now either deny or affirm with reference to that point, any further than this, that the predictions of Isaiah either point to a period of universal peace, to be brought about by christianity; or, they point to christianity itself, as a religion, the *principles* of which are represented in the prophet's visions of peace. Either application or idea is not such as can be harmonized with the possibility of christianity's giving a countenance to war.

Indeed, how perfect! how complete! how precise the representation of the pacific character of christianity!—"The lion shall dwell with the lamb!" "The leopard shall lie down with the kid!"

That there should be no possible chance of saying that this was not the representation of *human* conduct, but of what should in fact take place among the beasts of the field, it is added in connection, "They shall not hurt nor destroy *in all my holy mountain:* for the earth shall be full of *the knowledge of the Lord*, as the waters cover the sea." (Is. chap. xi.)

When we re-examine the prophecy of Isaiah, to see what he means by 'the mountain of the Lord,' I see not how we can understand any thing else to be signified than the church of the Lord; for it is said, 'And many people shall go and say, come ye, and let us go up to *the mountain of the Lord*, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.' (Is. ii. 3.)

If any, in the honest exercise of their judgments, can perceive, or do perceive, that I am mistaken in this application of the phrase, 'the mountain of the Lord,' I can only say, in the sober exercise of my judgment I can see only christianity and the church of Christ, indicated in the prediction.

It is answered, 'The knowledge of the Lord does not cover the earth, yet, in fulfillment of the prediction."

To this I would respectfully say, The time when this was to take place is defined by the prophet, so that we cannot easily mistake it if we carefully attend to the language of the prediction. In the eleventh chapter of his (Isiah's) prophecy, he introduces the prediction of the peaceful reign and then declares as a reason, 'for the knowledge of the Lord shall cover the earth, as the waters do the sea.'

As if to prevent a chance of misapplying his expressions, he immediately applies them to the christian dispensation, by adding, 'And in THAT DAY there shall be a root of Jesse, which shall stand as an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious.' Every christian must acknowledge the application to be conclusive, in showing the pacific character of christianity, as anticipated by the prophet.

Zechariah's Prophecy.

The prophet Zechariah (ch. ix. ver. 9, 10,) says, 'Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak *peace* unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth.'

The peculiarities of this prophecy are as follow:

1. It refers to Jesus, the Messiah.

2. Under his dominion the means and instruments of war, namely, the horse, the charriot, and the battle bow, were to cease from use.

3. He should publish *peace* to the heathen or Gentiles, as well as to remove the weapons of war from Ephraim and Jerusalem.

4. His dominion was to be without national boundaries.

That the Lord Jesus is referred to, in the prophecy, no christian can deny; for John says of him, 'And Jesus, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Zion; behold, thy King cometh, sitting on an ass' colt. (John xii. 14, 15.)

2. The horse was used as an emblematic representation of war in ancient times, and was very much used in war. Horsemen were employed as warriors in the ancient wars, more than in modern times. 'The charriot of *war*,' is without doubt alluded to in the prophecy. The 'battle bow' as an instrument of war, none can mistake.

These implements of war are referred to by the prophet as representing war, the same as the sword and spear are referred to by Isaiah.

Isaiah had prophesied at a time when the circumstances of his nation would introduce the sword and the spear as the most expressive representations of war. Zachariah prophesied when his nation was in captivity to the Babylonians, whose manner of warfare explains the reason of the horse, chariot and battle bow being spoken of as the representatives of war. The removal of these weapons could mean nothing less than the abolition of war, under the dominion of the Messiah. The prophecy is a most distinct indication of the specific character of christianity.

3. The fact that he was to speak of *peace* to the heathen is so connected with the abolition of the custom of war among the children of Israel, that one can but understand that His speaking *peace* is in some degree to be understood as abolishing war and violence among the Gentiles.

It has been supposed that his speaking *peace* referred to the fact that He brought the promise of salvation to the Gentiles, on the same conditions that He did to the Jews. But while I would not question the fact that He brought the hope of salvation to the Gentiles, I am still constrained to suppose that the pacific character of His dominion is referred to, because His speaking peace to the Gentiles runs parallel with his cutting off the instruments of war from the children of Israel.

4. His dominion was to be extended through all countries, 'to the ends of the earth.' Unless, therefore, we can suppose His dominion to be too feeble to interfere with human animosities, and produce unity and good will, we must regard it as destined to unite all together in one body whether Jews or Gentiles. The national animosities between Jews and Gentiles, it was the boast of christianity in the apostles, had been overcome by the gospel. They had become so closely united that not even the least particle of a long perpetuated national hatred was to be indulged. Shall it be supposed, then, that for national interests, or because of national animosities, christians can even make a trade of human butchery?—Strange and astonishing thought !

Expectations of the Messiah.

So clear and forcible were the prophetic descriptions of Messiah's reign, that those who expected His appearing, whether Jews or Gentiles, expected universal peace to be consequent upon His being elevated to authority and power.

The Jews expected this, but supposed it would be brought about by His first conquering and subduing all nations, by war. Hence the disposition manifested by the disciples of Jesus, to take the sword—to call down fire upon their enemies—and to ask their master, 'Wilt thou at this time restore again the kingdom of Israel?'

The heathen poet, Virgil, appears to have more consistently understood or copied the expectations of the prophets, when he spake of the reign of Messiah as the reign of peace.

Notwithstanding the Messiah had said to his disciples, 'Blessed are the *peacemakers*, for they shall be called the children of God,' and 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that you may be the children of your father who is in heaven,' and very many like sayings, still they understood not the character of his mission, nor the nature of his kingdom, nor the extent of the power and dominion which he was to receive, until after his resurection, and his ascension into heaven.

When two of them desired the privilege of sitting one on his right hand and the other on his left hand in his kingdom, they certainly understood not the nature of his reign, nor the sphere of his dominion. An expectation of earthly elevation and glory filled their minds. When they proposed to 'smite with the sword,' to prevent the Jews from laying hold of Christ, they understood not the nature of his kingdom, as is clearly shown by his own declaration before Pilate, 'My kingdom is not of this world: if my kingdom were of this world, then would my servants *fight*, that I should not be delivered to the Jews.' John xviii. 37.

Even after his resurection and forty days sojourn with them, they, just as he was about to ascend into heaven, asked him, 'Wilt thou at this time restore again the kingdom of Israel?' as though they could understand nothing beyond a mere temporal reign, for the purpose of conquering their national foes.

The disciples, previous to the ascension of their master, possessed the Jewish spirit of nationality, the spirit of patriotism. They saw not the beauty, the simplicity, nor the force of his precepts. Indeed, neither the precepts nor the example of the Messiah were of force, with his disciples, till after the day of Penticost.

After that day, in all the conduct of the disciples, *patriotism*, that grovelling, earth bound virtue, (a *vice* when judged by Messiah's example,) was exchanged for the spirit of divine philanthropy.

When the apostle Peter, to whom had been committed the keys of the kingdom, went to the house of Cornelius the Gentile, and opened the door of hope to the Gentile nations by preaching to them the *new law* which had been issued from Zion, then the last remains of national animoisty or national favoriteism, the last exercise of patriotism, ceased to be a virtue. Love abounded, unlimited love became the spiritual obligation of every christian.

In revising the catalogue of virtues, and as taught by Judaism and the heathen moralists, Jesus took *patriotism* from the list of virtues placed it among the dead and discarded obligations of the past, and made an honored substitute of *love to enemies*.

He took away acquisitiveness or the love of wealth, substituting therefor the unbounded benevolence.

For a chivalrous spirit, he substituted meekness of disposition. For a disposition to be avenged, he substituted a disposition to forgive and bless. For valor, he substituted patience and fortitude under injuries and insults. For bravery he substituted fortitude under trials and afflictions.

In making this change, He took away the motives which would lead to the former, and introduced the motives which would induce to the latter.

He founded a *kingdom*, the obligations of which were infinitely superior to all other obligations. Its territory included earth and heaven; as he said, "All power is given to me both in heaven and in earth." (Matt. xxviii, 18.) His dominion was not only one of moral right to govern, but the destinies even of the rebellious were subject to His control. It became, therefore, the highest motive of the believer to honor his dominion, in moral purity and peace, and leave the nations to the destiny which he in justice, mercy or wisdom should grant them.

The transcendantly elevated interests and motives of christianity were fairly expressed by the apostle Paul,

when he declared himself a *debtor* both to the wise and the unwise—the Jew and the Greek.

The disposition of christianity is well represented in the fact that the Messiah prohibited his from among the Jews to fight for their co uuntry when attacked by the Romans. He said, 'And when ye see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.' Luke xxi. 20, 21.

That he should have warned them to flee from the city of Jerusalem would imply only that they were to do so to avoid being involved in its ruin. The country of Judea was not all in Jerusalem; but they were commanded to flee from *all Judea* to the mountains. It is evident, then, that the instruction given them, if attended to, would not only preserve them from the exercise of patriotism, but would prevent their being called upon to defend their country.

* * * * * *

The Apostolic decrees.

When the great dispute arose in the primitive church about circumcision, whether it should be required of the Gentile christians, a council of the apostles and the elders of the church at Jerusalem was held for the purpose of considering the matter. After consultation they issued a letter of "*decrees*," as their decisions were after styled, the conclusion of which was as follows: "For it seemed good to the Holy Ghost and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from *blood*, and from *things strangled*, and from fornication: from which, if ye keep yourselves, ye shall do well." (Acts xv., 28, 29.)

The apostolic decision that the Gentiles should keep themselves "from blood," is probably to be understood *from eating blood*. Indeed, I can see no possible chance of making any other application, from the fact that eating meat offered to idols, and eating things strangled, are alluded to in connection with it as they are.

Those nations that cook and eat the blood of animals become ferocious and warlike. I think, from some facts which have come under my notice, that a dog, of common good nature, from being kept on *blood* for six months will indicate a combative and warlike disposition, not before manifested.

The lion and the panther must retain the ferocity of disposition, because the food upon which they subsist serves to perpetuate their warlike character.

It is worthy of remark that the prophets, in their visions of peace, never saw the cow, or the ox, or the lamb, feeding upon a bleeding victim with the lion and the bear; but "the cow and the bear shall feed," and "the lion shall eat *straw* like the ox."

The wisdom of inspiration left not this point without notice. The command is positive, to abstain from the eating of blood or of things strangled. Every thing which would tend to produce a ferocious or warlike disposition was prohibited.

We may not, perhaps, be able to decide why "things strangled" should be forbidden; but we may suppose, at least, that one reason is because that every thing killed by strangulation retains its blood. Every thing tending to produce a warlike or ferocious disposition was prohibited. Some, that they might be the better able to keep themselves from the outbreaking of human passion, would not eat *meat*, but lived exclusively upon vegetables. Hence the saying of the apostle, "Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth only herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not, judge him that eateth; for God hath received him." (Rom. xiv., 1—3.) After this declaration, the apostle goes on to remind his brethren that they are all to stand before the judgment seat of Christ, and that, therefore, they are not at liberty to follow their own desires, for he says, "none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living."

After this he says, "But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died." I cannot see how one could be supposed to destroy his brother by eating meat, he being grieved thereby, unless it was that he required it of him to eat meat, which excited his nature to an ungovernable degree.

But the apostle immediately adds, "Let not then your good be evil spoken of. For the kingdom of God is not meat and drink; but righteousness, and *peace*, and joy in the Holy Ghost. For he that in *these things* serveth Christ, is acceptable to God, and approved of men. Let us therefore follow after the things that make for *peace*, and things where by one may edify another."

It has generally been supposed that the apostle, in this reference to *peace*, the "following after the things that make for peace," only referred to their *social* peace, the agreement and harmony of the church. But I am constrained to think that there is a more extended idea intended by his language, from the fact that he had been urging that meats had such an effect upon some as to lead them to destruction, or to rebel against the government of Christ, and had then declared that the Divine approbation rested on those who by "these thin gs," that is, if I understand him by the preserving effect of their abstinence, should be enabled to continue the service of Christ, "following peace with all men."

I am the more confirmed in this view of the apostle's instruction when I refer to and examine what he had been dwelling upon, in the chapters preceding especially the last of the preceding chapters.

I there find that he had been commanding them, "If it be possible, as much as lieth in you, live peaceably with all men." He had commanded them not to avenge themselves upon their persecutors, but to give place to the Lord's vengeance upon them. He had then in the most positive manner, in anticipation of the dreadful war of persecution, which was to be made against them by the governmental powers, commanded them to *endure* it, without resistance. He reminded them that God had a *purpose* in this—that they were the Lord's, whether for life or death—and "whosoever therefore resisteth the power, resisteth the *ordinance* of God: and they that resist shall receive to themselves damnation."

Here the appostle enjoined the obligation of peace upon them, under the most trying circumstances; reminding them that in this very matter, so abhorent to their desires and feelings, God was working out one of the vast and wise designs of His government. We live to enjoy the day when the faithful martyr-spirit of the primitive christians is the grand assurance of the divine character of christianity, because we see that those who had the privilege of knowing whether it were true or false, had full confidence in it, practised every measure of self-denial—abstinence from meat, and even the most cruel and merciless death, for the glory of Christ.

It may be well to say, there was no other reason given by the apostle for enjoining such submission, except that they had ceased to be their own, and were to be subject to whatever God should permit to be brought upon them, remembering that Christ was Lord of *the dead*, as well as the living.

It is then no trifling matter that christians, who perceive the nature of christianity, finding themselves weak in the faith, or powerless, by reason of the power of fleshly passion; for the glory of Christ, should abstain from meats. Nevertheless, every man is at liberty to judge of his own necessity, and is accountable only for his *conduct*.

In the sixth chapter of the first epistle to the Corinthians, the apostle refers to their indulgence in law-suits, condemning their course and conduct, because they are so contentious, so warlike, and immediately changes his subject, giving them to understand that he regarded them as under *the power of meats*. He says, "All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the *power* of any. *Meats* for the belly, and the belly for meats: but God shall destroy both it and them."

Now if the primitive christians felt themselves so very strictly obligated to temperance, in order to peace, can it be possible that wars and contentions could ever be participated in by men acting upon such principles?

The apostle to the Hebrews, after reminding them of what God's faithful servants had been allowed to be subjected to and to suffer, from the beginning, proceeds in the twelfth chapter of his epistle to remind them that this suffering is rather as the chastisement of a kind father than the affliction of an enemy; enjoins upon them the obligation to suffer patiently, as receiving their affliction from the Lord. He then commands, "*Follow peace with all men*, and holiness, without which no man shall see the Lord."

How any man can follow peace thus, and engage in national wars, sectarian feuds, or party broils, or contend with wicked men in any matter of strife, I cannot understand. Neither do I see how the apostle could

reckon the sufferings and afflictions to which men would subject themselves by adhering to Christ's doctrine as "the chastening of the Lord;" unless the Lord positively required them to submit to those afflictions, without resistance. Resistance to a father's chastisements would be rebellion against his authority.

"Ye have heard that it hath been said, "An eye for an eye and a tooth for a tooth," said Jesus, "But I say unto you that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." (Matt. v., 38, 39.) Can it be possible that the religion which obliges a man when smitten upon the one cheek to turn the other, can allow that same individual to butcher his fellow men for *hire?* or take up the quarrel of another and execute death? I see not how.

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THE

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CONCORD, Jan. 12th, 1845.

J. T. Jones, and D. P. Henderson:

Dear Brethren:—With emotions of the deepest gratitude, I listened to your addresses on the occasion of my father's death. It would be impossible for me to express my mother's gratefulness, for the kind manner in which you spoke of his life and death, and the profound respect shown to his memory.

May we beg at your hands, an embodiment of both discourses into one, and its publication in the Christian Messenger. We do this, not from any pride we may have for his character, or to make more notorious the name, the venerated name of my departed father, but for the gratification of many, who loved him and cherished his memory with more than ordinary respect. Its publication would also encourage the christian to know that God did not desert his old servant as he walked through 'the valley and shadow of death.'

His brethren will expect something of this kind from you, and for them, do we ask it, as the only legacy he was able to bequeath them. Your addresses will also show, the strong attachment existing between the deceased and yourselves his brethren.

I fondly trusted that some lengthy notice would have been taken of my brother, Dr: D. T. Morton, his physician. It would be vain for me to attempt an expression of our high regard for him. His kindness, anxiety, and constant exertion, prove him the christian philanthropist, while his management of the case, shows him to be a man of science. In behalf of the family and for myself, I will say to Bro. Morton, we love him and pray for him. Most sincerely and affectionately,

I am your brother,

B. W. STONE, jr.

—

B. W. Stone, jr.-Dr. Bro: The following pages, contain the substance of the discourses delivered by us, on the occasion of your father's death, which, in accordance with your request, and that of your deeply afflicted mother, we now publish. If by its publication, the cause of truth shall be promoted, and your venerable father's name shielded from the foul aspersions and imputations of his enemies, we shall feel, that we have but performed a duty devolving upon us as his brethren, and as christian philanthropists, engaged in that best of all causes, for which, through a long life he so zealously labored, and in which he fell, clad in the armory of heaven. We commend the discourse to our Fath-

reckon the sufferings and afflictions to which men would subject themselves by adhering to Christ's doctrine as "the chastening of the Lord;" unless the Lord positively required them to submit to those afflictions, without resistance. Resistance to a father's chastisements would be rebellion against his authority.

"Ye have heard that it hath been said, "An eye for an eye and a tooth for a tooth," said Jesus, "But I say unto you that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." (Matt. v., 38, 39.) Can it be possible that the religion which obliges a man when smitten upon the one cheek to turn the other, can allow that same individual to butcher his fellow men for *hire?* or take up the quarrel of another and execute death? I see not how.

Vol. 14 Sec. 10

THE

CHRISTIAN MESSENGER.

Vol. xiv. February, 1845. No. 10

CONCORD, Jan. 12th, 1845.

J. T. Jones, and D. P. Henderson:

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er in heaven, and may his choicest blessings rest upon your afflicted mother and family; and may we all, with christian fortitude bear the heavy loss, which we have sustained in the death of your pious, aged and venerable Father.

Most affectionately, your brethren,

J. T. JONES,

D. P. HENDERSON,

A DISCOURSE

ON THE DEATH OF

Eld. Barton W. Stone,

Who died in Hannibal, Mo., on the 9th day of November, 1844, aged 71 years, 10 months, and 16 days; delivered at Concord, Ill., by Elder D. P. Henderson on Lord's day, the 8th of December, and in Jacksonville on the last Lord's day of December, 1844, by Elder John T. Jones.

CHRISTIAN FRIENDS AND FELLOW-CITIZENS:

The occasion of our assemblage this day, is peculiarly solemn and affecting. We meet to record another instance of mortality, and drop the sympathetic tear over the sacred dust of Elder Barton W. Stone. Turn your eyes from the fascinating charms of nature, call in the wanderings of your minds, and for a while, fix your attention on the important subject of death—a subject though common, is yet far, very far from being as familiar—a subject calculated to stain the pride of mortals, to check and banish levity, to break our grasp of time things, and admonish us to lay up our treasures in heaven, beyond its gloomy vault.

Who, in this assembly, does not behold the desolations of the grim monster? His appalling destructive sway, is marked through every land, every neighborhood, and every family. For near six thousand years has he reigned over the human family with an uncontrolled sceptre, and millions, countless millions, have fallen victims to his power. We yet survive, but are marked as his certain prey. Beauty, youth, wealth nor honor, furnish any security against this ruthless invader—this merciless tyrant.

Visit now the lonely mansion, where peace, the fair offspring of heaven, once delighted to dwell, and for many happy years, distributed her favors with a liberal hand, to every heart, and gladdened every face! A summons, like a peal of thunder from the skies, has broken the reverie. How sad

and affecting the change! The lonely widow looks around, and listens for the sound of his voice, but he is gone—torn from her embrace by the hand of death—chained with his iron fetters, and hidden from her view in the dark and silent grave. That deep cold grave, in yonders grove, confines the mortal remains of the husband—the father—the CHRISTIAN. There lies Elder Barton W. Stone, a name that lives in spite of death. It lives embalmed in the memory and hearts of his numerous relations and friends—it lives in all the churches—it lives on the historic page, and when time shall cease to be, it will live in the paradise of God. associated with the spirits of just men made perfect.

Do we desire in our grief, to bring him back to this cold hearted world? Do we murmur at this dispensation of the Lord? No, no. We yield with humble submission to the mandate of our Heavenly Father, and with the afflicted servant of old, would say, "the Lord gave, and the Lord hath taken away, blessed be the name of the Lord!" We must all go to him, he cannot, nor do we wish him to return to this world of sorrow, pain and death. It is appointed unto men once to die. Death is the door that opens into heaven, frees our spirits from their cumbrous clay, and is the precursor of eternal life and immortal glory. O grave, thy boasted victory is short! thy dominion can only extend to the body, and soon, very soon, shall the voice of Jesus break thy bands and bring thy captives forth.

At death, the spirit returns to God who gave it, while the body moulders back to dust again. The spirit never dies; but we are taught, that it remains in a conscious state of existence; and dear friends, while we are permitted to speak of death this day, we believe that the spirit of our deceased father in the gospel is mingling with the pure spirits in the paradise of God. This is a great comfort to our hearts, furnished by the gospel of Jesus Christ, and enables us to bear up our sinking spirits laboring under trials and afflictions in this sin—care-worn world.

But we must cease from this strain of reflection, as we have much to say in reference to the life of the deceased, which doubtless will afford you much encouragement and instruction.

We have selected two passages from the word of God, which we regard as applicable to the deceased, and place them before your minds: "Blessed are the dead that die in the Lord from henceforth."—Rev. xiv. 13.

"I have fought a good fight, I have finishes my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. iv. 7, 8.

We cannot even attempt a formal analysys and application of the above scripture on this occasion, but leave you to perform this task, while we speak immediately of the history of this great and good man, who has acted so conspicvous a part in the great reformation of the nineteenth century.

