commenced a meeting in DAVENPORT, where much interest was manifested. There is a good little congregation in that place, who are truly "*lively stones*" in the temple of Truth, who meet regularly to keep the ordinances. There were some five or six additions to the congregation during my sojourn. I think the church numbers abont 70.

I also labored at Rockingham, a little village about 4 or 5 miles below Davenport, where there was much interest taken in our lectures, but no additions. At Parkhurst, about 12 miles above D. I organized a church of 12 or 15 members from the Baptist ranks. They took the word of God, and that *alone* for their rule of faith and manners, and commenced on the first day of the week to keep the ordinance o the Son's supper. I left them rejoicing in the liberty of the children of God, cut loose from the galling and heavy yoke of Sectarianism.—I visited many other places in the Territory where the indications were good for enlisting soldiers for the army of Heaven's King. At Brownlee's grove, about 12 miles north of Davenport, there is a fine little church of 30 or 35 members.—They need good and efficient teachers much in that district of country.

I met with brethren J. Ross of Iowa, at Monmouth in Warren county, Illinois, and also Dr. P. G. Young, of Magnolia, where I had a discussion of four days with a Methodist preacher. The community heard with interest, and I trust much good will result from our investigations. In the county of Warren, of which Monmouth is the county seat, I should think there were at least 500 members. I visited brother Young, and many other churches and places. At Bennington, there were two confessions.

I have been constantly engaged in travelling and preaching since last April, and have had the unspeakable pleasure of witnessing the confession of many persons, and their burial in baptism. In the general the churches where I have travelled, are in a pretty healthy coudition.

Yours in the good hope. WM. DAVENPORT.

REMARKS ON THE ABOVE.

We are not a little gratified to hear from brother Davenport, of the North. We have often wondered why the brethren of the North were so reluctant to give us information of their operations. We hope Bro. D. and the other brethren will in future give us the success of their labors, as well as the condition and numbers of the churches. We rejoice to hear of the good state of the churches in his district. EDS.

The Christian Messenger.

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THE THIRD INTERVIEW,

BETWEEN AN OLD AND A YOUNG PREACHER.

Y. P.—I have come again, father, to receive more instruction from you. I was abundantly edified by the truth received through you at our last interview. I learned then more useful truth than ever I had acquired by years of reading and studying the systems of divinity written by men. I am only beginning to learn, and have some difficulties in my mind respecting some doctrine of the scriptures, which I wish you to remove. I will give you a succinct account of a discourse I preached last Lord's day to a numerous assembly from Mark xvi. 16, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned." I do this in order to receive correction from you in any point in which I may have erred.

O. P.—I approve of your plan proposed, and will gladly hear, and labor to assist as far as I may be able.

Y. P.—After reading my text, I said the gospel meant glad tidings—sent from heaven—brought and first preached by the Son of God, and confirmed unto us by them that heard him. I dwelt some time on the glad tidings to all nations, an epitome of which I considered to be contained in John iii. 16, "God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life." I tried to exhibit the love—the great love of God to the world—that this was the source of every good to the world—of the gift of his Son, and of eternal life and salvation in him—that this love included all the fallen world, Jew and Gentile—every creature—that the gifts of God were free as water, as free as

the light of the sun to all. Though these gifts were free and offered to all, yet they could only be received and enjoyed by a certain character, "He that believeth."—Faith was an indispensable condition of salvation and eternal life, without which condition performed they must perish—they must be damned. I showed that the very gospel of salvation, to be preached to every creature, implied that every creature needed salvation, and therefore was in a lost condition. I endeavored to portray the sinful, guilty, helpless condition of the world in the language of the scriptures, and the danger to which they were exposed in their unconverted state. I urged them to fly—to fly immediately for refuge from impending ruin to the Savior of sinners and be saved—that they should now believe, and now obey the gospel, and obtain eternal life. Now is the accepted time, and now the day of salvation.