He was born December 24th, 1772, near Port Tobacco, in the State of Maryland. His father died when he was very young, so young that he never had any recollection of him. His mother, with a large family, soon after this event, removed to Pittsylvania county, in the State of Virginia. The manners and customs of the people at this time, (during the revolutionary war) were exceedingly simple. No aspirants for wealth nor preferment, but contentment appeared to be the lot of all, and happiness dwelt in every breast. Benevolence in supplying new-comers was universal, and they reaped the rewards of honest industry. Courts of Justice were few and far between. Friendship and good feeling universally reigned, but religion engaged the attention of few.

Society underwent a fearful change during the revolutionary war. The soldiers brought back with them many vices, almost unknowu before, and wielded a great influence in society. These vices soon became general and almost honorable. "Such, says he, are universally the effects of WAR, than which, a greater evil cannot afflict a nation." In such society was his youthful days spent, but in these popular vices he never participated. The hand of God was with him in youth.

He was early sent to school to a very tyrant of a teacher, who delighted in whipping aud abusing his pupils for every trifling offence. Being timid, through fear he could not learn, and only remained a few days. He was then sent to a teacher of different character, with whom he acquired rapidly the first rudiments of an English education. We cannot forbear giving his opinion in reference to school teachers. Says he, "here I must enter my protest against tyranical and ill disposed teachers. Such are a curse to any neighborhood in which they may teach. Teachers should be the most patient, self-possessed and reasonable of men; yet of such firmness as to secure authority and respect. The rod should be rarely used, only in cases of necessity, and then by the arm of mercy."

He continued with his last teacher, until he was pronounced a finished scholar by him, and in his own neighborhood, when very young, he was considered a prodigy of learning. From the time he was able to read, he always took great delight in books, and preferred them to any company. Books of science were scarce, and not to be found in the remote parts of Virginia, where he lived. His thirst for reading was so great, that he devoured a few old novels that fell in his way; but these were very poor helps to a mind fired with the love of letters. The Bible was read in their schools, and indeed was about the only school book in which they read. His mind craved novelty, and he sought other books. The views of religionists at this time, threw a thick veil over the Bible, and we wonder not, that he should so ardently desire other books to read. He has left us his testimony in favor of making the Bible a school book; says he, "here I wish to leave my testimony in favor of making the Bible a school book. By this means, the yonng mind secures information and impressions which are not erased through life. The Bible, if not read in school, is seldom or ever read afterward. To this, as one leading cause, may be attributed the present growth of infidelity and skepticism, then scarceiy known, and never openly avowed throughout all our country."

As soon as the revolutionary war closed, and the trumpet sounded liberty from the yoke of Great Britain, the salaries of the priests were abolished, and the parsons generally left, many of whom returned to England. Wickedness abounded, and every man followed his own way, and did what seemed right in his own eyes. The Lord's day converted into a day of pleasure, and the house of worship deserted. At this time, a few Baptist preachers came among them, and attracted great interest. Multitudes attended their meetings, and numbers were immersed. Immersion was so novel, that many traveled a great distance to see it administered. He was a constant attendant, and often heard their converts relating their experience of conviction, and deliverance from sin. They were very enthusiastic, and knowing nothing better, he considered it the work of God, and the way of salvation.

The Methodists soon came into their neighborhood.—Their appearance was prepossessing, grave, holy, meek, plain and humble. Their very presence checked levity in all ar-

ound them. Their zeal was fervent, and their preaching had a great effect on their hearers. The Episcopalians and Baptists opposed them with great warmth—accused them with denying the doctrines of grace, and of preaching salvation by works. They declared them to be the locusts of the Apocalypse, and warned the people against receiving them. Says he, "poor Methodists! they were but few, reproached, misrepresented and persecuted as unfit to live on the earth. My mind was much agitated, and was vascilating between these two parties. For some time I had been in the habit of ret ring in secret, morning and evening in prayer, with an earnest desire for religion; but being ignorant of what I ought to do, I became discouraged and quit praying, and engaged in the youthful sports of the day."

At the age of fifteen or sixteen years, a division was made of his father's estate. He was the youngest child, and when his part was allotted to him, he immediately formed the resolution to acquire, if possible, a liberal education, and qualify himself for the practice of the law. This intention, he communicated to his mother and family, with which they were pleased, and if his small patrimony was insufficient, they promised to aid him in acquiring an education.

On the first day of February, 1790, he commenced the study of the Latin grammar in Guilford academy, N. Carolina. He stript himself of every hindrance for the task, lived upon low diet, chiefly milk and vegetables, and by indefatigable application to study, passed several classes, until he came up with one of equal application, with which he continued through his academic course.

During his stay at this institution, there was a great excitement upon the subject of religion, under the ministerial labors of James McGready, a presbyterian preacher. About 30 students united with the church, and their daily walk made a great impression on his mind. He was surprised to find them engaged every morning, before recitation, in singing and prayer. Deep impressions were made upon his mind, and he labored to banish them. He chose for his companions, the giddy, who were not religious, and who would make light of divine things. For this course, his conscience sorely upbraided him, and rendered him so unhappy, that he could not enjoy the society of the pious or impious.

In order to relieve himself of the constant sight of religion, he formed the resolution of leaving the Academy, and going to Hamden, Sidney college, in Virginia; but a very

stormy day gave him time for reflection, which resulted in the determination to remain, and attend to his studies, and let every one pursue their own course. Says he, "I made an important discovery, that the most effectual way to conquer the human depraved heart, is the constant exhibition of religion in those who profess it. This is *argumentum ad hominen.*"

His room-mate, a pious young man, one day invited him to accompany him to a meeting in the vicinity. He consented, and they repaired to the place of meeting. The preacher, whose name was James McGready, was remarkable for his gravity. His manner was *suigeneris.* He appeared to forget every thing but the salvation of souls. Such zeal, such powerful persuasion, enforced by the joys of heaven and the miseries of hell, he had never before witnessed.—The force of the speaker's language was so powerful and overwhelming, says he, "that if I had been standing, I should have sunk upon the floor." The meeting being over, he returned and seriously reasoned with himself. He asked himself the question, "shall I embrace religion *now* or not? If I do, I must incur the displeasure of my dear relations—lose the favor and company of my companions—become the object of their scorn and ridicule, &c. Are you willing to make this sacrifice to religion? No, no, was the answer of my heart. Then the certain alternative is, you must be damned. Are you willing to be damned—to be banished from God—from heaven—from all good, and suffer the pains of eternal fire? No, no, responded my heart. I cannot endure the thought. After due deliberation, I resolved from that hour to seek religion at the sacrifice of every earthly good, and immediately prostrated myself before God in supplication for mercy."

He anticipated a long and fearful struggle in coming to Christ, and obtaining religion, as it was then called. He was tossed upon the revolving wheel of human speculation, for a long and tedious year, laboring, praying, and striving to obtain saving faith, and almost despaired of ever getting it.—The doctrines then taught, were, that mankind were so totally depraved, that they could not believe, repent, nor obey the gospel—that regeneration was the instantaneous work of the Spirit, whereby faith and repentance were wrought in the heart. *Now* was not the accepted time, *now*, was not, the day of salvation; but it was God's own sovereign time, and for that time the sinner must wait. These views were pre-

sented, and portrayed in vivid colors,with great earnestness and ability.

In February, 1791, he attended a meeting, with a number af students, on Sandy river in Va. Several men of note addressed the assembly during the meeting. J. B. Smith, President of Hamden Sidney College, spoke from these words; "The sacrifices of the Lord are a broken heart."—He felt his own situation described. The preacher urged all of this class to approach the Lord's table. He did approach, and first partook of the Lord's supper. Hope began to rise, and his sorrowing heart felt a gleam of joy. In the evening,James McGready addressed the people from *Tekel* "thou art weighed in the balances and found wanting." During this discourse,the gleam of hope he had experienced n the morning, was obscured by the dark clouds of Calvanism brought over his mind by the last speaker. He lost all hope —all feeling, and sunk into an indescribable state of apathy. McGready saw his situation,and endeavored to arouse him, but all in vain. In this gloomy state he remained for many weeks. He wandered alone—his strength failed,and "sighs and groans filled up" his "days."

His mother and relations having heard of his situation, sent for him. His altered appearance surprised them. He told his mother his situation. She wept bitterly. Soon after, she became more zealous, and earnestly sought the Lord. After a few days stay, he returned to the Academy in the same state of mind, but soon after attended a meeting at Alamance, in Guilford county. A young preacher named William Hodge preached from this text: "God is love." This was a new theme to his mind, and his heart warmed with love to God, as the speaker progressed. Hope and joy began to revive. His mind was absorbed in the doctrine; to him it was new. But the common admonition would neutralize the impression of truth, "Take heed lest you be deceived." "This cannot be the mighty work of the Spirit which you must experience; that instantaneous work of Almighty power, which, like an electric shock, is to renew the soul and bring it to Christ."

The meeting having closed,he repaired to the silent woods, where he read and prayed much, with various feelings, between hope and fear,but the truth at length triumphed,"God is love." Says he, "I yielded, and sunk at his feet a willing subject. I loved him, I adored him, I praised him aloud in the silent night, in the echoing grove around. I confessed

to the Lord my sin and folly in disbelieving his word so long, and in following so long the devices of men. I now saw that a poor sinner was as much authorized to believe in Jesus at first, as at last; that *now* was the accepted time, and day of salvation."

From this happy period of his life, he lived devoted to God. His studies were now interesting, from the consideration, that he was engaged in them for the glory of the Lord, to whom he had unreservedly devoted his all. His pecuniary sufferings now commenced. His little patrimony was nearly gone. He could not procure decent clothes nor books, but through the kindness of Dr. Caldwell, one whom he mentions as a father and friend, he was enabled to prosecute his studies until the end of his academic course.

Having finished his studies, and feeling a great desire to preach the gospel of Christ, he communicated the same to Dr. Caldwell. He plainly told the Doctor, that he had no assurance of a special and divine call, as he had been taught, to preach; but that his heart was ardently desiring to tell the world about the love of God. The Doctor removed all his scruples on this subject, saying that he had no right to expect a miracle to convince him; but if he had a hearty desire to preach, and the Fathers in the ministry encouraged him, he ought to go forward and apply for license.

In the year 1793, he, with several others, became candidates for the ministry in the Orange presbytery. He immediately commenced the study of Theology under Wm. Hodge, of Orange county, North Carolina. The Presbytery had assigned him particular subjects of Divinity to study,as parts of trial against their next Presbytery, among which, were the being and attributes of God and Trinity, with certain theses on which to write. Previous to this time, his mind had remained happily ignorant of, and undisturbed by polemic and obscure divinity. Witsius on Trinity was put into his hands, and his mind became confused, so much so, that he knew not how to pray. Witsius would first prove that there was but one God, and then, that there were three persons in this one God; the Father, Son, and Holy Ghost. That the Father was unbegotten—the Son eternally begotten—and the Holy Ghost eternally proceeding from the Father and the Son.—That it was idolatry to worship more Gods than one, and yet equal worship must be given to the Father, Son and Holy Ghost, and wound up all, in incomprehensible mystery.

Till now, secret prayer and meditation had been his delightful employ; but these views checked this heavenly exercise, and gloominess and fear filled his troubled mind. He had serious thonghts of relinquishing the study of Theology entirely, and engaging in some other business. He heard, in the mean time, of Dr. Watt's treatise on the same subject, and obtained it. This calmed his mind, and he received the views of Watts.

The next session of the Presbytery came on, and he, with many other candidates, attended. Old Father Patillo was appointed to examine the candidates on Theology. He was thought not to be very orthodox on the Trinity himself, and when he came to examine them on the subject of Trinity, he was very short, and his interrogatories involved no peculiarities of the system. The answers given were honest and satisfactory

Before the next session of the Presbytery, at which he was to receive his license to preach, his mind became harassed and depressed. His pecuniary resources had nearly failed, and none of his relations were willing to aid him. He had so long been engaged in the systematic study of divinity from the Calvanistic mould, that his comfort and spiritual life had considerably abated. These, with some other reasons, determined him to give up the idea of preaching, and engage in some other calling.

With this determination he collected together his last resources, (about $15 00) and started for Georgia. On the road he was taken sick, and was found one day by a philanthropist, in an insensible state from high fever, sitting on his horse which was feeding by the road side. With much difficulty he reached his brother's in Georgia, where he remained sick for some months. The Methodists had just established an academy near Washington, under the superintendence of Hope Hull, a very distinguished preacher of that denomination. Upon his recovery, and through the influence of his brother Matthew Stone, he was chosen Professor of languages. He says, "we commenced with about seventy students in the beginning of 1795. I exerted myself to fill the appointment with honor to myself, and profit to my pupils, and had the unspeakable satisfaction of receiving the approbation of the Trustees of the institution, and of the *literati* of the country." During his Professorship at this institution, he formed acquaintance with a Mr. Springer, a very zealous Presbyterian preacher, by whose

ministrations he was greatly benefitted. He again began to feel a very strong desire to preach, but resisted, and labored hard to suppress it. The consequence was, that his comforts were destroyed, and he finally concluded to resume his Theological studies.

In the spring of 1796 he put his resolutions into execution, resigned his professorship, bade adieu to his numerous friends, and started back to North Carolina, in order to obtain a license to preach, from the Orange Presbytery.—He arrived in safety, and had the pleasure of once more mingling with many of his old associates. The meeting was joyful, and salutations mutual.

The Presbytery met, and he appeared before it, in order to receive his license. We regard this, as an important epoch in his history, and shall quote his own language. Says he, "Never shall I forget the impression made upon my mind, when a venerable old father addressed the candidates standing up together before the Presbytery. After the address, he presented to each of the candidates the Bible, (not the confession of faith,) with the solemn charge, "Go ye into all the world and preach the gospel to every creature."

A licentiate named Robert Foster, was appointed to accompany him to the lower part of the State of North Carolina, and there they were to enter the field of labor assigned them. They immediately engaged in the work, and preached together for some time. Foster came to the determination to preach no more, assigning as a reason, that he was not qualified for such a solemn work. In this purpose he remained through life. This was a great discouragement to him, viewing Foster as his superior, he also secretly resolved to do likewise. With this preying on his mind, he mounted his horse next morning, and started for Florida. The day following being Lord's day, he attended a meeting, where he met a pious sister who knew him, and by some means, was induced to suspect his intentions. She told him plainly, that she feared he was acting the part of Jonah, and solemnly warned him of his danger, and advised him to go over the mountains to the West, if he disliked his situation in North Carolina. This advice pleased him, and at once he determined for the West. In the evening of the same day, to his surprise, he again met his companion, R. Foster in the congregation, and communicated his intention to visit the West. Had we time to pause, we might make some profitable reflections from these incidents. The

hand of the Lord was guiding him to usefulness, and his discouragements were fitting him for that humility and patience, so necessary to qualify the servant of God, for usefulness. You will fill up the reflections, while we pursue his history.

R. Foster agreed to accompany him West, and next morning they started, without naming to any one their destination. They soon got into the region of strangers, and so low had had their spirits sunk, that among strangers they wished through life to remain. While on their journey, they met with an intimate acquaintance, and pious brother, who constrained them to abide over the Lord'sday and preach. Foster pushed ahead, and left him behind. He staid and preached, and finding himself encouraged, he remained several weeks, preaching in the counties of Wythe and Montgomery. The community were attentive and liberal; but he was anxious to go forward on his journey Westward, and bade them adieu.

Many important incidents occurred on his journey; but we cannot notice all. During his journey, he ascertained that a Baptist named Thomas, lived on the road, and it would be a good place to stay all night. They were a pious family. Having entered the House, and being seated, he listened to various conversations among which, was, that if house logs be cut in the full moon of February, a bed bug would never molest the house. He immediately felicitated the country on this important discovery, and asked if any discovery had been made to destroy fleas. He was answered in the negative. He remarked that was a pity, for he had heard of such a place as hell; but if hell were worse than to be bedded with a thousand fleas, it must be a dreadful place. This was intended to rouse the mother and daughter, and turn the conversation to christianity. The old lady replied, yes, there is a hell, and if you do not repent and be converted, you will find it to your eternal sorrow. The daughter sanctioned these awful declarations and both of them affectionately exhorted him to repentance. He replied, 'I suppose you are christians. Christianity may be a good thing, but madam, there are strange things in that system, hard to be understood. I heard a man lately preach, that a man must be born again before he could get to heaven. Now do you believe this? Yes I do, said she, calling me an ignorant Nicodemus. Do madam, tell me what it is to be born again? She described it well, and really felt

for my supposed condition. I stated many common cavils against the doctrine, which she answered with intelligence. Wearied with my supposed infidelity, she ceased to talk. The old man took a candle, and invited me to bed. I observed to him, I wish to hear you pray first; for christians always pray in their families, evening and morning. He was thunder struck, and walked the floor backwards and forwards deeply groaning. The old lady laid the Bible on the table. Still he walked and groaned. I then said, if you will not pray, I will try. I then advanced to the table, read, sung and prayed, and immediately retired to bed. Next morning I arose early and was met at the door of the stairs, by the mother and daughter. They gently reproved me for my deception—apologized for their conduct, and dismissed me with their blessing.'

After itinerating for some weeks with varied success, he arrived at Knoxville. Travelling, through the wilderness, was yet considered dangerous, because of Indians. Two persons were waiting at the public house for company, and with them he joined, to cross the wilderness. They left Knoxville August 14, 1796, and pursued their way, surrounded with many dangers. The Indians gave them much trouble, and on one occasion, their lives were in great danger. While in the midst of the wilderness, and surrounded with the savages and wild beasts, his horse lost a shoe, and became so lame, that he was compelled to walk and drive his horse over the mountains. His companions, not willing to aid him, pushed ahead and left him by himself. For several days he traveled alone on foot, and drove his horse before him. Under the protection of that God who careth for his children, was he spared, and safely arrived in the frontier settlements of West Tennessee, where he met many of his friends and brethren, who met him, with great cordiality and affection. Their meeting was reciprocal & joyful, as he had been exposed to great fatigue and danger on his journey.

Here he was joined by John Andersen, who agreed to travel with him and preach in the settlements of Cumberland. They soon proceeded to Nashville, then a very small village hardly worth notice. They attracted much attention in the community. At this time, society was light in its character, and paid but little attention to religion and divine things. In his discourses he opposed the wickedness of the people, and on one occasion, a dancing master threatened to chastise him for presuming to interfere with

his profession. Nothing daunted, he made a direct attack upon the occupation of the dancing master, and had the satisfaction to see him and his adherents, sneak off, one by one, till all disappeared.

Having spent a considerable length of time preaching in Tennessee, he determined to visit Kentucky, and accordingly he, and his fellow laborer, started and soon arrived in that State. They traveled and preached together for some time, but when winter set in, Anderson stopt near Lexington, at Ashridge, and he, at Caneridge, in Bourborn county. The church there, and at Concord, invited him to become their settled pastor, which he accepted; believing that the rambling course heretofore pursued, was of little profit to society, and ruinous to the mental improvement of young preachers.

He soon gained the affection of these congregations, and formed for them, the strongest attachment. He was soon, solicited by the Transylvania Presbytery, to visit the South, and endeavor to make collections for the purpose of establishing a college in the, then infant State of Kentucky. He complied with this request, and visited Georgia and South Carolina. While at Charleston, he had the pleasure of meeting Samuel Holmes, one of his old college associates, and a preacher of great ability. He saw in him the change which fashionable society produces, and came to the conclusion, that but few men, can bear prosperity and popularity, so as to retain the humble spirit of religion. He closed his business there, and visited his mother in Va. He found her alive and enjoying health; but many of his relations and friends were missing. Some had gone to the far-West, and others to the grave. Casting his eyes around, he beheld the devastating effects of time. The old school house in ruins, where he spent his early days—and the scenes that clustered around his mind while on this spot, were the occasion of some sorrowful reflections, and he felt more disposed to weep than rejoice. After a short stay, he bade his mother and friends adieu, and returned to Kentucky.

In the fall of 1798, the congregations of Caneridge and Concord, united in giving him a call, and a day was appointed by the Transylvania Presbytery for his ordination. This period, he styles the commencement of his troubles. Aware, that he should be called upon, to subscribe to the Confession of Faith, as containing the system of doctrine taught

in the Bible, he determined to give it a re-examination. He found the covering put over the doctrines of Trinity, Election, Reprobation and Predestination, could not hide them from a discerning eye; although he had learned from his superiors, how to divest these doctrines of their hard repulsive features. The day arrived, but the difficulties still remained. He plainly told Dr. James Blythe and Robert Marshall, who were considered pillars in the Presbyterian Church, that he had come to the determination not to be ordained at that time, and candidly made known to them, that he could not conscientiously believe the doctrines stated in the confession. They labored in vain, to remove his difficulties; and as the dernier resort, asked him, with what qualifications, would he agree to adopt the creed or confession of Faith. He replied, that he would receive it, just so far as he saw it consistent with the word of God. They considered this sufficient, and urged him to waive all other objections, and submit to ordination. On this very important part of his history, you will allow us to read an extract from his life, in his own words —Says he, 'I went into Presbytery, and when the question was proposed, Do you receive and adopt the confessisn of Faith, as containing the system of doctrine taught in the Bible? I answered aloud, so that the whole congregation might hear, I do, as far as I see it consistent with the word of God. No objection being made I was ordained.'