The congregation was serious, feeling and attentive. After I had closed, and the assembly dismissed, I with a number of the elders was invited to dine with the pastor of the church. After dinner, the pastor, a very good and intelligent man, began in a friendly manner to remark on some subjects which I had just preached. Said he, If God loved the whole world, and gave his Son to be the Savior of the world; and if he has almighty power, why are not all saved? I answered that the scriptures plainly declared he loved the world, and that he sent his Son to be the Savior of the world; and that the reason assigned why all were not saved is, that they did not believe—and therefore did not receive the love of the truth that they might be saved. They did not perform the condition God required in order to be saved. He replied, Faith is the gift of God; and until he gives it, a natural man can no sooner believe than make a new world. I answered, if your doctrine be true, then God has suspended our salvation upon an impossible condition. Suppose a man commands his little son playing in the yard to pluck up a large oak by the roots; if he did it he would liberally reward him; if not he would unmercifully punish him. On the failure of the child to do it, the father stamps him with fury under his feet. What would the world say of such a father? Would they not execrate his conduct? Would they not view him as a merciless tyrant—a monster in human shape? Would they not hiss him from society? This character is hateful in any being; and dare we attribute it to God? You say, a natural man is as unable to believe, as to make a world; and yet God has required him to believe on pain of damnation. Suppose the terms of salvation were thus proposed—that whosoever shall make a new world shall be saved, and whosoever does not shall be damned. Would not the world say with good reason, Lord thou hast required a condition impossible to be performed by us: and wilt thou damn us for not performing it? What is the difference, if to believe is as impossible as to create a world? Maugre all your plausible reasoning, said the pastor, the scriptures positively say, that faith is the gift of God. Eph. ii. 8, and this outweighs a thousand carnal arguments. I replied, My dear brother, I think you are mistaken in affirming so positively, that faith is the gift of God in the sense you take it. You have no doubt said it without sufficient examination, as others have done. You well know that the word faith (*pistis*) is often used to express two very distinct ideas; one is the word of faith, or the foundation of believing, the other is the act of the creature in believing. The first is generally written with the article (*he*) *the* before it, as *he pistis*, the faith. This you know is very common if not universal: as 'Contend earnestly for *the faith* once delivered to the saints. Paul preached *the faith* he once destroyed—he preached obedience of *the faith* among all nations. Many of the priests were obedient to *the faith*—and Gal. iii. 23--25, 'But before (*he pistis*) the faith came we were kept under the law, shut up unto *the faith* which should afterwards be revealed. But after that *he pistis*, the faith is come we are no longer under a schoolmaster,' &c. So the text you have quoted, Eph. ii. 8. 'By grace are ye saved through *tes pisteos* the faith. All these texts, and many others, demonstrably prove that *the faith* means the Gospel of Jesus Christ, or foundation of believing. By grace are ye saved through the faith, or by the means of the gospel; but all agree that the gospel will never become an effectual means to salvation, until it is believed.

The pastor said, All this is granted; but you have forgotten the main part of the text, "And *that* not of yourselves, it is the gift of God." This surely must mean that faith is the gift of God. No, my brother, it does not so mean. The word *touto*, that, in the text, is in the neuter gender, and cannot agree with any one word in the sentence—neither with grace, nor faith. Here look at it in the original. It agrees with the whole preceding sentence. But should you contrary to grammar make it agree with faith, you have

granted that *the faith* here, means the gospel, and therefore not the act of the creature.

We readily grant that *the faith*, the word of faith, or the gospel is the gift of God. This is universally admitted. We also admit that faith, the act of the creature, is also the gift of God, in one sense, because he has given us the testimony or witness in the scriptures, by which we are brought to believe in his Son. "Faith comes by hearing, and hearing by the word of God—God hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained, whereof he has given assurance (*pistin, faith*) to all men, in that he hath raised him from the dead." How did God give faith to all men? The answer is, by raising Jesus from the dead. By this act of raising his Son from the dead, he was declared and witnessed to be the Son of God with power. When we receive the testimony of God, we believe; and God is acknowledged as the author and giver of our faith. A person testifies to me a fact—I believe him. Now who was the giver of that faith I possess? Surely, the person who testified the fact to me. By the prophecies, miracles, death and resurrection of Jesus, contained in the word, men are brought to believe. 'These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name.' John xx.

The pastor replied: "And do you really teach that we can believe from the testimony of the bare word of God, without the internal and direct operations of the Spirit in order to prepare the heart to believe?' Yes, said I, 'If we can receive the witness of men, the witness of God is greater,' and worthy of all acceptation. He immediately replied, 'I believe no sinner can believe without this powerful operation of the Spirit in his heart to enable him.' I asked him, if the testimony of God was defective, or not sufficient to produce faith. 'O no' said he; 'but the sinner has not capacity to receive it.' Then, I observed, the testimony must be useless, if the sinner cannot receive it. He said, the sinner was dead, and the dead cannot act; they must be made alive, or quickened before they can act in believing. I replied that the dead sinner must believe before he is made alive;—and that believing they might have life. He that believeth hath eternal life—and he that believet h not shall not see life! No where in the scriptures is believing taught to be dependent upon divine life, but every where life is taught to be the fruit of

faith. But said he, the sinner is blind—he must have spiritual sight given him before he can believe." Therefore they could not believe, because he hath blinded their eyes,' &c. John xx, 39, 40." I endeavored to answer the objection, but not to my own satisfaction. Before I detail any more of our conversation, I wish you to instruct me on this point.

O. P. I will. God is frequently said to do things, when nothing more is intended, than that he suffered such things to take place in his government. He is in this text represented as active in blinding the eyes of his creatures; but Matthew and Paul represent the creatures themselves as doing it; and assign the reason why they closed their eyes; 'Lest they, seeing and hearing might convert, and be saved.' What they closed their eyes and ears from seeing and hearing, was the testimony concerning the Son of God. Had they attended to, and received the testimony, they would have converted and been healed. Now a man may choose or refuse to attend to testimony; he may close his eyes, ears and heart against it. So those mentioned by the Savior, wilfully closed their eyes and ears against the testimony, and therefore could not believe: for faith depends upon testimony. In the same way thousands do in all ages, and therefore cannot believe. I wish you to draw the distinction between the testimony and the thing testified of. The testimony must be seen and heard before we can believe; but the testified of is unseen. Hence the apostle in Heb. xi. defines faith to be "The evidence of things not seen," and proves his position by many examples. Verse 3, "Through faith we understand the worlds were framed by the word of God." We did not see the worlds framed, yet we believe the fact. This faith is founded on the testimony of Moses and is seen and heard. "In the beginning God created the Heavens and the earth."

Verse 7. By faith, Noah being warned of God of things not seen as yet, moved with fear prepared an ark to the saving of his house. He saw and heard the testimony, that a flood would shortly deluge the world, and believed it; he did not yet see the flood, but was preparing an ark for the salvation of himself and family. Had he acted on the principle that he could not believe till he saw, he with his family would have been drowned with the world of the ungodly.

Verse 8. By faith, Abraham when he was called to go out into a place, which he should after receive for an

inheritance; and he went out not knowing whither he went. He saw and heard the testimony and believed there was such a land, yet he had never seen it. I might multiply cases of this nature. In fact, there is nothing more common in our every-day transactions. We believe a thousand things we never saw, barely from testimony. A criminal for murder stands before the judge and jury. A witness swears before them all, I saw this man on a certain day, at a certain place, with a certain weapon, kill my neighbor: a second, a third, a fourth witness, all of them of unimpeachable veracity, depose to the same facts. The judge and jury believe the testimony, though not one of them had seen the fact. In truth, seeing is the end of believing. If we see a thing, it is not proper language to say, we believe it. For faith is the evidence of things not seen.

Y. P. My mind is perfectly clear on this point now by your short lecture. Should your mind be not fatigued with hearing, I will now proceed in my conversation with the pastor.