During this period, eventful for the dawn of reform in the religious world, his mind was continually tossed on the waves of speculative divinity, the engrossing theme of the religious community. Clashing opinions of religious controversialists, were urged with great zeal and warmth by the different sects. He became distrustful of the opinions and doctrines of men, and determined to redouble his diligence, to arrive at truth, and buy it at the sacrifice of every thing else. The Bible he made his constant companion and devoted his time to a prayerful examination of its pages. He labored under many difficulties at this time, and few now survive, who can fully appreciate the intensity of mental agony he suffered. We prefer transcribing his own language at this part of his history, as he was *alone*, at this dark period, struggling for that religious freedom, which has burst on our world, and blessed so many thousands, through his instrumentality. Calvanism, with its train of adjuncts, received a deadly blow, and the word of

God was snatched from the hands of those who taught that it was a dead letter, and ineffectual, unaided by the abstract, physical power of God, in bringing mankind to believe in Jesus Christ to salvation. It is here, that we date the beginning of that mighty revolution in the religious world, that has taken place in the last half century, and by his untiring efforts, through a long life with the aid of thousands who are dead, and yet live, that it promises to bless the world, and rid the minds from those dark, gloomy and fearful doctrines taught in the various, conflicting system of men. Says he, 'My mind became involved in gloom, my troubles rolled back upon me with renewed weight, and all my joys were gone. I prostrated myself before God in prayer; but it was immediately suggested, you are praying in unbelief, and 'whatsoever is not of faith is sin,' you must believe, or expect no good from the hand of God. But I cannot believe; as soon could I make a world. Then you must be damned, for he that believeth not shall be damned. But will the Lord condemn me to eternal punishment for not doing an impossibility? So I thought. I shudder while I write it—blasphemy rose in my heart against such a God, and my my tongue was tempted to utter it. Sweat profusely burst from the pores of my body, and the fires of hell gat hold of me. In this uncommon state I remained for two or three days. From this state of perplexity I was relieved by the precious word of God. From reading and meditating upon it, I became convinced that God did love the whole world, and that the reason why he did not save all, was because of their unbelief, and that the reason, why they believed not was not because God did not exert his physical, almighty power in them to make them believe; but because they neglected and received not his testimony given in the word concerning his Son. 'These are written that ye might believe that Jesus is the Christ, the Son of God, and that believing you might have life through his name.'

'This glimpse of faith—of truth, was the first divine ray of light that ever led my distressed, perplexed mind from the labyrinth of Calvanism, and error, in which I had so long been bewildered. It was that which led me into rich pastures of gospel liberty. I now saw plainly, that it was not against the God and Father of our Lord Jesus Christ, that I had been tempted to blaspheme; but against the character of a God, not revealed in the scriptures—a character, universally detested, when seen even in men; for what man, professing great love for his children, would give them impossible commands, and then severely punish them for not doing them; and all this, for his mere good pleasure? What man, acting thus, would not be despised as a monster, or demon, in human shape, and be hissed from all respectable society? Shall we dare to impute such a character to the God of the universe? Let me speak when I shall be lying under the clods of the grave. Calvanism is among the heaviest clogs on christianity in the world. It is a dark mountain between heaven and earth—is among the most discouraging hindrances to sinners from seeking the kingdom of God; and engenders bondage and gloominess to the saints. Its influence is felt throughout the christian world, even where it is least suspected. Its first link is total depravity. Yet there are thousands of precious saints in this system."

At the close of the eighteenth century, there was an alarming apathy in religion.—The Spirit of it was not enjoyed, and the form was fast waning away. He, at this time, heard of a remarkable religious excitement, in the south part of Ky., and in the northern part of Tenn., under the labors of James McGready, and other Presbyterian preachers. He felt anxious to be among them, and early in the year 1801, he visited the place, and attended a camp-meeting, in Logan county. Great numbers came together, and the scene was entirely new. Worship was carried on in several parts of the encampment at the same time. Those who were affected by the preaching, were exercised beyond description.

Says he, "Many, very many, fell down as men slain in battle, and continued for hours together in an apparently breathless and motionless state,—sometimes for a few moments reviving, and exhibiting symptoms of life, by a deep groan, or piercing shriek; or by a prayer for mercy, most fervently uttered. After lying thus for hours, they obtained deliverance—the gloomy cloud which had covered their faces seemed gradually and visibly to disappear, and hope and smiles brightened into joy—they would rise, shouting deliverance, and then would address the surrounding multitude in language truly eloquent and impressive. With astonishment did I hear men, women, and children, declaring the wonderful works of God, and the glorious mysteries of the gospel. Their appeals were solemn—heart-penetrating, bold, and free. Under such addresses, many others would fall down into the same state from which the speak-

ers had just been delivered. After witnessing many cases most minutely, my conviction was complete, that it was the work of God; nor has my mind wavered since on the subject. I have seen much since, that I considered to be fanaticism, but this should not condemn the work. The Devil has always tried to ape the works of God, to bring them into disrepute; but that cannot be a satanic work, which brings to humble confession and forsaking of sin, to solemn prayer, fervent praise, and thanksgiving, and an affectionate exhortation to siners to repent, and go to Jesus,the Savior."

As soon as the meeting closed, he returned to his charge at Caneridge, where he arrived in time to fill his appointment on Lord's day. Multitudes attended to hear the news from Logan. He preached them a discourse from the commission, "Go ye into all the world, and preach the Gospel to every creature, &c." The meeting was solemn,and many returned to their homes weeping. The same evening, he attended a meeting at Concord, where two persons were stricken down, and in every respect, were exercised like those whom he had seen in the south of Kentucky. The next night, he had an appointment at William Maxwell's, to which he hastened. A large congregation was in attenddance and before he reached the house, he heard of the good effects of his discourse on Lord's day. He was met by his particular friend, Nathaniel Rogers, who flew into his embrace, & for some time thus remained praising the Lord aloud. This attracted others,and very soon the crowd left the house,and hasted to this novel cene.Says he,'In less than 20 minutes, scores had fallen to the ground--paleness, trembling, and anxiety appeared in all--some attempted to fly from the scene, panic-stricken, but they either fell, or returned immediately to the crowd, as unable to get away.--In the midst of this exercise, an intelligent deist stepped up to me, and said, Mr. Stone, I always thought before, that you were an honest man; but now I am convinced that you are deceiving the people. I viewed him with pity, and mildly spoke a few words to him. Immediately he fell as a dead man, and arose no more for a short time, till he confessed the Savior. The meeting continued on that spot till late at night, and many found peace in the Lord."

This meeting continued from night to night, and produced great excitement among the people. Party spirits were abashed, and shrunk away.

On the 2d day of July, 1801,he married Elizabeth Campbell, daughter of Col. William Campbell. His companion, he says, "was pious, and much engaged in religion." Soon after his marriage, they hurried from Mughlenburg, the residence of his mother-in-law, to attend a protracted meeting at Cane Ridge. This memorable meeting commenced the Friday before the 2d Lord's day, in August, 1801. He says, "The roads were literally crowded with wagons, carriages, horsemen, and footmen moving to the solemn camp. The sight was affecting. It was judged by military men on the ground, that there were between 20 and 30,000 collected. Four or five preachers were frequently speaking at the same time in different parts of the encampment without confusion. The Methodist and Baptist preachers aided in the work, and all appeared cordially united in it--of one mind, and one soul, and the salvation of sinners seemed to be the object of all. We all engaged in singing the same songs of praise--all united in prayer, and all preached the same things, free salvation urged upon all by faith and repentance. A particular description of this meeting would fill a large volume, and then the half would not be told.--The numbers converted will be known only in eternity."

Many had come to this meeting from the State of Ohio, & other distant parts, who remained for six or seven days on the ground, and would have continued longer, but provisions failed, and the meeting had to adjourn. During this meeting,many were exercised in a strange manner, called by different names, such as the jerks,the singing exercise &c. With the Presbyterians the exercises commenced,so often referred to as the fanaticism of the day. We cannot pause to speculate about this wonderful exercise, as the biography of Father Stone, will contain much information on this subject, which he has prepared.

A new impetus was given to the cause of Christianity. Sectarian bigotry was aroused. Orthodoxy writhed under the influence of the doctrine then preached. The tocsin of alarm was raised.--The confession was in danger.--To your tents O Israel! was the cry. The revival was checked by the sticklers for Orthodoxy and the confession, but not destroyed. The eyes of hundreds were opened to just, and proper views of the gospel, and it promises fair to enlighten the world. The fury of this sectarian gale was principally dired against the preachers.

During the great excitement, Father Stone labored day and night preaching, singing and praying, till his lungs fail-

ed, and became inflamed, attended with a violent cough and spitting of blood. His case was regarded very dangerous, and would probably terminate in consumption. His strength failed, and he felt himself fast descending to the tomb. His physician had strictly forbidden him to preach any more, until his health improved, but so great was his desire to see souls saved, that on one occasion, having listened to a Presbyterian preacher, dealing out his Calvanistic principles, and endeavoring to stop the excitement, that he again commenced praying and exhorting, until he was in a profuse perspiration. The effects which the preacher had produced by his chilling, freezing doctrine, were hapily counteracted by the efforts of Father Stone, and multitudes were drawn to the Savior, and confessed his name. His physician came to him, and mildly reproved him for his course—took him home, and having changed his garments, he went to bed, slept comfortably, and rose next morning relieved from the disease, which had baffled medicine and threatened his life. Says he, "that night's sweat was my cure by the grace of God." He was soon enabled to renew his ministerial labors, and had the pleasure to witness the good effects of truth on the minds of the people:

"This happy state of things," says he, "continued for some time, and seemed to gather strength with days. My mind became unearthly, and was solely engaged in the work of the Lord. I had emancipated my slaves from a sense of right, choosing poverty with a good conscience, in preference to all the treasures of the world. This revival cut the bonds of many poor slaves, and this argument speaks volumes in favor of the work, for of what avail is a religion of decency and order, without RIGHTEOUSNESS."

At this time, there were five preachers in the Presbyterian connection, who were in the same strain of preaching, and whose doctrine was different from that taught in their Confession of Faith. Their names were Richard McNemar, John Thompson, John Dunlavy, Robert Marshall and B. W. Stone; the three former lived in Ohio, the two latter in Kentucky.

The sticklers for orthodoxy and the creeds painfully saw their Confession of Faith neglected in the daily ministration by the preachers, and they began boldly to preach the doctrines contained in it, and used their most potent arguments in favor of them. The gauntlet was thrown, and in this state of confusion, they were indignant against those who preach-

ed against the Confession. They determined to arrest and put down all that opposed.

The Presbytery of Springfield Ohio, first took McNemar through their fiery ordeal for preaching these anti-calvanistic doctrines. From that Presbytery his case came before the Synod at Lexington, Kentucky. That body appeared generally very hostile to their doctrine, and there was much spirited altercation among them. The other four preachers, knew what would be their fate by the decision of McNemar's case.

During a short recess of Synod, they retired, and after a little consultation, agreed to draw up a protest against the proceedings in McNemar's case, and a declaration of their independence, and of their withdrawal from their jurisdiction, but not from their communion.

This protest, through their Moderator, was communicated to the Synod, and produced a great shock among them. Profound silence ensued for a few moments. They retired from Synod to a friend's house, but were quickly followed by a committee, sent to reclaim them, if possible, to the standard of Orthodoxy. A brief conversation took place, which resulted in the conversion of one of their number from the doctrines contained in the Confession, to that taught by Jesus Christ.

Another member of the committee, on whose advice Synod chiefly depended to reclaim them, urged an argument worthy of being told. Said he, every departure from Calvanism is an advance to Atheism. The gradation, he stated, was from Calvanism to Arminianism, from Arminianism to Pelagianism, from Pelagianism to Atheism. This was his principal argument, and could have no effect on minds ardent for truth. The degrees could have been much better traced upwards, and with much greater certainty, by saying from Calvanism to Christianity, and from Christianity to glory, and from glory to eternity.

The committee returned and reported their failure in reclaiming them, and after a few more vain attempts, they immediately proceeded to the solemn work of suspending them, because they had departed from the Confession of Faith, and taught doctrine subversive to it. Committees were immediately sent to their congregations to read the Synod's bull of suspension, and declaring their places vacant.

If this decision were just, with respect to the other prea-

chers, it was most unjust against Father Stone, and violated their solemn engagement; for when he was ordained,indeed when he was licensed first to preach, he had never agreed to take the Confession of Faith as his rule of faith and manners. Synod ordained him a Presbyter with the qualification, that he would only take the Confession as far as he saw it in accordance with the word of God. Their bull, therefore, as respected him, was "a blow in the air." He still was an ordained Presbyter, and never was formally excommunicated from their communion.

The course pursued by Synod, produced great commotion and division in the churches. The effect not only was confined to churches, but families became divided, and were set in hostile array against each other. His heart sickened and turned effectually against creeds, and they were regarded by him as nuisances of religion, and the very bane of Christian society.

Immediately after their separation,they formed themselves into a Presbytery, which they called, The Springfield Presbytery. They wrote a letter to their congregations and informed them what had transpired, and promised them very soon to give them a full account of the causes which led to their separation. This they did,which they called the Apology of the Springfield Presbytery. This book contained lengthy objections against Confessions of Faith, especially against the Presbyterian Confession. They also declared their entire abandonment from all human and authoritative creeds formed by fallible men,and contended that the Bible alone, was the only rule of faith for Christians. This book produced a great effect in the Christian community, and is thought by many, to be the first declaration of religious freedom ever published in the United States, and the beginning of that great warfare, that has since taken place.

The presses were employed against them, full of misrepresentation and invective, and the pulpits every where echoed their contents. This produced great excitement, and caused great enquiry among the people, which led to the conviction of many persons, who renounced the dogmas of Orthodoxy, and joined in with them.

Very soon after their separation, he called his congregations together and told them he could no longer conscientiously preach to support the Presbyterian church; that hereafter he should endeavor to advance the Redeemer's kingdom, irrespective of party. He absolved them from

all obligations to him in a pecuniary point of view, and then, in their presence, tore up their salary obligation to him, that their minds might be free, from ever after being called upon for aid. They had lived in peace and union, and were strongly attached to each other,and it was a day of sorrow to him,and to those among whom he had so long labored.

Thus to the cause of truth, he sacrificed the friendship of two large congregations, and an abundant salary for the support of himself and family. He preferred the truth to the friendship of his associates in the Presbyterian ministry, and to the loaves and fishes, so eagerly sought after, and which perhaps too often determine the mind to do that which is contrary to God's will.

He was now dependant on his own personal labor for a support. He had emancipated his slaves, and was without assistance.

He turned his attention,cheerfully,though says he, "awkwardly" to labor on his little farm. Though fatigued in body, his mind was happy,and "calm as summer evening's be." In his ministerial labors he relaxed not. Almost every night he was engaged in preaching, and often thro' the day. He had no money to hire laborers, and often on his return home, he found the weeds were getting ahead of his corn. Often did he labor at night to redeem his lost time while others were asleep.

Under the name of Springfield Presbytery, they continued preaching and constituting churches, for about one year. They saw that their name and organization savored too much of a party spirit. He says "with the man-made creeds, we threw it overboard, and took the name CHRISTIAN, the name given to the disciples by divine appointment first at Antioch.—"Having divested ourselves of all party creeds, and party names, and trusting alone on God, and the word of his grace, we became a byeword, and laughing stock to the sects around, all prophecying our speedy annihilation. Yet from this period, I date the commencement of that reformation, which has progressed to this day."

The Springfield Presbytery wrote their last will and testament, and was signed by Robt. Marshall, John Dunlavy, Richard McNemar, B. W. Stone, John Thompson, and David Purviance as witnesses. We can only give an item or two from it.

ITEM. We will that our name of distinction, with its *reve-*

rend title,be forgotten,that there be but one Lord over God's heritage and his name one.

ITEM We will that this body die, be dissolved, and sink into union with the body of Christ at large, for there is but one body and one spirit, even as we are called in one hope of our calling."

ITEM. We will, that the people henceforth take the Bible as their only sure guide to heaven, and as many as are offended with other books, which stand in competition with it, may cast them into the fire if they choose; for it is better to enter into life, having one book, than having many to be cast into hell."

In 1804,his mind became embarrassed upon the doctrine of Atonement, and he determined to divest himself of all preconceived opinions, search the scriptures, in order to ascertain the truth upon this important subject, and contrast what they said, with the different popular systems of the day. His writings must speak for him upon this point, and they are abundant, because he was forced out by his opponents, who, in opposing his sentiments, dipped their pens in gaul, and most grossly misrepresented his views. His conclusions, however, may be given in a few words.

"I call atonement according to the true spelling and pronunciation of the word,at-one-ment. Sin had separated between God and man, before at-one, when man was holy.—Jesus was sent to restore that union; or to make the at-one-ment between God and man. This he effected when he saves us from our sins, and makes us holy; when this is effected, God and man are at-one,without any change in God,the whole change being in man. This is effected through faith in Jesus, who lived, died, was buried, and rose again."

Baptism came upon the tapis for examination, many having become dissatisfied with their infant sprinkling. Robt. Marshall led off in this investigation, and wrote to Father Stone upon the subject. His views in favor of believers immersion, were so forcibly argued,and sustained by scriptural proof,that the former practice was abandoned,and the preachers soon after met together to determine what must be done.

The question arose who will baptize them?

The Baptists declined doing so, unless they united with them. What was to be done? None of the elders in their communion had been immersed. It was finally agreed among them, that if they were authorized to preach, they were also authorized to baptize, and having Baptist precedent for this course, the work commenced, and the preachers immersed each other. Crowds soon submitted to this institution, and the congregations very generally were baptized. It was customary during this period to call up mourners, and pray for them. During the progress of a meeting which Father Stone attended,while mourners were being called to come forward, the words of Peter delivered on Pentecost,had a peculiar effect upon his mind, and while reflecting on the subject, he concluded that if Peter were present,seeing the mourners cut to the heart, he would use the same language which he did at Pentecost. Says he, "I quickly arose, and addressed them in the same language,and urged them to comply. Then, and at other times afterwards, I preached this doctrine, but was dissuaded from a continuance of it, by the fearful, lest division in our ranks would be the consequence. Br. J. Hughes, my fellow laborer, practised upon this plan of baptizing till his death a few years ago. Into the spirit of the doctrine I was never fully led, until it was revived by bro. Alexander Campbell some years after."

Persecution ran high, but notwithstanding, multitudes were added to them. Some began to be puffed up at their prosperity, but their pride was soon humbled by a very extraordinary event. Three missionary Shakers from the east, eminently qualified to disseminate their views, came among them, and made sad havoc in the churches. Some of their most talented and popular preachers, beside many others, were carried off by this delusion. Among the number, were two of their preachers, Richard McNemar, and John Dunlavy. The sects triumphed over them in their distress, and seemed to await their downfall with peculiar satisfaction. The Shakers turned upon the sects, and soon infused the poison of their sentiments into the minds of their members, and very soon, multitudes of their number, preachers and people, joined in with them. The reproach was wiped away from the Christians by this event.

Father Stone redoubled his efforts, laboring day and night to save the churches from this vortex of ruin, and by his protracted efforts he broke a blood vessel, and was compelled to cease his public labors for a time. The christian church soon reacted from the scourge of shakerism, and their numbers rapidly increased. The Shakers united with

the sects in opposing them, but still, the cause of truth flourished greatly.

The church had scarcely weathered this storm, before another more portentous of evil, arose, and threatened their entire destruction. Robert Marshall and John Thompson, two of the three remaining preachers who first formed a new Synod, and who signed the Declaration of Independence, began to speak privately that the Bible was too latitudenarian for a creed—that there was a necessity of embodying a few fundamental truths for their faith. It was evident to the penetrating eye of Father Stone, that they were preparing to take a retrogade movement, and pave the way for a safe retreat into the port from whence they came, as the sequel proved. Pieces were written by the above named preachers, and were responded to by Father Stone, but every effort proved unavailing. A conference was held at Mount Tabar near Lexington, at which place, said pieces were read and debated, and efforts were made by Marshall, Thompson and Andrews, to induce the brethren to join in their views, and make a creed. This could not be effected, but the people determined to adhere to the ground they had taken—to acknowledge no other book but the Bible as authoritative. Marshall and Thompson the remaining Elders, who, with Father Stone, had fled from the tyranny of Presbyterianism, now left him alone, and they soon afterwards joined the Presbyterians and received the Confession of Faith *exanimo*. He says in reference to them, "These two brothers were great and good men. Their memory is dear to me, and their fellowship I hope to enjoy in a better world. Marshall has been dead for some years. He never could regain his former standing, nor the confidence of the people after he left us. Thompson yet lives (1843) respected, and a zealous preacher of the new school Presbyterians in Crawfordsville, Indiana. Not long since I had several very friendly interviews with him. Old things appeared to be forgotten by us both, and cast off by brotherly, kind affection. Hugh Andrews joined the Methodists and long since sleeps in death."

In the winter of 1809, his only son Barton Warren died, and shortly after his dear companion triumphantly followed. Says he, "She was pious, intelligent and cheerful, truly a helpmete to me in all my troubles and difficulties. Nothing could depress her; not even sickness nor death itself." This was a heavy stroke upon him, but that God who had so

long protected him in all his trials, was present to comfort him in this great affliction.

Soon after this event, he broke up house keeping, and the brethren took care of his little children; four in number, and all females. He devoted all his time gratuitously to the churches, scattered far and near. Reuben Dooley, a preacher of great zeal and ability, and of deep piety, had also lost his wife, and joined Father Stone in preaching all the time. They travelled very extensively through many of the Western States and founded many churches. Many yet live who doubtless will recur to this part of his history with pleasure, and drop the tear of gratitude over the memory of these faithful ministers of Christ, through whose instrumentality they were brought to realize the pardoning love of God. During their peregrinations, they had many privations to undergo, but now they reap a rich reward.

In Oct. 1811, He was married the second time, to Celia W. Bowen, our bereaved sister, and immediately resumed housekeeping on his little farm in Bourbon county, Ky., where they lived happily for one year. He was induced by his mother-in-law to move to the State of Tennessee, but the churches in Kentucky, were unwilling that he should remain, and very soon he returned back. The church in Lexington induced him to settle in that place. Having sold his farm at a very low price in Bourbon co., before removing to Tennessee, and the brethren in Lexington failing to render him sufficient aid, he was compelled to take up a high school, in order to support his family. He succeeded beyond his most sanguine expectations and his school became popular and respectable, far outnumbering the pupils of the university. During this period of his life he studied the Hebrew language under a very learned Jew.