O. P. I am pleased to hear, and feel no fatigue. Proceed if you please.

Y. P. The pastor insisted that the sinner must have the spirit's immediate and direct operation on the heart before he could believe. I asked him, if the spirit was among the promises of God? Certainly, said he: I asked whether we did not receive the promise of the spirit through faith? Whether the promise by faith of Jesus Christ is not given to them that believe? Gall. 3.—If so, faith must precede the reception of the spirit. "This spake he of the spirit, which they that believe on him should receive." "And whom (the spirit) the world cannot receive." He hesitated to reply. I proceeded; If faith be the gift of God, according to your doctrine, how could God so pathetically plead with sinners, as why will ye die?—What more could I have done that I have not done? Might not the sinner answer, and say, the reason I die, is, because thou dost not give me faith—and thou mightest have done more, for thou mightest have given me faith. He again spoke:

your plan gives too much power to the sinner, and detracts from the glory of God in our salvation. I asked him which of two artizans was worthy of most glory, he that made the complete image of a man without life or motion; or he who made the complete image of a man with life, motion, intelligence, and all the senses, with a capacity to receive and believe testimony, and to be affected with it? This is the image, or being the Lord made, in which he is glorified for his wonderful skill and wisdom displayed, and by which he will be actively glorified to eternity. How far more glorious to the maker is this than the senseless image by which man is represented to be by your doctrine—a mere machine. But how God-dishonoring is it, to represent him as taking vengeance on such a being for not doing impossibilities? He replied, man is a fallen being; God has not lost his right to demand, though we have lost our power to obey. Therefore, he has a right to demand of us faith, though we have lost our ability to give it. Remember, said I, the scriptures are given to fallen man, and God has adapted his government to such. He requires of us what he knows we can perform, and not what he knows we cannot do. You can say what you please, said the pastor, but I experimentally know that a sinner cannot believe. I tried for one year in praying, fasting, attending the house of God in order to get faith; but never obtained it till God directly gave it to me. Brother, said I, you must have had faith at this time, or you never would have acted as you did. You wanted to feel the love of God shed abroad in your heart by the Holy Ghost given unto you. This is the fruit of faith, which has been improperly called faith itself. This is a very great mistake among christians, and has led them to conclude as you have done. Here our conversation ended.

B. W. S.

To be continued.

THE KNOWLEDGE OF GOD.

John xvii. "And this is life eternal, that they might know thee, the only true God and Jesus Christ whom thou hast sent."

These are the words of the blessed Jesus, uttered a few days before his crucifixion. If the views be true which are held by many who profess to belong to the family of God, concerning our blessed Savior, in vain do we undertake to gain that knowledge of God which gives us eternal life. A late writer has said, treating of the Father and Son "on the subject of the Trinity, I at present neither affirm nor deny. But I say that the mode of the divine existence, is a subject hard to be understood. There are clouds and darkness round about it; but blacker clouds, and a more intense darkness, round about the greater part of what has been said of it." With the writer, I do most sincerely agree, that what has been *said* about the Father and Son, in the musty volumes of *Trinitarian Theology*, there are clouds as dark as darkness can be. But I cannot admit that a truth so important as the Savior has made the knowledge of the Father and Son, is shrouded in any such darkness. Jesus Christ is the light of the world. God is light and in him is no darkness at all. He has made eternal life depend upon a proper knowledge of his character and that of his Son. I view this subject of vast importance; we must *know* the Father and the Son to enjoy eternal life. How can we know them if there are clouds and darkness around them? We need not look through "*clouds and darkness*," either to see the Father or the Son, unless we hide ourselves behind the clouds and darkness, the hazy atmosphere and fogs of corrupted christianity. The full orbed sun of Righteousness reflecting the glory of God, shines in brillancy upon every page of his word. As the Psalmist says, "The entrance of thy word giveth light." We are taught to walk in the light as he (God) is in the light. Jesus is also represented as a mirror to reflect the glory (light) of the Lord and by this reflection "we are changed from glory to glory, even as by the Spirit of the Lord." I know many love darkness rather than light; and to save their theories, resolve even the true knowledge of

the Father and Son, which is eternal life, into a sublime mystery. Ah! there is a sanctity thrown around the term mystery, by the theological doctors, who, with all their skill in mystification, cannot cure their rickety sickly systems of divinity. It is a Romish relic designed to enslave the mind. With the jargon of polemic divines, or the abstruse metaphysical speculations on Trinity, ancient or modern, eternal filiation, or kindred topics, I have nothing to do. I wish to know the Father and the Son, that I may enjoy eternal life, and as this life is in Jesus Christ, humbly I would accept his kind affectionate invitation to come to him that I might receive and enjoy it.