The Rittenhouse Academy in Georgetown having became vacated he was urged to take charge of it as principal. This he accepted and removed to Georgetown. Here he had good success in teaching, but found many privations in religious privileges. He only found some six or seven christians, and these scattered. He organized a church with that number, but under his labors, and the blessings of God, they soon increased to two or three hundred. He purchased a small farm near town, was prospering in his school and the cause of christianity flourishing under his ministerial labors. He was enabled to enjoy a respite from the numerous cares and anxieties, that had so long surrounded him, and marked his career.

The brethren in different places had met together, and without his knowledge, and resolved to sustain him in the field of the gospel ministry. This was communicated to him, and by the urgent solicitations of the churches and the fair promises they made, he gave up his school and devoted himself wholly to the work of an Evangelist. Of this period he says, "the remembrance of these days, and of the great and good works which were effected by my humble labors, will cause many to shout the praises of God in eternity."

Pecuniary embarassment followed at the end of the time, for which he labored for the brethren,and he was compelled to desist his labors in the vineyard of the Lord, and again take up a school.—The Academy being supplied, he had to take up a private school which rapidly increased. His health soon became impaired to such a degree, that he was compelled to give up his school, and he commenced hard labor on his little farm, to support himself and family.

He had, at this time an appointment of long standing in Meigs co., O., to immerse a Presbyterian preacher, and the time to start had arrived. He found himself destitute of means, either to leave with his family, or to bear his expenses on the road. He trusted in God, who had so long sustained him in so many hard trials, and he was still willing to cast his care upon him. The night before he was to start, at a meeting in his neighborhood, some unknown person,put a letter into his little daughter's hands,who gave it to him, and upon its examination, he found a ten dollar bill enclosed with only these words: "For Christ's sake." He received it as a gift from the Lord, and was encouraged to proceed on to his appointment, where he met many persons He succeeded in turning many to the Lord, and among the number, he gained a Baptist association, that determined to lay down their creed and name of distinction, and take the Bible as the only rule of their faith and obedience, and lay down their name Baptist and take the name Christian. The number of Elders that united, was about twelve. He continued for some time preaching in Ohio, with his fellow laborer Reuben Dooley and multitudes were added to the Lord.

Nothing of particular note, occurred in his history from the union of the Baptist association above mentioned, till Alexander Campbell's visit to Ky., with whom he formed acquaintance. They conversed freely and compared their

views of truth. Says he, "I was pleased with his manner and matter, I saw no distinctive feature between the doctrine he preached, and that which we had preached for many years, except baptism for the remission of sins, and even this, I had once received and taught as before stated, and had strangely let it go from my mind. Bro. Campbell revived it afresh."

In the year 1826, he commenced publishing the Christian Messenger, which he conducted for six years, and then united with John T. Johnson as co-Editor of the work, in which relation they continued for two years.

In the year 1834 he bade adieu to Ky., the stage on which he had so long acted, surrounded with his old brethren in tears, and removed to Jacksonville, Illinois. He continued the publication of the Messenger at intervals, and never relaxed his efforts in spreading the knowledge of salvation. He visited Missouri and travelled extensively through Illinois. The work of the Lord prospered in his hands.

In August 1841, he was stricken with paralasys, from which he never entirely recovered. He then ceased the publication of the Messenger until 1842. He again resumed it, and in 1843 associated with him in the Editorial department D. P. Henderson. His mind continued firm, although his body was feeble.

On the 3d day of October last, he visited Mo.—During his visit he preached several times, and to good purpose. While there, he was taken sick, and for 7 or 8 days suffered the most acute pain. During his illness he remained perfectly patient and composed. He murmured not, although suffering such agony. He had frequent paroxysms caused by the acuteness of the pain, and while suffering the most, he would talk fluently on some passage of scripture. He would give the Greek of any passage, and its correct translation. Singing soothed him into calmness, and he awaited the call of his Lord. He remained, calm and composed to the very last moment, in the perfect exercise of his mind, and left the strongest testimony a mortal man could give,of the complete victory he had won over death.

On Saturday morning at 4 o'clock, Nov. 9, 1844, he fell asleep in the arms of Jesus, while angels, doubtless, wafted his spirit beyond the confines of pain or ill, to the climes of bless.

"Blessed are the dead that die in the Lord." He fought

a good fight—he finished his earthly course, and now wears the golden crown, studded with the stars of many ransomed souls, won to a Savior's love, by his untiring and benevolent efforts, through a long and eventful life in the service of God.

The loss which we have sustained, is great beyond expression, and the mingling of your tears, bespeak the feelings of every heart. The loss to the bereaved widow and children is irreparable in this world. No one can ever fill his place. As an affectionate husband and tender parent he shone conspicuous. His house was the christian's home, and he ever met them, with a pure heart, swelling with love to all of God's children. But his love was not alone confined to the children of God, for his large heart filled with the spirit of his master, overflowed in acts of kindness and benevolence to all mankind. He was no respector of persons. In all the circles of society, in which he was called to move, he was most obliging, mild, kind and benevolent. All that knew him loved him. The house of poverty and suffering, often found him among its inmates, speaking comfort to the afflicted and relieving the distressed.

In the church of God he was truly a pillar. For more than fifty tedious years he had devoted himself to the service of God, and had been foremost in promoting christianity in the world. In a great measure, he had entirely lost sight of himself and of his earthly interests. Truth was his polar star, and he never stopped to count the cost of its acquisition. During his long and useful career, he encountered much bitter opposition, and often from a class, from whom he had a right to expect bitter things. We may attribute much of the opposition he had to encounter, to pride and presumption, as well as the narrow mindedness, and conceit of the sectarian bigot. Many supposed, vainly supposed, that they had attained the very summit of human perfection and knowledge, and were unwilling to acknowledge the superior penetration of his powerful and exalted mind. They may have supposed, that they had found out the Almighty to perfection, forgetting that the progress of mind is as endless as duration, and that feeble man has no right to inscribe the circle and say, "thus far shalt thou go." With reference to mind, the road to glory would cease to be arduous, if it were tried and trodden. Great minds explore the wide circle of human science and research, passing that limit heretofore undiscovered, bearing in their hands

the torch of intellect, and enter alone the trackless future untrodden before, but enclosed by the magnificent scenery of Jehovah's works. Father Stone shared the same fate, with the good and the great of all ages; but his forgiving and benevolent heart, would have gladly dropped a tear upon the record of their misdeeds and blotted them out forever.

Forgiveness and patience characterized him through life, and were prominent in death. We can never forget his prayers for humility—never. "How few have we known of so kind a temper, of such large and flowing affections? Was it not principally by this, that the hearts of others were so strangely drawn and knit to him? Can any thing but love beget love? This shone in his very countenance and continually breathed in all his words, whether in public or private."—The depth of his heart we can only fathom by his actions. In his dying moments we have the strongest evidence of his love to God and man.

Brethren of Concord, you were particularly on his heart in death. His name was enrolled on your church book, and for your peace and happiness, had he long and faithfully labored, and in death he commended you to God. The churches every where, pressed with increasing weight on his heart until the day of his death, and like his faithful Master, he offered up his daily prayers for an ungodly world. But his voice is stilled in death. No more shall we hear its melodious sound on earth—no more shall we hear those fervent prayers—those pious and parental admonitions. Lord teach us resignation to this heavy dispensation of thy providence!

We mingle our tears of sorrow, but not as those that have no hope. Hope sustains us in our darkest and most gloomy moments. If we believe that Jesus died and rose again, even so them who sleep in Jesus will God bring with him." He sleeps in Jesus. "Blessed are the dead that die in the Lord from henceforth." He has truly fought a good fight—he has finished his course, and now wears the crown of eternal glory. Shall we meet him on the golden shore of immortality? Shall we maintain our warfare till death, and wear the conqueror's crown? If we do, we meet again never to part—never to shed another tear, at the right hand of God, where there are pleasures forever more. "Let us Comfort one another with these words."

OBITUARY.

FRANKLIN CO., MO., Feb. 3d, 1845.

Dear Bro. Henderson:—The object of this communication is to inform you of the death of our old brother in the Lord, Phillip Miller. He died at his residence in Franklin county, Mo., on the 29th day of January, 1845, at half past 7 o'clock in the evening, after an illness of 10 or 11 days, aged 68 years and two days. He was the son-in-law of General McIntire of Kentucky, and the father-in-law of Elder James McBride of this State. He has left a wife, a large family, and numerous relatives and friends to mourn his loss. He has been a member of the church of Christ for more than a quarter of a century, and, though a private member, has done more for the advancement of the Gospel, than many of our preachers. Indeed the church will very seriously feel the loss of so excellent a man. Nor did his acts of benevolence stop with the church—he was a friend to the honest and industrious of every grade. I was with him several days during his illness. He seemed conscious of his approaching dissolution and spoke of it with composure and comfort. Said he, it will be lucky for me, let the matter turn as it may. If God's will be so, that I remain a little longer with my family and friends on their account, I shall be pleased; but should I go, it would be a blessed thing for me to be freed from the cares of this troublesome world, and enjoy the presence of God in a blessed immortality. I cannot, said he, approbate all of my acts through life; but feel confident, that, in the general, I have tried to do what was right. We sang for him

'Time is winging us away
To our eternal home,
Life is but a winter's day,
A journey to the tomb.'

While meditating on the lines he rejoiced exceedingly. In a word, he gave the strongest assurance of a calm resignation to the will of God, and died as he lived, a devoted christian.

Your brother in the Lord,

JAMES K. RULE.

THE

CHRISTIAN MESSENGER.

Vol. xiv. **March, 1845.** **No. 11.**

CONDOLENCE.

CANE RIDGE CHURCH.

On the second Lord's day of December, and 8th of the month, in the year 1844, The church being assembled at Cane Ridge, that ancient house of God, for Christian worship, at the close of divine service, it was motioned to appoint a committee on behalf of the church, to prepare and forward a letter of condolence to the widowed lady and bereaved children of the Reverend BARTON WARREN STONE, on the occasion of his death, which occurred on the 9th of November, 1844, at Hannibal, in Mo. The motion was seconded, and unanimously adopted. Whereupon W. Rogers, James Houston, John M. Irvin and William P. Payne, were appointed as the committee aforesaid.

THE LETTER.

The Church of Christ at Cane Ridge,

To the Honored Lady, and respected children of the Reverend BARTON WARREN STONE, deceased.

Highly esteemed friends:

To you respectfully, the church at this place, moved thereto by considerations, the most respectful, would hereby tender the tear of sympathy and of unfeigned solace and sorrow, for the loss you have been made to realize by the death of an affectionate and tender relative. To you, indeed, he was all that is comprised in the

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terms, good and great, and generous and wise. You have lost your best earthly friend and stay. With you, and for you, we *sympathize*, we *mourn*—and this is all we poor things can do. The breach that has been made in your family and in your social relations, by this providential visitation, can never be healed. No, never.

But upon this delicate subject we would lightly touch, for by doing otherwise we should only open afresh those wounds, which time, the great restorer, alone can heal.

Thus far, the loss pertains to yourselves, and in this respect, is *chiefly* your own.

But when contemplated in the relations he sustains to the church of Christ, in this our favored land, in all its length and breadth, the loss is ours in common with yourselves, and the vast Christian community, of which we are but component parts.

To the church at Cane Ridge, Elder Stone was indeed peculiarly dear. For here it was that near the beginning of the present century, he, with a few others, in the face of great opposition, constituted a church upon the "Bible alone" —and in honor of Christ, the great Head, and in pursuance of Apostolic example, called it the *Christian Church*, or church of Christ.

Here it was also, on the 28th day of June, in the year of our Lord, one thousand eight hundred and four, that BARTON W. STONE proclaimed to the church and to the world, that he had taken from that day forward and forever, the Bible alone, as a rule for faith and for practic in exclusion of all human creeds, confessions and disciplines, and the name of Christian, to the exclusion of all sectarian or denominational designations or *names*.

These are truths common and notorious: as such they will be transmitted to posterity by the page of faithful History. And it is equally true, that this was the first church in the United States, constituted on the Bible alone, and it

is believed to have been the only church in Christendom, at that date, so organized.

The course of this great reformer, from that epoch, to the time of his demise, has been uniform, consistent and progressive. No clashing of doctrines and opinions advanced at one period of his career, with views and sentiments insisted on by himself at other times, and on other occasions—hence his great force of character in this Reformation, now for more than forty years in successful progress.

To him has been vouchsafed the unspeakable favor of living to see those great, grand, and Heaven-inspired principles, for which he lived and labored, take deep and lasting root, and spread and expand themselves, throughout a variety of agencies and instrumentalities, through the length and breadth of this wide-spread Republic—yes, he, thank Heaven, has been allowed enough of life and of years, to witness largely, the accomplishment of the great objects and ends of his ministerial life and labors of love.

The aged people of God about Cane Ridge, at the commencement of this, the 19th century, by whom Elder Stone was known and revered and loved, are now no longer here. Many have gone to the far West, whilst still more have gone to their last retreat—to the land of *silence and of rest.*

Very few of the more advanced remain. Some, however, are still here, and continue to linger and linger in their care worn and time worn tenements, patiently waiting till their change may come.

Yes, we must all die. There is no escape. All flesh is grass—surely the people are grass, and wither, and fade, and pass away. The sentence of death has passed upon all—the express declaration of the Lord God Almighty is, "thou shalt surely die."

Yes, ministers of the Gospel, however good and great and useful, *must die.* Must change the pulpit for the grave, must

put aside the ministerial garment and function, for the habiliments of the tomb.

Yes; our Stone: great, and good, and loved though he was, is gone. But no vicissitude of life—no change of fortune—no incident in the history of his long and eventful life, has, in the slightest degree, tended to lower him in the estimation of the church or of the world.

To his personal polish, amiability of manners,were superadded a strictly pious and holy life—these combined, gave to him a weight of character, far in advance of most of his cotemporaries, and co-workers in this great Reformation.

But his sun has set, and that voice so long, and so familiarly known to all, which so oft and so sweetly fell upon our ears, shall be heard no more forever, till the Heavens shall have passed away.

His sun has gone down—and to all it is matter of unspeakable consolation to know, that it declined in a clear atmosphere, and beneath a luminous sky—that in his last, his lingering and his dying hour, he could say, "all is well, all is well."

Wherefore we sorrow not as those without hope.

Faith points to the morn of the resurrection,when the Lord Jesus shall descend from Heaven with the shout of the Archangel, and the trump of God—then shall the saints of the Most High shake off the sleep of death, and spring forth as the bounding roe, to meet their Lord in the air.

Then shall death itself be swallowed up in victory, yes, that fatal javelin, that has found its way to the hearts of all the sons and daughters of Adam—shall be broken, and forever laid aside as useless.

And now dear and honored friends; lest our reflections on this mournful subject, should leave your minds under an unpleasing gloom, we will come to a close. Praying that the good Lord who made the departed individual what he was, and all he was, that so connected his labors with the church, as has been shewn—may he, our kind, beneficent

Father, who reigns in Heaven, bring yourselves and the church at Cane Ridge, and all people in all places that love and serve Him, to dwell in His eternal kingdom. Amen.

Done in behalf of the church.

W. ROGERS,
JAMES HOUSTON,
JOHN M. IRVIN,
W. P. PAYNE.

Cane Ridge church, December 15th, 1844—eing assembled in full session, the foregoing letter was publickly read, and unanimously approved.

Attest, W. ROGERS, *Clerk.*

THE CHRISTIAN FAMILY MAGAZINE.

This is a new publication, edited by our beloved brother David S. Burnet, of Cincinnati, the first number of which now lies on my table, and for neatness of execution, is not surpassed by any of our religious periodicals: indeed, it is superior to any work in its mechanical execution that I have seen. While, however, it is attractive in its external appearance, it is far more attractive and useful in the good sense, and Christian-like manner of its deep and thrilling subjects. I have arisen from its perusal, not entirely satisfied, it is true, for the reason that it is too short; but the articles are prepared with ability, and are devoted to the family. Family culture—family training---family religion,must elicit more attention, otherwise, we shall, as a people, suffer great loss. The present flickering, freezing formality and etiquette of the day must be put out of the family devoted to the cause of the meek and lowly Redeemer. The injunction of the Heaven-inspired Apostle, "bring up your children in the nurture and admonition of the Lord," must be ENFORCED. The present lawless course of children *must* be restrained, and parental *authority* enforced, if the religious community is what it should be. Parents are governed entirely too much, by the

whims & caprices of their children, who are attracted by the manners and follies of this degenerate and degenerating age; and that Christian who cannot see the want of family training, the want of family religion, must dwell in some envied spot where the pure, wholesome laws of the Messiah are respected and obeyed. The Christian Family Magazine, we hail with pleasure, and we trust that its able and pious Editor, may achieve many unfading laurels in the souls of the old and young, won by his efforts to rescue society from the chilling blights of an ungodly age, to the practice of the precepts of the Son of God. We bid him a hearty God speed.

D. P. H.

From the Christian Palladium.

WAR.—NATIONAL EVILS—THE CHRISTIAN'S DUTY.

BY ELDER D. MILLARD.

What greater evil can possibly befal a nation than war?—The waste of human life and the destruction of property are only a part of the evils. War throws open the very floodgates of vice and every evil work. Its hateful spirit when drank into, fills the mind with the worst of passions, and uproots the best principles of the human soul. After a few campaigns, what better does a military camp present than the very gates of hell? In the disbanding of such an army what a moral scourge is let loose on society! Is it possible to see any thing in war that bears a semblance to the precepts of the gospel; to the example of the meek and lowly Prince of Peace? Is not the spirit of war directly opposed to every pious and devotional feeling? How much, think ye, young converts feel like fighting?

But if war is contrary to the spirit and genius of Christianity, is it right for Christian nations to engage in offensive war? Let some philosopher answer the following questions. If it is right for one nation to make war on another nation, is it not right for one individual to do the same on another individual? If one nation can righteously settle its difficulties with another nation, by resorting to bloodshed and carnage, may not a single individual be justified in taking the same course? Why should it be thought a crime for two individuals to fight even with deadly weapons, when it is pronounced justifiable for two nations to do it? How much worse is a single combat between two blustering duelists, than a sanguinary battle between two contending armies? How much worse is it for the crew of a solitary vessel on the broad ocean to declare war against the world, and hoist the black flag, than for one part of the world to declare war against another part Why should the former be made the subjects of a gibbet and the latter be crowned with laurels and covered with glory?

But it may be argued that individuals have other means of redress, besides fighting. So have civilized nations; and this fact has been more than once proved in reference to our own nation. We have at least twice submitted matters of difficulty to a third power; once in relation to England, and once in regard to difficulties with France. In both instances the result was both fortunate and honorable. I most solemnly believe that civilized nations may institute a congress to which international difficulties may be safely referred without ever resorting to arms. Why should not the trial be made, and why will not these United States take the lead in this noble work of philanthropy and mercy?

But is it mete that Christians should go into carnal war, and help do the fighting? Unhesitatingly I answer NO.—"Let the dead bury their dead, but follow thou Christ."—"My kingdom is not of this world," said our blessed Lord, "else would my servants fight." If the rulers of this world will get up wars, let the world's people do the figthting. No Christian can pray with the Spirit, and at the same time fight with carnal weapons. The sanguinary battle-field is no

place for the Christian, and to die in the midst of bloodshed and slaughter, looks not like the road to Paradise.

West Bloomfield, N. Y.

THE POWER OF TRUTH.

The celebrated Gilbert West and Lord Lyttleton, both men of acknowledged talent, had received the principles of infidelity from a superficial view of the Scriptures. They agreed together to expose what they termed the imposture of the Bible, and Mr. West chose the Resurrection of Christ, and Lord Lyttleton the conversion of St. Paul, as the subjects of their criticism. Both sat down to their respective tasks full of prejudice, and a contempt for Christianity.—But what was the result? They were both converted by their endeavors to overthrow the truth of the Scriptures.—They came together, not as they expected, to exult over an imposture exposed to ridicule, but to lament their former unbelief, and to congratulate each other that they had discovered the truth of revelation. They published their inquiries, which form two of the most valuable treatises now existing in favor of the truth of God's word, one entitled "Observations on the conversion of St. Paul," and the other "Observations on the resurrection of Christ."

A SURE AND CERTAIN WAY TO BECOME RICH.

It is hoped the caption will induce the avaricious to read and practice the directions about to be given.

Jesus on earth was poor. The foxes had holes, the birds of the air had nests, but he had not where to lay his head." Ye know, says Paul, the grace of our Lord Jesus Christ; though he was rich (in heaven) yet for our sakes he became poor, that we through his poverty might be made rich. They, who fed him on earth, when hungry—gave him drink when thirsty—took him in when a stranger—clothed him when naked—visited him when sick, and in prison to ad-

minister to his comfort, they who did these things shall be enriched with glory, honor, immortality and eternal life at his second appearing.

Ah! says one, had I lived then, when he was on earth, I would have done the same to him; but that opportunity was never allowed me, and it is forever gone. My friend, you are mistaken; that opportunity still remains on earth. If you feed his brethren who are hungry, and give drink to them when thirsty—entertain them when strangers—clothe them when naked, visit them when sick and in [illegible] will consider these things as done unto himself, and [illegible] equal rewards.

But, sir, were I to do all this, I myself would soon become poor. Not poorer than your master. But should you become poor, yet by your poverty many may be made rich, and heirs of eternal life, and you will surelly get your reward. It was not the design of our Lord that his people should be rich in this world, else he would have set the example, he would never have said, it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of heaven. His command to his people, is, lay not up for yourselves treasurers on earth, which moth and rust doth corrupt, and thieves break through and steal; but lay up treasures in heaven, which will be forever sure.

Rich men are never pre-eminent in religion. The necessrary cares of this life and the deceitfulness of riches choke the word, that they bring no fruit to perfection. The mania at this day for acquiring wealth has seized upon the religious community and almost is religion, pure and undefiled religion, banished from the earth. This mania has also invaded the ministers of the gospel. They cannot, or will not preach until their hundreds of dollars per annum are secured to them. Some like Demas, have forsaken the work, having loved the present evil world.

I have no doubt that preachers should live of the gospel,

and should be sustained in their labors; but if like their Lord, and his apostles, they were content with little, they would be more useful in the world in gathering souls into the kingdom. Let every preacher determine to do all he can, and the lord will help him. He will, after time has completed its years, and is merged in eternity, reap his eternal rewards, and enjoy them when time and time things are lost and forgotten forever. What pleasure can it afford the lost man of wealth to reflect that he was rich and honorable in this world? Now he is stript of every good, even a drop of water to cool his parched tongue! Without the most distant hope of a better state! That awful event advances with the lapse of every fleeting hour. "Go to now, ye rich men and howl for the miseries that shall come upon you." Js. 4, 1.

My advice to you is, that you make unto you friends with the mammon of unrighteousness. Make God your friend—make Jesus your friend—make angels your friends—make the poor your friends, by relieving them in their necessities, by aiding poor evangilists to carry to them the good news of salvation, and eternal life. You shall have treasurers in heaven, as eternal as eternity. B. W. S.

TO A YOUNG STUDENT, R——. G——.

My Son:—You have just graduated at the University of Missouri at the age of 20 years. You had previously devoted yourself to the Lord, and identified yourself with his people; now you enquire of me, what course I would recommend to you in order that you may be a profitable preacher of the gospel; for in this you have determined to spend your days. You say what we know experimentally to be true, that your collegiate studies have occupied the most of your time, and left but little to the study of the Bible; of this you are to a great degree ignorant. The subject of your inquiry is of vast importance to you, and to the

cause you have determined to advocate; but I will, at your urgent request, give you the best advice I know.

1st. Retire to your study in your father's house, and make that room a proseuche, or place of prayer. Take with you there a large pollyglot English Bible, with the Septuagint translation, and Griesbach's Greek Testament, with Dr. Parkhurst's, and Greenfield's Lexicons, and Greenfield's Greek Concordance. Read the Old Testament regularly from the beginning with the Septuigint before you, by which you will be better enabled to understand the writer. Should you find any thing dark or unintelligible, note it down on a small blank book, and take it to your near neighbor, Elder T. M. A. who will gladly assist you to the right understanding of the passage. When you read the New Testament, have Griesbach's Greek Testament open before you. Should difficulties occur, examine the translation by Parkhurst's or Greenfield's Lexicons, and more especially, by the Greek concordance. This is the most certain and safest method of finding the true meaning of the words. Take short notes of all the important things you may find in your reading. Forget not to mingle prayer to your God for direction into all truth, and that the wisdom from above may be afforded you.

2. In the intervals of your Bible studies, read Church history; Mosheim's I recommand you to read first—then Daubigne on the reformation—then Dr. Neander on the three first centuries. Take short notes of all important facts. Forget not meditation and prayer, pray always—pray without ceasing—keep yourself in the love of God. Vain will be your studies without these.

3. When you have read your bible through carefully, not hurriedly, turn back, and read it again, with the commentary of Henry and others lately collated for the Baptists Society. Have by you also Dr. McKnight on the Epistles; and consult these commentaries on all difficult passages. I do not

recommend a general reading of them; as this would consume much time to little profit. It is a fault of all commentators to think every body besides themselves are fools, and they therefore expatiate lengthily on plain subjects, till they make them dark and unintelligible, and present the letter without the spirit. Commentators generally labor to make the scriptures bend to their peculiar systems, and to speak the language of Ashdod, or some barbarous dialect. Hence the danger of a young student to be too conversant with them. Yet continue in prayer.

4. During your studies, let your seat be always filled in the house of God,every Lord's day, and other days appointed for divine worship. Pray and exhort publicly among the brethren. This will prepare you for future operations. Many fill their heads with studied divinity, and when they go forth to preach,know not how to speak,and have to supply the lack by reading a discourse written, or committed to memory. Remember, my son, reading is not preaching.

5. Keep yourself as much as practicable from too much company, irrevalent conversation. These too often intrude upon your studies, and devotions.

6. When you are by your brethren sent forth to preach, confine your ministration to practical subjects. Young preachers are too fond of polemic divinity, and obstruse subjects. Vanity is at the bottom, which will ruin them, if not checked by an humble spirit. There is too much intelligence now in the world at this day, for vanity to hide under the flimsy veils, which may be thrown over it, and when it is seen, it is justly despised.

7. Let the glory of God, and the salvation of souls, be your polar star. Then will your labors be blest in the world; and a crown of righteousness be given you at the coming of the Lord.

8. You are blest with a wealthy, pious father, who is able and willing to support you without the aid of the churches.

Go, then, to the destitute and build on no man's foundation, taking nothing for your services. Many poor preachers have to confine themselves to the churches, or get no help. You will not be under this necessity. May the Lord go with you and be to you a father and helper in every time of trouble. Be humble. B. W. S.

LETTER FROM A ROMISH PRIEST TO THE BISHOP OF TREVES.

LAURAHUUTE, Oct. 1, 1844.

What has for sometime sounded to our ears like an idle tale, namely, the Bishop Arnoldi of Treves has exhibited a garment called the *coat of Christ*, for public and religious veneration, Christians of the nineteenth century, you have heard it! German Brethren you know it! Ye teachers of the people! This is no longer a fable; it is reality; for according to the latest accounts, 500,000 persons have gone as pilgrims to this relic, and thousands are still flocking to it daily—the more so since it has healed the sick and performed other miracles! The public reports of these events have spread to other nations, and been received with such credulity that some clergyman in France have asserted that *they* had the genuine coat of Christ, & that that at Treves was a counterfeit. Truly here the proverb holds good:—"He who on certain subjects does not lose his senses, has none to lose." Five hundred thousand men, five hundred thousand sensible Germans, have hurried to Treves to see or to worship a piece of dress. The greater part of these belong to the lower classes—are people living in great poverty, misery and ignorance—credulous and superstitious, and many of them sunk in vice; & yet they leave the culture of their fields,quit their trades,neglect their homes & the education of their children, in order to go to Treves for a feast of idolatry, for a worthless exhibition made by the Romish hierarchy. And certainly it is nothing but a feast of idola-

try, for many thousands of the credulous mass are seduced to address to a garment made by human hands, those feelings and that veneration which are due to none but our Lord himself. And how mischievous are the consequences of such pilgrimages! Thousands of the pilgrims can only obtain the money necessary for their travelling expenses and the offering they present to the holy coat—that is to say, to the clergy—by denying themselves their necessary food, by the sacrifice of their little property, or by begging; and this ends in nothing else but suffering and want after their return, and in sickness from the hardships of the journey. These external consequences are indeed extremely injurious, but still more so are the moral evils attending these pilgrimages.—Will not many of those who have thus been reduced to want, try to make up for their loss by dishonesty? Will not many wives and virgins lose the purity of their hearts,—their chastity, their good fame, and the peace and happiness of families be thereby destroyed? But what is worst of all, through this utterly anti-christian exhibition, the doors are all thrown open to superstition, hypocrisy, fanaticism, and vice, which is their concomitant. Such are the blessed results of the exhibition of the holy coat!

And yet the man who has exhibited for public worship, this piece of dress, made by human hands—the man who misleads the religious feelings of the credulous, the ignorant, or rather the suffering mass—the man who thereby promotes superstition and vice—who seeks to acquire money and property by imposing on these impoverished people—the man who thus adds blackness to the gloom of thunder-clouds, already hanging heavy over our heads—is a bishop—a German bishop—it is Bishop Arnoldi of Treves!

Bishop Arnoldi of Treves! I therefore address myself to you, and ask you; in virtue of my office and vocation as a priest, as a teacher of the people, in the name of Christianity, and in the name of its preachers, to put an end to

this unchristian exhibition of the holy coat—to withdraw it from publicity, and not to increase the offence which is already so great. For do you not know—as a bishop you must know—that the founder of the Christian religion left to his disciples and successors, not his *coat* but his *spirit*? His coat, Bishop Arnoldi of Treves, belongs to his *executioners.* Do you not know—as a bishop you must know—that Christ has taught that God is a Spirit, and that they who worship him, must worship him in spirit; and that he may be worshipped every, not by any means only at Jerusalem, at Mount Gerez'm, or at the holy coat at Treves? Do you not know—as a bishop you must know—that the gospel expressly prohibits the worship of any image or relic; that the Christians of the Apostolic age and of the next two centuries tolerated neither images nor relics, (though they might have had many;) that the worship of images and relics is heathenish; and that the Christian Fathers of the first three centuries, ridiculed the Pagans for this very custom? It is said, for instance, (Div. Inst. IIr. chap, 2,) that images, if they had life, ought rather to worship, than receive worship from men who make them. Finally, do you not know, also—that you can only bring disgrace on religion, and disease and distraction on the Church, by promoting an idolatrous worship? You ought to recollect that the vigorous mind of the Germans long refused to be misled into the worshipping of images and relics, and that it was not until the thirteenth and fourteenth centuries; after the return from the crusades, when the sublime idea of God as revealed by the Christian religion had been darkened by all sorts of fables and tales of miracles, brought from Palestine, that the clergy succeeded in reducing it to such degradation; and that the truth then overpowered and crushed, was the seed of that which grew up into the Reformation.

You see, Bishop Arnoldi of Treves; you know all this, and probably better than I could tell you; you are also

aware of the consequences brought upon Christianity by the idolatrous worship of relics, and by superstition—I mean spiritual and external slavery; and, nevertheless, you exhibit your relic for public worship! Perhaps, even if you know nothing of all this; if you had nothing in view in the exhibition of the Treves relic but the advancement of Christianity, you would still have burdened your conscience with a double load of guilt, from which you could not purge yourself, for, in the first place, you could not be pardoned in case the coat should really possess the power of healing, in having withheld the boon from suffering humanity until the year 1844. In the next place, is it not unpardonable in you to require offerings and money from the hundred thousand of pilgrims? Is it not unpardonable in you as a bishop, to extort money from the starving poor of our nation, especially when you have seen that only a few weeks ago hundreds were driven by suffering and want to resort to sedition, and then, in despair, expose themselves to death?—Do not, my Bishop, allow yourself to be deceived by the conflux of hundreds of thousands; believe me, while hundreds of thousands hasten in devotion to Treves, millions are like myself, filled with deep horror and bitter indignation against your shameful traffic. This indignation is not confined by any means to a few of a single class or party, but extends among all classes, not excepting the Catholic clergy themselves. The day of judgment will therefore overtake you sooner than you may anticipate. The historian stands ready to seize his pen to transmit your name to the scorn of your contemporaries and the contempt of posterity, and to stamp you as the *Tetzel* of the nineteenth century!

And now my German fellow-citizens, whether ye live near or far off from Treves, exert all your efforts that our national character may be no longer disgraced by this infamy.—You have city deputies, town officers, provincial deputies and national representatives; require them to act on the subject.

Let every one of you, according to his utmost ability, oppose the despotic power of the Romish hierarchy, and put a stop to its progress; for, as you well know, the modern selling of indulgences is carried on not only at Treves, but every where else; at the North, as well as the South; at the East, as well as in the West, every where monies are collected from the sale of rosaries, of mass, of indulgences, burials, and the like; and the spiritual night is becoming darker and darker. Set yourselves to work, all of you, whether Catholics or Protestants—our honor, our freedom, our happiness, are at stake. Do not offend the names of your ancestors, who shattered the old capitol of Rome, by tolerating the Angel's Castle* in Germany. Permit not the laurels of a Huss, a Hutten and a Luther, to be disgraced. Utter your thoughts boldly—make your will felt.

Finally let me say to you, my brethren in the holy ministry, if you wish to advance the welfare of your people, honor, the freedom & happiness of the German nations, be no longer silent; for you commit a sin against your religion, your fatherland and your vocation, if you now hesitate to yield to your better judgment. As I have heretofore addressed you on this subject, I have nothing further to say now, but to exhort you to show yourselves true disciples of him who sacrificed every thing for truth, light and freedom; show that ye have inherited, not his coat, but his spirit.

JOHANNES RONGE, Catholic Priest.

*Castle St. Angelo is the citadel of Rome, on the western side of the Tiber.

The Roman Priest Ronge, has been excommunicated, in consequence of the letter written by him, relative to the "Holy Robe of Treves." The following is the letter of excommunication from the Bishop of Breslau.

"In consequence of your reply, declaring that you signed the article on the Holy Robe of Treves inserted in the public prints of Saxony, that you wrote it, and that you will never retract it, I feel myself under the painful necessity of pronouncing against you, in virtue of the laws and canons of the Church, the degradation and excommunication with which I menaced you in my letter of the 20th October. I therefore enjoin on you to return to me as soon as possible, your letters of ordination. As you have refused to comply with my citation to appear personally before me, and thus deprive me of

the opportunity of inducing you, by familiar interviews and fraternal admonition to return to sounder and less imprudent sentiments with regard to the veneration of relics, Holy Robe, &c., I can only accompany the sentence which I am thus constrained to render against you, my most heartfelt prayers that God may restore you by his grace to the true knowledge of the Catholic religion, and that he may vouchsafe, particularly, to make you comprehend that the true veneration of relics approved by the Church, is very different from that abuse of so holy a practise to which alone you appear to have directed your attention.

Breslau, 4th Dec. 1844.

ANOTHER LETTER FROM PRIEST RONGE.

Followers of the Roman hierarchy! I have served among you, and have seen how you deal with mankind, and what your purposes are. Truth, as a word, you make use of, but it does not dwell in your hearts; pity and love you speak of, but they are both strange to your bosoms. The Pharisees, as they are characterized in the Bible, are harmless children compared with you Jesuits and menial tyrants! For, the high priest and the clergy of the Jews oppressed only the Jewish nation; but you have to answer for the unhappy fate of many nations. By whose fault especially, was the blood of the Germans shed, under Henry the 4th, and during the war that, through thirty years wasted Germany?—By whom especially, was Poland ruined; and by whom, at a more recent period, were France and Spain deluged in calamities! By the domineering spirit, the avarice and immorality and the artifices of the Roman hierarchy, whose instruments presume to style themselves the fathers and instructors of the nations. Those who have never become acquainted with these instruments, certainly will be apt to give credit to their sweet language, and look upon them as angels of light, the messengers of peace and salvation. But what blessings and happiness do they afford? What morals does the world owe them? What do they mean by their flattering language?—What have they made of religion to render the nations happy? But the fog is dispersing, and the chains of mind are breaking. This you are well aware of. Hence your outcries of murder! Yes, it is done! The government of imposition and superstition has come to an end. I will prove it to those who are ignorant of it. Look at the effect which my opposition against you, in describing in plain words as I did your destructive course, had on the nations, the Germans, as well as others? You cannot but know that they rose with enthusiasm: you may perceive it still at the present moment.—And what did you do? You came forth with curses and hatred from the pulpits. In your wrath you cried out for help from the Censor, your sad invention against the press. You thought of dungeons and probably something worse still.—And against whom was all this intended? Against me and all those who advocate the cause of truth and abused religion, and gave utterance to the distress, the long suppressed complaints and lamentations of the people. And verily, if it depended upon you who call yourselves the apostles of love and light, I, and many others would see the light of day no more.

In your ecclesiastical papers you call me a false prophet, a traitor, a Judas, a purjurer, an instigator, a demagogue, a communist, and Heaven knows what else; from your holy pulpits you slander *me*. But what good does all this do you? None at all. It rather does you harm. And who am I in comparison with you? Quite a plain man, without riches, without power, a man who has no other home but the hearts of his friends, and the majority of the people whom you have abused. A man to whose conscience, however, it was revolting to impose upon the people, who was ashamed of being a hypocrite, and disdained your benefices. A man whom you have dismissed from his office and excommunicated like a criminal, because he spoke candidly against the abuse of religion, and the imposition upon men.—But what power have you over me? None! the people will trust you no longer because they have experienced too much of your deception. The majority of the people agree with me. As regards the small portion who will suffer themselves to be deceived by your priest-craft, your riches, and by fear and terror, they will forsake you as soon as they discover the protectors who contend for them.

It is a contest for the deceived portion of the people, for the abused priest, the abused religion, and for them I will plead, as well and as long as I am able, and, the courage of victory swells my bosom. I would encounter you popists, tho' you were twice as many. Do you fancy that I am afraid of your threatening? May the [illegible] of fear take life from me: for I am ready to die. The cause that is at stake, is worthy of the sacrifice—it involves the liberation from Rome. O you fancied that you would swerve me from the

way of right and virtue. Sooner you might attempt to stop the world in its orbit. But as you could not deny the truth of what I have said, you resorted to the meanest calumnies to destroy my influence; which, however, were not believed by the people, who know that you tell lies.—If I wished to defend myself from your slanders, I would not do it in the way you have made your attack. But if I were to mention the sins with which many among you are laden—the public and private offences with which report charges many of you; if I were to rehearse all this, how could you bear the weight of it?

Some have attempted to answer me; and by silly arguments, intended merely to deceive the people, have justified the veneration of the coat. Even this I find it needless to enter upon; for the terrible abuse which was practiced at Treves, can never be justified. All the doctors and deans of cathedrals in the world, with all their wit, cunning and rhetoric, could not pervert common sense. What justification can there be at the bar of reason? If the pilgrims at Treves exclaim, "Holy Coat, pray for us," this is and ever will be idolatry: and if Bishop Arnoldt received vast sums of money, from the pilgrims, this is and always will be an injustice, an infamy, which the plainest countryman who is able to think, will never excuse. Dr. Ritter may recount the whole number of relics since the time of our Lord, and even from the creation of the world,—he will not be able to deny that at Treves there was sung. "Holy Coat, pray for us;" and that this is unchristian. Though Dr. Balzer were ever so witty, and moved to tears by the "christian poetry" that he discovers in the Treves—not moral man will find "christian poetry" in the immorality and indecorum that occurred in Treves Dr. Ritter and Dr. Balzer may proclaim, Ronge is not the author of the letter, but it was written by a farmer near Neisse, an evangelical tutor, or even by a whole society in Breslau, and Ronge has only given his name to it—they thereby only show that they are fit for such a deception. The hearts and reason of millions cannot easily be deceived.—As for me, I care not for the loss of authorship, since you will afford me an opportunity to repeat and defend what I have said. Finally, the prebendary Forester may write 10,000 more sermons against the press, and in favor of the idolatry in Treves—it will be labor lost. You have prognosticated your own ruin. Doctors, with and without poetry, with and without artifices. O! you will suffer for the sins of centuries, if you continue as you have commenced. The farce is at an end.

You want, further, to be the teachers of religion, yet you practice usury with religion—such usury as will be met with in common life? You want to be preachers of the Gospel —that Gospel that says, "And Jesus went into the Temple of God, and cast out all them that bought and sold in the Temple, and overthrew the tables of the money changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called a house of prayer, but ye have made it a den of thieves?" Matthew 21st, 12—13.—And you attempt to excuse a bishop's receiving such a deal of money from the poor credulous mass? You claim the name of teachers of the people and advocates of education, civilization, and humanity; yet you defend the horrible absurdity of venerating, nay, worshipping a garment—a garment whose original ownership you cannot prove. In such an infamous manner you contemn reason, the heart, education, freedom and morality? Verily, such contempt neither reason nor the human heart will bear! Your efforts will be vain: the Roman Government can rule and tyrannize no longer, although you pretend that it will stand forever. Humanity is the Church of God, and in it the spirit rules. To this church I have sworn allegiance, and not to a Roman bishop. Bear this in mind, and do not cry that I have violated my oath. You, papists, verily daily turn perjurers to mankind. Your proper business is, to tell the truth, and act according to truth; to reconcile men to each other, and render them more perfect; but you do the contrary. By your luxurious mode of living, the people become poor; your example leads them to immorality; you repress every aspiration of the mind, and frequently divest the people of the dignity of human nature. You are not only perjurers to all mankind, but traitors also to your native country. You were begotten and born by German fathers and mothers; you are sustained by the labor of your German fellow-citizens, and you hail the German as your mother tongue; you partake of the productions of German minds, and reap the best fruits from the fields of German industry and art; you live with your fellow-citizens in German provinces, you inhale the air of Germany; you call the German mountains, rivers and regions, your own—you have a share of every thing; and yet you are no Germans, but obsequious servants to the Roman bishop; only degrading your German brethren. Ponder upon this real history.

look into practical life, and you will find that the Roman empire is near its end, and that the Jesuits can no longer exist among us. The hour had come: the way had lain before you; you could decide; the question was "Roman or German; servants or freemen; hypocrisy or truth; hierarchy or Christianity." But you were not inclined to listen to the voice of your religion, or conscience, or reason, or nation.

You wish to remain servants and instruments of the Roman bishop on German soil; you mean to oppress your fathers, mothers, brothers, sisters, nation and country—to oppress them more and more. Therefore I proclaim in the name of my nation, you have alienated yourselves from your fellow-citizens! Go, then to the home you have chosen in preference to your native land; go to Rome, and assist her to bear up against the burden of blood and tears and the curse of the nations, which rest upon her. Depend upon it, the hour is nearer than you imagine. Some other priests, and communities, and teachers will rise up against you. The spirit is already approaching with the roaring of a storm, soon it will have overthrown your frail structure,—the chains of reason and the heart will break, and the people behold the day-light of truth and freedom of thought. Spring has set in; its balmy air breathes over the earth. I felt it in my heart and mind, before I saw the shooting seed. I shall never give over, until the work is accomplished that I was urged by conscience to commence. I have become more courageous by reason of your slanders—more courageous in the name of my nation, that has so long been suffering wrong and unfaithfulness from you, but which has now become bolder and more resolute, and will ultimately triumph, united in brotherly concord and power.

(JOHANNES) JAHN RONGE.

January, 1845.

TO THE READER.

An apology is due, for the late appearance of the February, and March numbers of the Messenger. We have been disappointed time and again, in procuring printing paper, and have been compelled to delay until now. The February and March numbers are issued under one cover, and we trust that the amount of interesting matter, with which these numbers are filled, will, in part excuse us in the estimation of the reader.

The number for March, contains the last original articles

from the pen of Brother Stone, prepared by him for the Messenger. We need not ask their careful perusal, as doubtless all will read them with increasing interest.

We have received numerous letters from as many brethren, touching the continuance of the Messenger after the close of this volume, with various propositions and suggestions. All who have written on this subject, have urged the continuance of the Messenger, and promised to render us aid, if it were continued. From the advice given by those whose opinions and judgments have great weight with us, we have determined by the help of the Lord, to continue the Christian Messenger, at least for another year, commencing in May next.

Brother John T. Jones and myself, the Executors of Father Stone, will conduct the work; aided by Elder A. G. Comings of Boston Mass., Elder John Rogers of Carlisle Ky., Elders Jacob Creath and Thomas M. Allen of Mo., as regular contributors.

This arrangement will doubtless be very satisfactory to our readers, as those whose services have been obtained, are well known, as men of mature age, and deep piety, and among the best writers in our ranks.—The Messenger therefore, we think, will still continue to maintain its reputation, and remain on that solid foundation, which for so many years it has stood. The union of Christians, will claim much of our attention in the coming volume. But we need not make promises now. The names of the writers, we think, a sufficient guarantee and preface, for what may be expected.

Will our present subscribers continue to take the work? Will they endeavor to get others to take it? If any wish to discontinue, they will please forward through their post masters such notice, between this and the 20th of next May. If such notice of discontinuance is not forwarded to us, at Jacksonville Illinois by that time, we will send the Messenger as usual, to all our present subscribers who remain on our list.

Will our agents be pleased, still to act for us, and obtain new subscribers, and remit as usual through their post masters all funds collected on account of the Messenger.

The Messenger will be continued on the same terms as heretofore published, and we fondly trust that it may truly be the Messenger of glad tidings to thousands who may peruse it, and who may be benefitted by it.

We feel greatly encouraged by the kind, and in many in-

stances unsolicited promises of our brethren, to help us in this great work.—We promise to do the best we can.—May the Lord crown our effort with success and to his name be all the praise! D. P. H.

PROSPECTUS.

The Christian Family Magazine

Is devoted to the improvement of the domestic circle, the improvement of father, mother, youth and child, for each of which classes of persons it will furnish a separate department, besides miscellaneous essays, expositions and criticisms, ecclesiastical intelligence and the editor's table. The filling up of each of these several departments will require the editor to draw largely upon *History*, secular and ecclesiastic, and the *Sciences*, especially the natural history and geography involved in biblical study, and in the display of *the world as it is, was, and as it should be.* This scope of objects, forms for the work a character so peculiar to itself, that it cannot, in any way, interfere with our valuable periodicals, while it must be confessed that such a paper is needed to fill the chasm which now exists. The youth are the hope of our country and our church, and parents the hope of youth. To the family, the home of both, we send a monthly visiter, laden with useful knowledge and advice.

Any responsible person, preacher or elder, father or mother, son or daughter, who is interested in our design, may act as agent, and all post masters are authorized by law to send on names and money for periodicals post free. Remember that! Ladies are especially requested to take agencies, and swell our list to so great an extent as will justify such occasional wood cuts, as will render the work more useful to the young.

The *Christian Family Magazine*, besides the cover, will contain twenty-four pages in each number, and will be published monthly, at $1. per annum, in advance, or when the first number is received, which is an unusual quantity of reading matter, of this character, for that price. If payment be delayed three months, $1.50 will be charged. Individuals or companies can obtain five dollars in advance, postage free, six copies, or for $10, thirteen copies.

Any one paying, in advance, more than $10 post free, shall have the work at 75 cents per copy, sent to any address. All communications must be addressed, postage free, to

D. S. BURNETT,
Cincinnati Ohio.

PROSPECTUS,

FOR THE FIFTH VOLUME, OR VOL. III. NEW SERIES OF THE GENIUS OF CHRISTIANITY.

In offering another volume of the Genius of Christianity to the public, I would advertize the matter of the volume, as follows.

1. Three subjects will be treated at length, succeeding each other, in the volume; namely, The Offices of Jesus, The power and work of self discipline, and The church organization and discipline authorized in the New Testament.

3. Miscellaneous items, essays, &c.

The volume will consist of twenty-four numbers, of sixteen pages each, amounting in all to 384 pages.

The price of the volume will be $1,25. Those who pay in advance, or within three months from the commencement of the volume, will be credited in full, on the payment of *one dollar.*

Those who furnish six or more *new* subscribers, with cash in advance, by the first of May next, may retain every third dollar. All such subscribers to be obtained and sent after this date. A. G. COMINGS.

Boston, Mass., Feb. 28th, 1845.

NOTICE.

Brother J. J. Harvey, is informed, that his remittances, referred to in his letter to the post Master at this place, has been received, and the subscribers credited as directed. Will Brother Harvey, still act as our agent and extend the circulation of the Messenger in Pennsylvania and N. Jersey? D. P. H.

☞ Subscriptions received at this office for the GENIUS OF CHRISTIANITY, edited by Brother COMINGS of Boston Mass., and also for the CHRISTIAN FAMILY MAGAZINE, edited by Brother BURNETT Cincinnati, Ohio. ☞ See prospectuses for the above papers.

DEFERRED ARTICLES.

We have received communications from "*Zorobabel*" on "*union*"—from "*Theophilus*" on the "*Wants of the churches*"—from *Jacob Creath* on "*Reformations*"—from *A. G. Comings* on "*The conflict of the Faithful*"—on the "*means of uniting Christians*"—"*Who are covetous*" *and* the "*Elements of a sect*" and also from Brother T. P. Ware of Brandon Miss.: on "*the free and liberal pecuniary aid towards the support of the gospel.*" These communications shall be attended to in their proper order. Our readers may expect them in our next number.

TO CORRESPONDENTS.

We must claim indulgence for a while, as we are fitting up a study and library room, designed for our office and so soon as finished, we will adjust all our papers and throw our business into a systematic form.—All unanswered letters will soon receive our attention. D. P. H.

The following communication from the pen of Bro. Haley, we give to our readers, because of the good christian spirit it breathes, and not because we think it the correct way of settling difficulties between brethren, who may have had any collision. We have uniformly avoided the introduction of personal matters into our paper, and only in this case, feel ourselves justified, because the parties are reconciled, and the example of Bro. Haley, is so good, so much like the fruits of the Spirit of Christ, that it may influence others to follow his example. For ourselves, we would be pleased again to hear from Brother Haley on Covetousness and kindred topics, which shall find a place in our columns.

D. P. H.

COLDBROOK, Warren Co. Ill., Feb. 12, 1845.

Brother Henderson:—If we owe our brethren any thing on earth, it is a regard for their feelings. We should therefore, use all caution to avoid offending them, lest we should cause a brother to stumble and fall, for whom Christ died.

I will therefore say, that the object of this communication, is, to reconcile a brother, who lives in our county, who feels himself alluded to in the part of a communication which I addressed to you, and which appeared in the Messenger on the subject of the lusts of the flesh, &c. The part referred

to, is the allusion made to an individual buying and selling mules, while his brother in adversity stood in need of the money used in the traffic &c. He being the only man in this section, who follows that occupation, thinks that the allusion was too personal.

Now brother Henderson, I am sorry, truly sorry that the allusion dropped from my pen, especially under the circumstances, which I did not consider at the time. I aimed at the general character of covetousness, and dropped the allusion inadvertently. It is human to err, God and our brethren forgive.

A reconciliation has been obtained, and "brotherly love continues." I love God's children, because they are his children, and I would rather have a mill-stone fastened to my neck, and be cast into the depths of the sea, than to offend one of them intentionally.

It is due to the brother referred to, to say, that from the testimony of his brethren,—those of his own congregation, that from their own knowledge of him, he is a man given to hospitality in proportion to his means, and there has never appeared a feature of covetousness in any of his acts since his residence in this section of country; but on the contrary, his hands have been always open to the wants of the fatherless and the widows, nor has he oppressed the hireling in his wages, or turned aside the stranger from his right, but fears God; all of which I believe, and heartily exonerate him from any imputation which would detract from his good christian character or name. The love of God, should be the love of his children. He died for us, and we should be willing to lay down our lives for the brethren. "God is love."

For the sake of evading all difficulty, it is his request and my own, that you would give this explanation a place in the Messenger. Your Brother,

JOHN G. HALEY.

From the Christian Review.

THE GREATEST SIN EXCEPT ONE.

In the New Testament we learn the unpardonable sin of the Jews consisted in attributing the miracles which Jesus Christ did "by the finger of God," to the spirit of BEELZEBUB. This, perhaps, is the great sin for which Christians

are forbidden to pray; but what sin in magnitude and turpitude is next to it in the dark list of man's vices? Is it murder, drunkenness, lying, stealing, or cheating? Not at all. The builder of a house is greater than the house, and if we can ascertain what leads men to drunkenness, murder, &c. we shall lay bare the root of the tree of which these malpractices are only branches.—*Idleness*, or *Laziness*, is the monster which destroys more men than all other sins put together. It, indeed, is the root, stock, and parent of most sins.—Children are suffered to run idle about the streets, or about the farm with the "little negroes," and "evil communications soon corrupt their good manners." They have nothing else to do; the consequence is, most of them engage in the filthy conversation of their associates. Vulgarity and profanity are fully developed, before most children can talk plainly; next rebellion to the parental government is manifested. At an early age, for want of useful employment, most boys have learned how to smoke and chew tobacco, drink, and gamble a little for amusement. They can't now be induced to adopt any industrial pursuit, and when sent to school, not one in twenty can be educated. The labor is too hard. Habits of vice are growing apace, and ere parents are aware, their "*good sons*" are unmanageable, profligate, and given over to dissipation. Look amongst that large, and consequently respectable class of our fellow-citizens called "*loafers*," and ask why they are thus? Idleness has done it? Look into our State prisons, and ask these good looking men, What brought you here? One says, I murdered; another, I committed theft; and another, I was a forger. But ask, Why did you murder? "Ah!," says the man, "I was drunk." But what made you a drunkard? "Oh!" he says, "I had nothing to do, and I whiled away my time at the tavern, or with my young companions, where we took a little to pass away the time pleasantly, till I became too fond of it." But ask the thief and swindler, Why are you thus?—The problem is easy of solution. They were brought up in

idleness, perhaps, without fortune, and if they had any it was soon spent. They were too lazy to work—indeed, they despised it, and the consequence was they were determined to have a living off of others. The road is not difficult, and soon barefaced rognery and swindling are practiced without remorse. It was once said by an eminent Judge in Tennessee, that he had "never known a truly industrious man who was not honest," and that he had never known a "working man tried for felony."

Bringing up children without industry, corrupts more of the human family than all other causes, in what is termed civilized society.

At a future day, it may not be amiss to point out the degradation and deep misery of a large portion of our females, produced from false notions of habits of industry.

This essay is specially dedicated to parents in the church of Christ. Brethren, are your training you children for God, or for the devil? T. E.

RELIGIOUS NEWS.

Boon county Mo.; Feb. 28th, 1845.

Brethren Henderson and Jones:—I have the pleasure to inform you, that Brother Church and myself have recently had several to obey the Lord at meetings we have held in different parts of the county. Last Saturday and Lord's day we were at Bonne Femme in our county. There was a fine audience, and on Lord's day we planted a congregation of Jesus Christ, on the foundation of Apostles and Prophets, of twenty members. Some of them had just confessed the Savior and obeyed the gospel—a few were members in Columbia, and some had their membership at Millersburg. Prospects are very flattering for good in that vicinity, and I trust the "little flock" at Bonne Femme may walk worthy of their vocation, and witness the triumphs of truth in the union of Christians, and the salvation of sinners.

Accept the assurances of my christian regard and affection:

T. M. ALLEN.

DUBUQUE, Feb. 20th, 1845.

Brother Henderson:—We are getting along pretty well with our little church here. My congregations continue to increase and we all think there is a manifest increase of public interest There are some ready to break the way, and I do not know where the work, if once begun, would stop. You must not fail to come; for I am making great calculations on the visit.

Your Brother,

J. P. LANCASTER.

NOTE.—I cannot say, when I shall have the pleasure of seeing my dear friends and brethren in Dubuque; but if the Lord will, I hope to see them during the spring or summer. Brother Jones or Gilliam, or perhaps both, will visit Dubuque during the summer.

D. P. H.

WOODFORD county, 1845.

Dear Brother Henderson.—May grace, mercy and peace be multiplied unto you, through the knowledge of him who has called us to glory and virtue.

There was a congregation of saints organized in Hanover on the 28th of January. They number sixteen members.

Yours in hope of eternal life.

RICHARD LINN.

Camp Creek, McDorough co., March 24th, 1845.

Mr. David P. Henderson: Dear Brother:—Feeling a deep interest in the salvation of sinners, I have concluded to address you, for the purpose of seeing, if you cannot influence some able proclaimer of the true gospel of Jesus Christ, to visit this destitute and much neglected part of our fertile country. There are a great many, who are truly enquiring the way of salvation, who must, (if aid cannot be obtained) become the prey of partyizing teachers. My heart has been filled with the deepest regret, when I have seen numbers come forward, and desire to know "what they must do to be saved," to see them directed to a "mourner's bench." They are not allowed to hear the great apostle Peter on the day of the setting up of the kingdom.

There is a fertile field in this county for an able evangelist to do great good in bringing many souls to God. Some hundreds in this county are now ready and willing to obey the gospel, if it were properly unfolded to them. There is not a preacher in the

county, save one or two on the north side. Do consider our case, and send us help if practicable. We cannot at *this time* promise any pecuniary aid; but every attention and accommodation will be afforded by Stewart Pennington, or James Vance at Sewardsville, Austin Coker, Wm. Maxwell, or J. H. Campbell Camp Creek, and J. Clark, J. L. Twiman, Doctor Bacon, W. H. Randolph, Reuben Boddas and others at Macomb.

In hope of eternal life, I am yours in the gospel.

WM. MAXWELL.

Who will visit Macdonough, and preach the word in answer to this Macedonian cry? The harvest truly is great, but the laborers are few. We shall use our influence with Brother Kane to visit the friends in Macomb, and trust that he will soon be with them.

D. P. H.

Springfield, April 2d, 1845.

Bro Henderson:—Sir, I am about concluding my work for the past year, after which, as I informed you, will take a tour through Iowa and the northern part of this State. I shall be in Jacksonville on Saturday the 12th of this month. If you think it expedient, you may make appointments for me at night, and on Lord's day following at the usual hour.

If you have any thing for me to do you will have it ready by that time. I have just returned from Mt. Pulaski, where I had a little skirmish with a Universalist preacher on the "second coming of Christ." So far as ascertained, the public are satisfied that it is still future. We had two additions. More when I see you.

A. J. KANE.

We are glad to hear from Brother Kane, and trust that the brethren in the northern part of this State and in Iowa will be greatly blessed by his visit among them. He is our authorized agent to make collections, and procure subscribers for the Messenger.

D. P. H.

OBITUARY.

Mechanicsburg Ill.; Feb. 13th, 1845.

Brother Henderson: I send you the sorrowful news, of the death of our dear brother John Churchill. He fell asleep on the morning of the 4th of February, in the 45th year of his life, leaving a widow and large family of children, together with a number of brethren, relatives, and friends, to mourn the loss, which we now sustain. He has lived the life of a christian for several years, showing a pattern of good works. He has been an Elder of the church here. for about two and a half years. He died as he had lived, calm and serene, retaining his intellect and composure of mind till the last. A few hours before he departed, I asked him if he were willing to be gone. His answer was, "I feel on that subject as I did when I was well. Let me go to night, or in the morning. or at any time, I can say amen," which was almost the last word he uttered. He then fell asleep in death.

Your Brother,

W. S. PICKEREL.

Houston, March 18th, 1845.

My Dear Brother:—It has become my painful duty to inform you of the death of our beloved brother William; who died March 8th, at 6½ o'clock, P. M., of Pleurisy and Lung fever, after an illness of twelve days; during which he received every attention of Physicians and friends; and was buried at the side of his mother, near Franklin, where he died. He appears to have retained his senses to the last; and to have died without a doubt or misgiving as to his future happiness. This is the third time that death has visited our father's fireside; and a third time a loved one has been called home. There were 9: there are now 6. Whose time shall it be next to go? Are all ready? How important that we be always prepared to go!—to hear the summons, "come!"—to stand at the "Bar of God!"—to hear the plaudid of "well done!"

Your Brother,

H. A. CYRUS.

THE

CHRISTIAN MESSENGER.

Vol. xiv. **April, 1845.** **No. 12.**

For the Christian Messenger.

THE CONFLICT OF THE FAITHFUL.

The Christian is not born to a life which has no conflict. When he takes upon him the name of the Son of God, he receives the mark that declares a mighty conflict certain. He enlists for a toilsome, though bloodless war.

It is not the strife of contending States, it is not the controversy of ambitious kings, which is to try his courage. It is to endure a more dangerous trial, than when death blows his trump of victory from the cannon's mouth. There is with him a mightier hazard than that of dying.

From his first enlistment in the service of the Prince of Peace, a war is made against his soul, and all the powers of flesh and sense are marshalled in most dread array to work his ruin. Passions and appetites—one seeks to push and one to pull him from his hallowed purpose.

Passion scourges with her demon-whip, and like the fearful tempest winds that seize old ocean, and shake her from her very bed, she seeks to *agitate* and trouble the placid elements of Christian hope and love; and drive the Christian from the post of faith.

Courage, *courage*, Christian, be yours, or all is lost forever. If passion fills your ears with hissings of ten thousand serpents, "be of good courage," I say, "*stand.*" Remember to "add to your faith courage." "Be not overcome of evil." Yield not one inch of ground to sin's ambition. Keep cool, be firm, "be not terrified." Sin never conquers any but a yielding foe. Such, it kills without mercy.

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But appetite—the pleasures of sense, how with a silken cord they draw upon the powers of a Christian's conscience! But, set your faithful sentinel. "What I say unto you, I say unto all,—*watch!*" "Be not deceived. He that sows to the flesh shall of the flesh reap corruption." "Be not moved away from the hope of the gospel." Let not the pleasures of sense allure you. Remember the humility of Christ. Be not ashamed to be like him. Do not value yourselves as deserving so much better circumstances than He was favored with. He had not where to lay his head. "He became poor," He was so benevolent to mankind. Do not despise the idea of being like Him, and flee from the great conflict. Resist the allurements of the world. Adhere to Christ.

The conflict soon will change. If sin cannot triumph over you, death will press his claim, and urge his way to conquest.

Oh! when he thunders along the way, his giant steps crushing all mortals down below the earth's fair face, to the dark chambers of silence, then, O then, may we be guarded by the great Deliverer, to a participation in the victories of heaven and immortality.

Boston, Mass. A. G. Comings.

MEANS OF UNITING CHRISTIANS.

Has Christianity no attractive excellencies, which, being fully put in practice, or manifested in any people, shall make them the great centre of attraction to those that truly love God and desire the glory of his name?

If it has, then the means of promoting Christian Union will be found in those peculiarities of character which shall show a living and moving embodiment of Christian purity and loveliness. Love and purity have their enticing odors, like the rose.

If Christianity has no such peculiar excellency as must attract and draw together all pure hearted and sincere lovers

of Jesus, then a naked precept requires union, while in the whole system, there is nothing that would naturally tend to produce such a desirable end. The thorn and the thistle present noattractions; and even the stupid ass will show his disrelish for them.

It is not by preaching up the *obligation* to be united, that the people of God are to be brought into practical and real union. Those who perceive the obligation and would desire to see it effected, must begin at the right point and success will follow.

The first thing to be done is, to induce those who have professed to take their stand on the Bible alone, to *stand on it*;—and in their own characters, tempers, manners and spirit, exhibit the excellencies of Christianity, in all their attractive beauties. Then, like the power of the magnet upon broken pieces of metal, will the clear light of divine truth melt away all our feelings of opposition, one to another, and all hearts be drawn to one attractive centre.

Boston, Mass. A. G. Comings.

BENEVOLENCE OF CHRISTIANITY.

The benevolence which is characteristic of Christianity, and which it requires, is of a peculiar kind. It is fairly represented in the case of the poor widow, who cast her *mites* into the treasury, which led Jesus to say that she had done more than all the rich ones, because, though they had cast in *much*, she had cast in "all her living."

Let not those brethren deceive and ruin themselves with the supposition that they are *benevolent*, who give $5, $10, $50, $100, $1000, or any other sum, per year, for the promotion of truth or the interests of religion or humanity, if they still have no necessity of denying themselves the luxuries or pleasures of life, by reason of their munificence.

Christian benevolence begins with us when we begin to deny ourselves this, that, and the other, gratification, that we may have the means of doing good to our fellow men.

Christ is the perfect model of Christian benevolence. For our sake, he became poor, that we through his poverty might be made rich.

It ought to be said to every one who will consent to enjoy luxuries, knowing as men do that a large number of our dear brethren are not able to enjoy the common *comforts* of life, that such a course is a course of sinfulness—a scandal on the profession of Christianity.

Boston, Mass. A. G. Comings.

St. Louis, Missouri, March, 1845.

For the Christian Messenger.

A STRONG AND AN EXACT RESEMBLANCE BETWEEN THE PRECEDING REFORMATIONS, UNDER THE CHRISTIAN DISPENSATIONS, AND THE PRESENT REFORMATION.

First as to the objects.

Since the apostacy—the falling away from the Christianity of the New Testament—the object of all God's servants—in all their efforts—has been a restoration of Christianity to its primitive and apostolical simplicity and purity. The object of its enemies and corruptors has been to dress it in the garments and ornaments of this world,—the object of its friends has been to present her in her native virgin and heaven-descended majesty and simplicity. The beautiful simplicity of the New Testament faith and practice, excels all human establishments and apostacies, as far as light excels darkness.—As the daylight is calculated to reflect the glory and attributes of God through all his works—so is the glory and brightness of God's face manifested through Jesus Christ and the New Testament Scriptures and institutions. As natural darkness obscures and shuts out the rays of the sun from our earth, and hides the works of God from the eyes of his creatures,—so do all human appendages and inventions in Christianity obscure and hide the moral grandeur nd beauty of the love and mercy, the wisdom and power

of God, as they shine in the New Testament Scriptures.

All former Reformations consisted greatly in throwing off all human weights and burdens, so does the present. The corruptions of Christianity have been effected by substituting other words and phrases than those found in the Scriptures, —all the wars and controversies among the religious parties is about the unscriptural names, words and phrases, in use in the orthodox vocabulary. Our object is to restore the words, names and phrases in the New Testament to their Scriptural and original meaning.

The second resemblance between former reformations and this, is in the means employed *for* and against the Reformations. The means employed by all former Reformations, has been the word of God, pure and unmixt, like gold, arguments drawn from this word, as weapons from an arsenal, faith in this word, intelligence in the Scriptures, prayer and devotion to this word, or the holy lives of its professors.

As the ancient enemies of the Jews were unable to stand before the Ark of the Testimony, and the pillar of cloud by day, and the pillar of fire by night; so have His enemies been unable to stand before the pure word and testimony of God under the gospel. In the present reformation, this article has towered as préeminently above human systems and doctrines, philosophy and traditions mixed with the word of God as Mount Blanc towers above the surrounding Alps. This article is the John Baptist, the harbinger of all reformations. This was the great magazine and store house—the arsenal containing all the shields, bucklers, missiles and weapons used by John Huss, Jerome of Prague, Luther, Calvin, Wickliffe, Zuinglius, Wesley and the present race of noble worthies, and warriors. The old weapons employed against the word of God were the supremacy of the Pope and the old fable about Peter and the Keys, scholastic theology, human philosophy, and tradition, and the commanders-in-chief in our day, of the enemies' forces, are not better clad than were their fathers. Our opposers have not impro-

ved their artillery, nor the mode of warfare; on one side is God's word and authority,—on the other is man's word and human authority. In our next, we will pursue this resemblance still further. In the conclusion, permit me to say, that there are three little sly mean dogs that follow all preachers of the gospel, and which they should spurn from their presence, to wit: *pride, covetousness and envy.*

J. CREATH.

For the Christian Messenger.

CHRISTIAN UNION.

This is a subject much talked of, and ardently prayed for; but in its appropriated sense, is there no deception in the phrase, Christian Union—and may we not apprehend that it is sometimes used as a mask to shield us from the odious imputation of being uncharitable?

A Christian should not, under any circumstances, be afraid to do right; and it is doubtless right to call Bible things by Bible names. Let us not, then, call sectarian union, Christian union; for it would be most absurd and unscriptural, however charitable it might seem to be, were we to speak of "Christian sects"—Christianity admits of none. And though desirable, nay, *indispensable*, it is, that Christians be united in faith, and in fact, upon the foundation of God which stands firm; it is by no means laudable, were it even practicable, to unite sects in their opinions, and in their errors.

Uncharitable it would indeed be, to unchristianize any who deserve the name; but sects are unchristianized by the very fact of their disunion, to say nothing of their sectarian names.—Love unites, and the great Teacher has said, "By this shall all men know that you are my Disciples if you have love one for another." He prayed for the union of all who should believe on him through the Apostles' word. His prayer was doubtless availing.—Strange it would indeed be, that the Heavenly Father should wait eighteen hundred years, and not answer the prayer of his beloved Son, our Savior!

But it will be said, if the sects, as such, are not Christians, surely there are Christians among them, for God says, "Come out of her," (i. e.) Babylon, "my people." Are they not Christians before they come out? They may be in theory, but whether they are such in fact, is quite problematical. But are there not *his people* in the world, also, as well deserving the name of *Christian*, as those among the sects? Who will select them from these ranks?—The Lord must select them by his Gospel. "His fan is in his hand"—we cannot know them, either in Babylon or in the world—they are made known in coming out. The Lord makes known all them that are his.

But in selecting Christians from among the sects, or from the world, were it undertaken, where are the boundaries?—If we admit the truth of Christianity, there must be some limit, even to the greatest latitudinarian. It generally happens, however, that our charity extends to those who most resemble ourselves, at least so far as will serve to extenuate our guilt, for 'charity will cover a multitude of sins.' Hence the most ungodly, are usually the most charitable, in their sense of the word; and that system, or theory, which will ease the conscience, and throw aside the restraints of morality and religion, is so boundless in its charity as to embrace the whole family of man, irrespective of his faith, or his morals. The votaries of this theory abound in universal love—that is to say, *universal self love.* They are generally so licentious, and so entirely destitute of any semblance of Christianity, that to secure their own safety, they are compelled, in the plenary amplitude of their philanthrophy, to admit the salvation of all.

But even here, where all is love, where there is no distinction between the virtuous and the vicious, we do not find any kind of union, much less Christian union.

But where, may I ask, are Christians united? Answer: in Christ—"Ye are all *one* in Christ Jesus." Are there any Christians out of Christ? Out of Christ all are aliens. The Congregation of Christ, originally composed of Jews and Gen-

tiles, (in which these distinctions were lost,) built upon *one foundation*, reconciled to God in *one body*, strengthened by *one faith*, cheered by *one hope*, buried and raised in *one immersion*, united in love, and governed by *one Lord*, was set apart from every other institution, as God's building and heritage, sanctified and justified, by the impartation of the *one Holy Spirit*. Here is union in *faith*, and in *fact*.

Our apostle asks the question, "Is Christ divided?" with a confidence which needs no negation. Were his mystical body (the church) divided, it could not subsist. 'A house divided against itself cannot stand.' How barbarous, then, the language to talk of "Christian sects"! How preposterous, absurd, and unavailing, are human creeds, and human legislation as bonds of union; when Christians are *complete* in him who is the head of all principality and power! What claim have sects, and sectaries, to Christianity? What affinity have envy and strife, confusion and every evil work, to righteousness, joy and peace, in the Holy Spirit? We must share the destiny of those with whom we are associated. Light has no fellowship with darkness:—Christ no concord w[illegible] lial, *nor with Babylon*.

Christian union is, indeed, so essential as to be made the very test of our reconciliation to God. We are reconciled to God in *one body*—not in two, nor in two hundred bodies.—All the members of God's family on earth, are planted *together*—not separately; they are builded *together* for an habitation of God through the Spirit. Talk we, then, of Christian sects, of Christian creeds, of Christian wars!!! Christianity retires from these fields of strife. She dwells in hearts warm with the love of God, imbued with wisdom from above, pure, peaceable, gentle, easy to be entreated, without partiality, and without hypocrisy; full of mercy and good fruits. Her votaries are all of celestial birth—not of blood, nor of the will of the flesh, nor of the will of man, but of God—of high, honorable, and holy destination! The conquest of the world is theirs—the subjugation of principalities and powers, and the final victory over death! Happy they who preserve the unity of the Spirit in the bonds of peace.

ZOROBABEL.

From the Christian Family Magazine.

AMERICAN CHRISTIAN BIBLE SOCIETY,

FORMED IN CINCINNATI, JANUARY 27, 1845.

As the Bible, the Bible alone, and nothing but the Bible, is the distinctive peculiarity of the religious association with which we are connected, it seems singular that but very little has been done by us in the circulation of the sacred volume, and that little mostly by individual enterprise. I have long felt that these things ought not so to be, and therefore a year since, I earnestly exhorted the churches, in a circular, to aid the American and Foreign Bible Society with their funds, until we should have an organization of our own for this purpose. I fondly hoped, that the aid should be promptly bestowed during the year '44; and that in the mean time, a plan would be perfected for the enlistment of all our energies, solely under the direction of King Jesus, whose we are and whom we serve. But disappointed in this respect, and finding that many in this city were ripe for the effort, I determined that it should be made. A few meetings were held, and the resolution to organize was received with enthusiasm, and the subjoined constitution adopted.

This is a holy cause, and one well calculated to enlist all our affections. It is a rallying point for all our energies.—However great the zeal of the central society, all must perceive that a great national union is necessary, and it is hoped that without delay auxiliaries from all quarters will send in certificates of their formation and adhesion. This paper has been held back, and much matter excluded from it, after the type were set, to make room for this notice and the constitution with the list of officers selected last night, February 3d. The address of the Board of Managers will be presented in our second number.

Let it be distinctly understood, that our constitution rightly says, our object is to AID in the distribution of the Bible. We are antagonistic to no existing institution, but are the helper of all, and hope that the most friendly relations will subsist between the *American, the American & Foreign*, and

the *American Christian Bible Societies.* We chose a separate organization, because it will embody our energies a hundred times more completely than by combining with the other societies. With them we will reciprocate every kind office, and from them we hope to receive essential aid.

All our exchange papers are requested to insert this article, and the constitution, with their hearty commendation, as soon as possible. EDITOR.

PREAMBLE.

WHEREAS, the Sacred Scriptures, the Hebrew of the Old Testament, and the Greek of the New, are the only authoritative divine standard, containing the only revelations of God to the human race extant; and,

WHEREAS, it is the duty of Christians, who are called "the light of the world," to acquaint the human family with those revelations, by faithfully and thoroughly translating and circulating them: We, whose names are undersigned, resolve to unite our labors under the following

CONSTITUTION.

ARTICLE I. The name of this Association shall be the AMERICAN CHRISTIAN BIBLE SOCIETY.

ARTICLE II. It shall be the object of this Society to aid in the distribution of the Sacred Scriptures, without note or comment, among all nations.

ARTICLE III. Each contributor of one dollar annually, shall be a member.

ARTICLE IV. Each contributor of twenty-five dollars at one time, shall be a life member.

ARTICLE V. Each contributor of one hundred dollars shall be a life director.

ARTICLE VI. All Bible Co-operations, or Societies, agreeing to place their surplus funds in the Treasury of this Society, shall be auxiliaries, and shall have the right to appoint one director; and, for every fifty members, they shall be entitled to another director. The Parent Society, located in Cincinnati, shall be entitled to one director, and another director for every twenty-five members; all which directors shall assemble at the time and place of the annual meeting.

ARTICLE VII. A Board, consisting of a President, nine Vice-Presidents, Corresponding and Recording Secretaries, and Treasurer, together with twenty-five Managers, shall be appointed annually to conduct the business of the Society. The President, two Vice-Presidents, Secretaries, Treasurer, and sixteen of the Managers, shall reside in Cincinnati, or its vicinity. The members of the Board shall continue in office until superseded by a new election, and shall have power to fill such vacancies as may occur in their number.

ARTICLE VIII. The Board of Managers, and their officers, shall meet monthly, or oftener if necessary, at such time and place as they shall adjourn to; seven of whom shall be a quorum.

ARTICLE IX. The Board of Managers shall have power to appoint such persons as may have rendered essential services to the Society, members for life, or life directors.

ARTICLE X. At the meeting of the Society, and of the Boards of Managers and Directors, the President, or in his absence the Vice-President first upon the list then present, and in the absence of all the Vice Presidents, the Treasurer, and in his absence such member as shall be chosen for that purpose, shall preside.

ARTICLE XI. The annual meeting of the Society, and Directors, shall be held in Cincinnati, on the day before the last Wednesday in April, in each year, or at any other time, at the option of the Society; when the accounts of the Treasurer shall be presented, and a President, Vice-Presidents, Secretaries, Treasurer, and such other officers as they may deem necessary, together with a Board of Managers, shall be chosen for the ensuing year, by the Directors entitled to vote on the Treasurer's books, at the beginning of the said month.

ARTICLE XII. The President shall, at the written request of six members of the Board, call a special meeting of the Board of Managers, causing at least three days' notice of such meeting to be given.

ARTICLE XIII. The whole of the minutes of every meeting, shall be signed by the Chairman and Secretary.

ARTICLE XIV. No alteration shall be made in this Constitution, except by a vote of two-thirds of the Society and Directors present at an annual meeting.

PRESIDENT.

D. S. BURNET, *of Cincinnati.*

VICE-PRESIDENTS.

J. J. MOSS,	*Cincinnati.*
B. S. LAWSON, M. D.,	"
ALEX. CAMPBELL,	*Pres. Bethany College.*
WALTER SCOTT,	*Pittsburgh.*
JOHN T. JOHNSON,	*Kentucky.*

JOHN O'KANE, *Indiana.*
H. P. GATCHELL, *Iowa.*
EPHRAIM A. SMITH, *Georgia.*
ELEAZER PARMLY, M. D., *New-York City.*

CORRESPONDING SECRETARY.

JAMES CHALLEN, *Cincinnati.*

RECORDING SECRETARY.

GEORGE R. HAND, *Cincinnati.*

TREASURER.

THURSTON CRANE, *Cincinnati.*

MANAGERS.

J. Ray, M. D.,	*Cincinnati.*	Jas. Leslie,	*Cincinnati*
Owen Owens,	"	Wm. Lockwood,	"
S. S. Clark,	"	Geo. S. Jenkins,	"
W. P. Stratton	"	Josiah Fobes,	"
George Tait,	"	Thomas Taylor,	*Phila'd.*
Geo. W. Rice,	"	T. Fanning,	*Tennessee.*
A. Trowbridge,	"	T. M. Allen,	*Missouri.*
G. Vanausdal,	"	John T. Jones,	*Illinois.*
James Hopple,	"	A. Crihfield,	*Kentucky.*
Thomas Emery,	"	S. Church,	*Pennsylvania.*
N. S. Hubbell,	"	W. Hayden,	*W. Reserve, O.*
J. Getzendiner,	"	Wm. Clark,	*Jackson, Mis.*

Francis K. Dungan, *Baltimore.*

MISSIONARIES TO PAGANS.

Bro. A. Campbell in the Christian Baptist, Burnett's Edit: page 19, has proposed two plans of converting the heathen. 1st. By the divinely called and sent; or 2d, By colonizing christian societies among them.

By the called and sent of God, he understands, those, who have heard the voice of God calling them—those qualified to speak infallibly—and those capable of confirming their testimony by working miracles. Such were the missionaries first employed by God for converting the world, and for establishing christian churches in all the earth. But says he "This class of men have ceased ever since the death of the apostles, none have ever since appeared in the world, nor have we any authority to expect such again in the present dispensation." Then it follows that this plan of heaven for

converting the heathen has ceased,and all hope of its renewal is entirely lost to this dispensation.

The second plan proposed is, "that christian societies be colonized among them, and exhibit the spirit and morality of christianity in their life and conversation."—Is this plan ever proposed by the Lord in the Scriptures? Is it any where enjoined by him as a duty upon christians? or is it exemplified by christian practice in the New Testament?—If in the Scriptures, it be not proposed by the Lord—if not enjoined by him as a duty on christians—and if not exemplified by their practice, then we must conclude that this plan is not divinely authorized. But were it of divine authority, what would become of those nations, as the Chinese and the Japanese, who will not permit colonies of strangers to settle among them?

The first is the only authorized plan of heaven, as is abundantly proved in the New Testament. If this has ceased, and no more to be revived, what shall become of the poor pagans? There is no hope for them on this plan. But by what authority have we concluded that no more such men with miraculous powers may be expected in the present dispensation or age? The pious and learned Doctor Malcolm in his missionary tour in the south of Asia, made a very natural remark, when viewing the degraded state of the pagan world, and the very slow, difficult and almost ineffectual means of converting them by missionaries. He plainly intimated that nothing less than the restoration of miraculous gifts could effect it. Doct. A. Clark thought that those miraculous gifts had ceased because of the unbelief of the church. We ought not to be too hasty in concluding that we have no authority to expect such gifts to be restored in the present dispensation, or gospel age.

When the Lord made promise of the Spirit to His apostles, was the promise limited to them alone,or did it also extend to others? Certainly, to others also: for all the 120 at pentecost received it in common with the apostles; and

it was received also by the Samaritans, by the Corinthians, and many others. Indeed, it appears to have been promised to all obedient believers, whether Jews or Gentiles. Acts ii: 38. "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call." This is the ancient gospel. For the first part of Acts ii: 38, 39, we strenuously contend, why not for the second also? Was not this spirit to abide with the Apostles forever? and also with all christians, who are the temple of the Holy Ghost? If the temple be destitute of the spirit, it has ceased to be the temple of God; but if the Spirit yet dwells in his temple, is its power diminished? Which of the divine writers says so?

Objection 1st. Paul says 1 Cor. xiii. 8. "Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues they shall cease; whether there be knowledge, it shall vanish away."

Answer. When is it stated that these gifts shall cease? In this world, or in the world to come? In this age, or in the age to come? In this imperfect state, or in that which is perfect? The apostle adds as a reason why these gifts shall cease. Vs. 9, 10. For we know in part and we prophecy in part; but when that which is perfect is come, then that which is in part shall be done away,—or rendered useless. Now can we think that the inspired apostles knew but a part of the revelations of God, and preached but a part? That they looked forward to a period in time when the revelation to man should be perfect, and therefore superior to that known and preached by the Apostles and primitive christians? Can we suppose that that time is come, when this perfect revelation and knowledge are also come? But it is said, that these gifts have ceased since the death of the apostles. Must we then conclude that this perfect revelation came in at their death? We should enquire where is

it? By whom was it brought in? for if a better revelation has been introduced since the apostles' death, it is important we should know it, and we do wrong in rejecting a perfect one for that which is in part. But we all agree, except the Papists, Shakers, and Mormons, that the apostles perfectly knew the gospel, and preached it to the world, and that this is the standard of truth among Protestants, and will be until the end of time. When we say, the apostles perfectly knew the gospel and preached it, we mean that they knew as much as their limited capacities could contain, and as much as God saw proper to reveal to them for the salvation of sinners; but they looked forward to a period, at the resurrection, to a perfect state, when their capacities would be enlarged to comprehend truths and glories of which they had no ideas in the present state of imperfection. In this imperfect state he compares himself to a child—in the perfect state, to a man having put away childish things. *Now*, in this imperfect state, we see through a glass darkly; but *then*, in the perfect state, face to face. *Now*, in this imperfect state, we know in part, in consequence of our limited capacities; but *then*, in the perfect state, we shall know even as we also are known. And *now* in this imperfect state abideth faith, hope, and charity, these three, but the greatest of these is charity, or love.

To my mind the apostle is showing that these gifts were only necessary for the present, imperfect state, but would be entirely useless in heaven, the state of perfection; and that therefore we should contend earnestly for that charity which will never fail, but endure to eternity.

Objection 2d. The Shakers, Mormons, Papists, and every fanatical sect claim the power of working miracles, and therefore—What? that therefore, there can be no reason to hope that these gifts can ever be restored to the true church of God.

Answer. If we reject as error every thing assumed by fanatics and impostors, we must reject a great part of the

gospel. God will never grant the power of working real miracles, or of speaking in foreign languages to impostors. All their boasted miracles are done in a corner, unseen; or if seen might be easily detected. We oppose the lying presumption of these fanatics as heartily as any one else. We give them the vantage ground, when we deny that there is scriptural hope for the restoration of these gifts to the true church.

Objection 3d. Miracles were given for the confirmation of truth. Our scriptures have been already abundantly confirmed by such, and therefore, need not their repetition.

Answer. This is the most plausible objection I have heard against the doctrine. But was not the law confirmed by stupendous miracles? Did this preclude the necessity of any more being wrought under that dispensation? No: throughout the whole dispensation there was a continued repetition of them. And why not under the new dispensation? What does James mean, when he says, (v. 13) "Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the Elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." Does not this look like a miracle? Well, but this was in apostolic days, but does not pertain to us. So were the commands of the apostle, that the afflicted should pray—the merry sing psalms —&c.; these were all given in apostolic times. Do they not therefore belong to us? On this principle all the precepts in the New Testament would be easily evaded, being given in apostolic times—if not all, we need an infallible Pope to declare which is binding on us, and which not. What is it but a miracle to be born of God—to be made new creatures—to be changed into his image, &c? What but stupendous miracles will end the present dispensation? We pray God daily to perform miracles, but in unbelief of them. We

pray him to protect us from our enemies, to ward off the threatening casualties around our path, as the falling tree, the lurking fox, the deadly serpent. If we believe he will not interpose for our deliverance, why pray for it? Why give him thanks for the deeds? Were you to see a tree falling upon you, and at the same instant see the stretched out arm of God turning it aside; would you not acknowledge it a miracle, and thank your God for his mercy? Is it not such, though unseen, and equally demands your thanks as if seen? Yes, certainly. It seems to me that the denying of miracles leads to the denying of divine Providence and interposition —and this destroys the spirit of prayer and thanksgiving. Is there no necessity for miracles in the present distracted, divided state of the Christian world, and especially in the almost despondent state of the Pagan world?

I have written thus freely in order to wake up my brethren to re-examine this subject—a subject long neglected, and cast amongst the rubbish of useless divinity. It will require time to undo our unbelief, and the unbelief of our forefathers. But let us patiently investigate, and in the meek and humble spirit of Christians give one another all the light we may possess on this subject. I acknowledge my faith in the doctrine is very weak, but my judgment declares in its favor. If I am wrong, I feel no condemnation for it; nor will God condemn my *honest error*. I write to elicit truth, and humbly hope that the investigation may be with candor, and in the spirit of wisdom and meekness. B. W. S.

Father Stone prepared this article, long since, and it was mislaid. Lately I found it, and having heard him often express his mind, that it should be published, I have therefore given it letter and point, as his last thoughts on that important subject.

D. P. H.

For the Christian Messenger.

SPREAD THE GOSPEL.

BRANDON, MISS., MARCH 13TH, 1845.

Dear Brother Henderson:—I am greatly gratified that the

"Messenger" continues to visit us regularly, and to find that you have determined to keep it up. My individual but humble aid in this quarter will be with you. And while your matter is stirring and valuable, there is one topic (that you and Father Stone often touched and with effect) which I hope you may not yet lay aside. I refer to the necessity of free and liberal peculiary aid towards the support of the Gospel. I am in favor of keeping this subject before Christians in every shape, and by every argument proper to give it force, for the obvious reason that so many are slow to admit its importance, and far more tardy in acting it out when admitted. Scarcely any other feeling is so difficult to dislodge from the minds of some men, as that for securing and holding on to riches; or from others, of the passion of prodigality. One is so grasping as to grow deaf to the demands of humanity and religion, while the other lavishes his store on the vanities and follies of life. Perhaps we are more addicted to the first of these evils than the last, because we love to cling to the golden fruits, the rich rewards of the toilsome days and late night watches of a long spent life. But it is above these and other vain impulses of the carnal man that the religion of Jesus Christ was designed to elevate his followers Then, Have those who have put him on, and professed to learn of him, the right to say by word or deed that it is a part of their nature to love that wealth which comes of the sweat of the face, more than his institutions? and that the manner of its use or disposition is a matter of discretion resting wholly in their bosoms? It appears to me that our judgment can only err in this thing by closing the eye against revelation; and if we thus neglect to learn of God, are we not culpable? And perhaps we are held to a still higher responsibility if after learning, we selfishly misapply his will or refuse to obey. What system fitted to the welfare—yea—to the perfection of humanity can be fostered and extended without expenditure of time and labor in its behalf. And if that system does not in its nature yield money to support the labor and other incidents of the system, must it not then *ex necessitate* come from those who labor in other pursuits?—Thus is Christianity,—a labor of love, and not of lucre, and he who would share its blessings, or have them imparted to others, must provide for those who labor in the harvest.—"Who feedeth a flock, and eateth not the milk of the flock? If we have sown unto you spiritual things, is it a great thing that we shall reap your carnal things? Do ye not know that they which minister about holy things live on the things of the temple, and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel:" or *by* the gospel, as McNight renders. 1st Cor. 9th chapter. Yet so hath the god of mammon blinded the eyes of many that they select scraps of scripture, such for example, as Paul's declaration that he had used none of the things above alluded to; or his parting words to the Elders at Ephesus that he had coveted no man's silver, gold, or apparel, but that his own hands had ministered to his necessities; and thus without taking in the scope of the subject, the design of the writer, who he was, or the circumstances surrounding him, their minds and of course their purses are closed against the true spirit and intent of the scriptures. They "cannot serve God and mammon;"—let them look to it.

But it was to a matter other than the support of preachers alone, to which I wished you to call the attention of your readers. We do not all preach,—neither do we give to their support the surplus of our means beyond comfortable living and the reasonable dues to our children. To whom then does this surplus belong? To the steward himself, or to his master who hath intrusted him with his goods? "Behold! the heavens and the heaven of heavens is the Lord's thy God, the earth also, with all that is therein." Deut. x. 14. "The earth is the Lord's and the fullness thereof, the world and they that dwell therein. Psalms xxiv. 1st. Christ also taught in the parable of the unprofitable servant, that the

one who had received from his Lord one pound, and kept it laid up in a napkin without profitable use to his employer should be punished.

Then what a field is now open for the profitable use of the Lord's money! A field that is thronged with the enemies of the Cross;—enemies of every grade, from the Sectarian formalist, to the daring blasphemer; from individual recklessness to organized hosts. See the legions of the papacy with their efforts and influence; see the rank and file of giddy Fashion; the serried lines of Skepticism, and the crowded thoroughfares of sensuality. Are they not running like a rank weed over the land? Does he who is blessed with a surplus of the Lord's goods still inquire what is required of him more than he is doing? I answer, let proclaimers of the Gospel be better sustained, induce and enable more to enter the service, educate and fit indigent young men for it, give the Bible to the poor, and double the circulation of our valuable periodicals by giving to the poor, and even to others who will read and examine, contribute to the erection of houses for worship at favorable points, and where the disciples there, are unable to do it. Sustain proper institutions for education. How many who are now now contributing 5—10 or 20 dollars a year for the support of a preacher, are fully able in addition to send out and support one themselves, or to educate some young and promising disciple; or to circulate 25—50—or 100 copies of the Messenger, the Harbinger, the Bible Advocate, or one of many others. Many are able to do it! doubtless very many. Yet they sincerely think that they can afford to do nothing more than they are doing. True,—very true,—you have so much invested in restless speculations, in costly mansions and ornamented premises, in rich viands for the table, or the latest fashions in apparel, or in short, in the hot chase after the silly phantoms of the carnal world, that you truly say you cannot afford it. Vain man! this answer were of little consequence if it went only to the ears of your mortal fellows, but alas! it reaches further, it penetrates the audience of Jehovah himself, and there it is weighed in the balance. Remember the Apostle's words, that "he which soweth sparingly shall reap sparingly, and he which soweth bountifully shall reap also bountifully. God is able to make all grace abound toward you, that ye always having all sufficiency in all things may *abound in every good work*." But the objector replies, and from the same context,—"Every man according as he purposeth in his heart so let him give," &c. Surely,—let it be as he purposeth in his heart, and not otherwise, for "God loveth a cheerful giver." And it is the *condition* of that heart which cannot *purpose* to give as God hath prospered it, that I am lamenting. This "way of the world"—and the professing world too, of spending the least of their labor in the Lord's vineyard; of attending to his business last instead of first; of rendering to his cause the miserable pittance that happens to be left from the gratification of every luxury or scheme of fortune making does not comport with his will as it is revealed, or the examples left us in the lives of his approved servants. Might it not be well for us to examine ourselves carefully in view of these things, lest we may "have received seed among thorns, and the care of this world and the *deceitfulness of riches* choke the word and they become unfruitful."

But pardon the length to which these thoughts have run. I add a reference or two in conclusion of the subject. Matthew vi. 24th, and xix. 22d—Luke, chapter 12. and 16,—1st Tim. vi. 10th, 2d Cor. ix. chapter.

I am very truly yours in Christian affection,

T. P. Ware.

For the Christian Messenger.

WHO ARE MONEY-LOVERS, OR COVETOUS?

Money-loving, or covetousness, is denounced in the Scriptures as a sin. But there is no particular definition of cov-

etousness given in the New Testament—nothing descriptive of the sin.

It is spoken of as a very great sin. It is there said, "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or COVETOUS, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." (1 Cor. v. 11.)

Again, it is said, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor COVETOUS, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." (1 Cor. vi., 9, 10.)

And still again, "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and *covetousness*, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience." (Col. iii., 5, 6.)

Now it appears to be very singular that we never hear of any one's committing this sin, since the times of the Apostles! No such thing as the excommunication of a man for the sin of covetousness, comes to our ears! What is the reason?

Perhaps we may find the reason in the fact that covetousness is not to be known like a specific act, it being more properly an attribute of a man's general character.

This being the case, the definition is supposed to be easy to common sense, among all men. Let it be tried in the light of reason, before the bar of common sense. What, then, does common sense decide it to be.

Let me suppose a case. A faithful mother has two sons, for whom she daily makes provision. She is not able daily to furnish a great deal more than they need; but enough.—They come daily to their accustomed meals. Their names are Harry and John. Harry always hurries to the table at the first call of his mother, and appropriates to himself more

than he needs. John being less greedy, has to put up with the rest. The consequence is, Harry eats more than makes him happy, and John gets not enough to make him comfortable. This is covetousness, and its effects, in that family.

Now for the sin of covetousness, with respect to money and property. The Lord has provided enough to make us all very comfortable—very happy. The mischief is, some are too greedy—the rest have to go half starved.

Look at that man, that is called a brother on yonder farm. See what extensive fields! See what flocks and herds? His granaries, too, are amply filled!

But look again. See those poor men, toiling upon his farm. They too are called brethren, because of Christ.—They hire pieces of ground of their rich brother, and by toiling hard and living short, they make out *to live* from year to year. They cannot make any advance, however, but they get along.

But, behold, the rich brother grows richer. Not only the comforts but the luxuries of life he is able to command. He has land unoccupied. He has money in store.

Ah! I tell you, here is greedy Harry, in the person of this rich brother. He has numbers of half-starved Johns around him, while he is as fat as a stalled ox. The sin of *covetousness*, which Paul also declares to be idolatry, lies at his door. The divine law is positive with respect to his case. It says, "Keep no company with him, no not to eat." Turn him out of the church—"Deliver him over to Satan, for the destruction of the flesh." Let him know that you regard him as a sinner, instead of bowing before him on account of his wealth.

But there is another case. The various obligations of benevolence required by the New Testament may be discharged with the greatest ease and pleasure, if all will but do their duty. The Lord has placed within our reach the most ample supply for all these ends.

But as matters now stand, many that are called brethren,

have "money laid up on earth," in banks, besides the possession of real estate, &c., quite beyond what they absolutely need. All this, however, they claim the right to keep. They say it is *their own*. Consequently, those who are possessed of less of this world's substance must do the work that is necessary to be done, under the oppression of want and grinding poverty, or it cannot be done. Now I say, here is greedy Harry, again. He appropriates to himself more than he needs—he eats and grows fat, while John starves in want.

Turn Harry out of the church, I say, for he is too great a sinner to have any part with the people of God. The church of Christ cannot begin too soon to rid herself of the covetous.

Boston, Mass. A. G. Comings.

THE ELEMENTS OF A SECT.

Preachers of various classes, (and people also,) are very apt to speak of "the sects," as implying others than those with whom they are associated. This inclines me to inquire, What is a sect?

If I ask a man who is a sectarian and does not know it, he will point my eye to all parties but his own, saying, "*They* are sects."

Very well, if they are sects, then something makes them sects. Let us seek to understand what are the elements of a sect.

1. What is a sectarian *name?* I answer: Any name, whether taken from the scriptures or not, which is used to distinguish a particular portion of the professed people of God from the whole family or people of God under Christ, is, in its *use*, if not in its nature, a sectarian name. All scriptural names used not as they were in the times of the Apostles, become sectarian names, that is, party names.

2. What is the *age* of a sect? Any party, originated or founded since the "beginning at Jerusalem," whether it began in this or any previous age, that claims to be of God, must be regarded either as a sect or an imposture. If it presumes to adopt Christianity, it can only be a sect. The *age* of the church of Christ is the age of Christianity itself. It had its origin in no modern time.

3. What is the *material* of a sect? I answer: A *portion* of Christians, uniting in certain peculiarities, and not embracing in their organization all that have taken the name of Christ upon them.

I would ask the brethren to apply these ideas to themselves or others, if they are correct. Let us not rush on with a cry of "down with sectarianism," and neglect to ascertain what are sects, and who are sectarians. In this way many sects have been built up, already.

Let us look to the matter, lest we be found to condemn ourselves.

Boston, Mass. A. G. Comings.

For the Christian Messenger.

St. Louis, Missouri.

A THREE FOLD REGENERATION.

A three fold regeneration is now being preached throughout Protestant Christendom. The first and the most popular and orthodox regeneration that is now preached by protestants is a secret, mental, powerful, indiscribable regeneration of God's spirit upon our spirits—without knowledge, without words—without the Bible, or any of *its* appointed means,—antecedent to faith, repentance or any act of the mind, and in accomplishing of which regeneration—the sinner is said to have no more agency, than Lazarus had in his own resurrection—a spiritual change of mind by the Holy Spirit—begun and perfected before faith and baptism, and of which infants are as susceptible as adults. The advocates of this regeneration maintain the "total hereditary depravity of man," that he is as dead as a stone, and consequently without a work or regeneration,—no man ever did, or ever will believe the Gospel. This is no exag-

eration—no coloring—it is a sober reality. Now before such a regeneration can be believed,by any intelligent christian, it ought first to be proved by the N. Testament scriptures, that such a regeneration ever occurred in the days of the original preachers of christianity. The eighth verse of the third of John is thought to prove such a regeneration. The wind blows where it pleases, &c. is proof positive of it. It is not pretended that such a regeneration was ever heard of before the days of Nicodemus. Now the Jews were as depraved, and as dead before the days of Nicodemus as they and the Gentiles have been since that time, and yet there were eminently pious men, during the space of four thousand years before the birth of Christ,—without such a physical regeneration of the mind. How were they made pious? Answer, by believing God's word and obeying or doing of it. If the pious men for four thousand years believed and obeyed God—and were holy, why may we not do so now? Will not the same cause produce the same effect? Yes it will. Are the powers of the human mind weaker under the gospel, than they were under the law of Moses? No, they are superior—and stronger now—than they were then. But to this text. It does not assert nor prove such a regeneration. First, let it be noticed that in this discourse the word Spirit occurs four times, and the word wind accurs once only. Secondly, notice that the same greek word,[*Pneuma*,] which is in these verses rendered, four times Spirit and once wind—is the same word. Now it ought to have been translated wind five times—or else Spirit five times—we *say it ought* to have been so in order to produce uniformity in the translation. We believe it ought to have been translated spirit five times—instead of four times, because the subject of discourse is a birth of Spirit, and not of wind. Secondly, it should have been uniformly or five times translated spirit, and not wind. Because a man can be born of the spirit, but cannot be born of the wind. Thirdly it shall be translated five times spirit, and not wind five times nor once, because, it would be more in accordance with the whole christian institution and the phraseology of the New Testament to say you must be born of the Spirit and not of wind. A man can and must be born of the Spirit, but cannot be born of the wind—therefore *Pneuma* should have five times been rendered spirit in these verses, and not wind once. The common version of this place is wrongly translated. Intelligibly translated the eighth verse reads thus: the spirit breathes where it pleases—you hear the report of the spirit, but cannot tell whence it comes or whither it goes. So is every person who is born of the Spirit. Has the spirit of God ever made a report to men? Answer he has, Is. 53—1, Lord who has believed our report, the report of the Holy Spirit through the ancient prophets,through the evangelists,through the Apostles, also John 12—38, who hath believed our report? Romans 10—16, our report, Acts 8, WHERE has the Spirit made a report? Answer in the Bible, holy men of God, spake as they were moved by the Holy Spirit. How is this report made? Answer, in words. Is this report of the Holy Spirit in the Gospel, intelligible or unintelligible? Answer, it is plain. Paul says we have used GREAT PLAINNESS OF SPEECH. Paul says, 1 Cor. xiv. 7, to the 12th verse, Except we use words easy to be understood, we speak into the air. Sounds, without intelligence, cannot regenerate a soul,—a reasonable intelligent agent. This mental orthodox, unintelligible regeneration, explains sectarianism. A is mentally regenerated, and joins the sect E. B is mentally born again in a storm or revived, and joins the denomination P. C gets religion at a great revival, at a campmeeting—and he and scores join the M C. D, is first born again, and is afterwards baptized and joins the church B. This is the key which unlocks all these mysterious and marvellous conversions. Now I have PICKT the lock, I hope others will open the door. In our next we shall attend to the other two regenerations.

Suffice it to say that this popular regeneration was born about the beginning of the seventeenth century, before the sects were out of sight of Babylon. Before the beginning of the seventeeth century, no regeneration was ever heard of *detatched from Baptism.* J. CREATH, Jr.

THE CONTINUANCE OF THE MESSENGER,

Will entirely depend upon its patrons and friends. Many have asked with solicitude the question, will the Messenger be continued? In our last number, we stated, that if we received sufficient encouragement, we should continue the Messenger, aided by some of our most talented and gifted brethren, as regular contributors. Since then,we have consulted with those, whose judgments, have great weight with us, and

we have determined to suspend our operations for a while. We wish all our brethren to think and act correctly. If they want a paper in the west, they must do more, than they have ever done, in sustaining it. Our present subscription in the west, by no means would justify any one in going on. Many of the present patrons in the older States, since Father Stone's death, will of course desire to patronize their own papers. This is but right and what we expected. The number therefore, that may continue, we expect will be few. To the west therefore, must a western paper chiefly look for a support, and unless our western friends take a deeper interest, a paper *cannot live.*—The history of the past demonstrates this. The number of discontinuances as yet, are but few, and if those who remain on our list, would continue and *pay* for their papers, we should risk nothing, by publishing our first number forthwith. But we have learned by sad experience, that many wait, until the first number is published, and then send it back to the publisher, and order a discontinuance. On this score we have our fears, and although the rule generally is a bad one to be governed by, yet in this case, it is a reasonable exception. We ask justice at the hands of our brethren. From them, we have a right to expect it. Let them observe the golden rule, "Do unto others as ye would that others should do unto you."

We need a paper in the west, and could easily sustain one, if the brethren are willing to put their shoulders to the wheel. We pause then for a while, to see what they will do. We should be united in this great work. "*United we stand,—divided we fall.*" For our part, we would be unwilling to move a pen, to print a word, unless we had the confidence of those with whom, we have the pleasure of being associated, and with whom, we have been so long and so intimately connected in the church of Christ. We shall nourish no root of bitterness, fan no flame of discord, that might ever show themselves among us.

Will the brethren at once say whether we shall go on?—

This they can do by sending us subscribers and money. Those who intend to discontinue, let them do it at once, through their post masters, and let them pay the postage. Postage, we CANNOT, nor WILL NOT pay on letters of business addressed to us.

J. T. JONES.
D. P. HENDERSON.

N. B. Will those already indebted for the Messenger, send on their dues? We wish to settle Father Stone's estate as soon as possible.

END OF THE VOLUME.

This number closes the 14th volume of the Christian Messenger. The ruthless hand of death snatched away its highly pious, aged, and gifted Editor, more than six months since; leaving the junior Editor, to conduct it through the year.—Through the mercy of God, he has been enabled to close the volume, and in taking leave of the numerous patrons and readers, many of whom have rendered him much assistance, he cannot do so, without expressing his heart-felt thanks for the unsolicited marks of kindness, and tokens of approbation he has received from them.

To the contributors, and brethren of the Editorial corps especially, would he express his thankfulness for their aid, and the interest they have manifested in the success of the Messenger.

May He, to whom we all must account, be pleased to forgive, where aught has been improperly said or done, and bless the humble efforts put forth to glorify his name!

D. P. H.

STATE MEETING.

The brethren, appointed to select a place, and fix the time for holding the State meeting in 1845, having discharged the duty required of them, would now announce, that the State meeting of Christians, will be held in PITTSFIELD, Pike county Illinois, commencing on Friday, before the last Lord's day in September next. The brethren in Missouri, Iowa and Wisconsin are particularly invited to attend. We de-

site to form acquaintance, strengthen the bonds of Christian union, and increase each other's zeal in the cause of our blessed Lord.

We hope that the brethren in Illinois, will take the earliest opportunity to collect all the statistical information of the location, number, and condition of the churches, and make report to the State meeting.

Many of the teaching brethren from Missouri are expected to attend our meeting, and as matters of great moment are expected to be brought forward, we hope a full attendance from every part of the State will be given. We earnestly invite our teaching brethren from our sister States to attend. As iron sharpeneth iron, so doth the face of man, that of his friend; and on this occasion, we hope to share largely in the joys of meeting many of the soldiers of the Cross of Christ.

The State meeting in Missouri commences on Thursday before the 3rd Lord's day of October, in Columbia, Boone county, and brethren from a distince, wishing to attend both of our State meetings, can very easily attend.

We have made the arrangements so as to accommodate all on this point.

JOHN T. JONES,
D. P. HENDERSON,
LEVI HARLAN,
J. R. GRAY, } Committee.

N. B.—Will our exchange papers copy the above notice, and if any of the Editorial corps can attend, will they give us notice? Can Brethren Campbell, Scott, Comings, Dr. Howard, Ferguson, Fanning, Rains, Crihfield, Barnett or Mathes attend?

RELIGIOUS NEWS.

Payson, Adams co. Ill.

Dear Brother Henderson:—We have just closed a series of meetings, four miles west of this place, on Mill Creek, which resulted in 50 noble soldiers enlisting under the mild sceptre of King Jesus, and the brethren to have been built up in their most holy faith.

I have not seen so much interest manifested at any place, since I have been in the State. Our laborers were T. J. Matlock, R. Turner, and E. Craig The course pursued in speaking, was to preach the word, and let the peoples' prejudices alone. If this

course were pursued by our brethren generally, I think the cause of our great Redeemer would prosper more.

Yours in the hope of eternal life,

DAVID McCASH.

OBITUARY.

Dear Brother Henderson, I write to inform you that sister Sarah Sophia Brockman, wife of brother James Brockman, is dead. She died on the 28th day of April, in joyous anticipation of a glorious immortality. I have seen many persons die, but it seemed to me that death was disrobed of his terror in her case, and came as a friend to conduct her to the joys of her Lord. I went into her room just before she died and spoke to her. She knew me well, and said, you have just come in time. (for she had sent for me). She then asked me if I thought she was dying. I told her I thought so. She replied that she was perfectly willing, and indeed her composure and resignation were very remarkable. On the day she died, she sang distinctly a part of the following hymn:

"I would not live always, I ask not to stay,
Where storm after storm rises dark o'er the way." &c.

When dying, she shouted glory to God! Hallelujah! and calmly resigned her spirit to her Savior. The impressions left on my mind were: How great are the consolations of religion! How consoling the promises of God! She has gone to the enjoyment of a better life. May we be prepared when our change shall come!—She has left an affectionate husband, and three small children, to mourn her loss, as well as numerous friends and relations.

JOHN TAYLOR, Jr.

THE TITLE REVEREND.

Some brethren in different parts, still apply the title *Rev.* to their preaching brethren, when writing to them, &c. I will be pleased if all good brethren will omit the use of this title, in superscribing their letters to me. The title is applied to God, in such a manner as to give it a significance above what is proper to be applied to men. I request the brethren to superscribe their letters to me thus:

A. G. COMINGS,
Boston, Mass.

Genius Christianity

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Abilene Christian University, 1978

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