Philip desired Jesus to show him the Father, and he would be satisfied. The blessed Savior told him that "he that hath seen me, hath seen the Father, for the Father dwelleth in me, and I in him." The works that I do are not mine; but the Father that dwelleth in me he doeth the works." "*The Father and I are one.*" The blessed Savior says, "I can of my own self do nothing." We discover then the union of Father and Son. If the Father loved the world, the same divine compassion not only dwells in the mind of the Father, but dwells also in that of the Son, who is the image of the Father.

But in this same prayer the Savior prays the Father to give him the glory which he had with him before the world was. Here then we know Jesus, as the Son of God existing before time began, as it is beautifully expressed by one of our writers, "the Son of God! the first begotten of the Father—born of him in the ages of eternity, before time was born or measured by revolving spheres—before creation lived. The Son of God! in the bosom of the Father in immeasurable bliss."

We know Jesus then in his pre-existentstate with the Father—we know him in his humble birth—his life, his death, burial, resurrection and ascension to the right hand of God. There Stephen saw him seated, and there we know him as the judge of quick anp dead, who will shortly come again to destroy the wick-

ed, and those who will not obey his Gospel, while he shall take the redeemed to himself to dwell in the mansions he has prepared for them. The rays of light and glory grow more brilliant, until the perfect day, when Jesus shall have finished his work, when he shall have put down all rule and authority, when he shall deliver up the kingdom to God, even his Father, and when he shall himself be subject unto his Father that God may be all and in all. Viewing the Father and Son as Paul has taught us, dispels all darkness and clouds from our minds.

"To us (Christians,) there is but one God, the Father of whom are all things and we in him, and one Lord Jesus Christ, by whom are all things and we by him." D. P. H.

OF MISSIONS TO THE HEATHEN NATIONS.

The difficulties attendant on preaching the gospel with success to the heathen nations, on whom the sun of righteousness has never shone are almost insurmountable. These I wish to notice in order, not to discourage the attempts already made, and now making, but to awaken the sleeping christian world to more vigorous exertions to effect this laudable work.

The first difficulty, which presents itself, is the great lack of vital piety at home. Religious people we have in abundance, and so have the Pagans. But a profession of religion among us, without vital piety, will profit us no more in the day of judgement, than Paganism will profit its votaries in that dreadful day. "If the salt have lost its savor, it is good for nothing.- Were we in possession of the religion of Christ and his disciples in heart and life, we should, like them, feel our benevolence bending over, and weeping for the nations in darkness and ruin; cords of love would draw us to their relief. What is all the wealth we possess when compared with the salvation of one soul. Such a view of the benighted nations relaxes our hold of earthly things, and leads to devote all to God. This is the religion we need, without which the cause of missions languish.

Another great difficulty is the want of co-operation. So divided is the christian world into contending sects that but little can be effected in sending the gospel to the heathen. Indeed, some have serious doubts, whether the present mode of teaching them is productive of real good. Is the pure gospel taught and preached among them? Do not all the sects have their Missionaries laboring among them, each preaching the dogmas of his sect, and sowing the seeds of sectarianism in foreign lands, which will produce a similar crop of variance, strife and disunion, which we see growing in Christendom? Can we say this is Christianity or its fruits? Who can feel cordial in promoting such a work? Regeneration of christendom must be effected--union of christians must take place--before the world's salvation can be reasonably, or scripturally hoped for. But alas! does this happy effect seem to approximate? judging from appearances, we have to hope against hope. Every party seems more determined to support their own, or to break off as a spark from a bursting meteor, and seek an orbit for its own revolution. I was greatly cheered lately with the hope that christian union would soon be effected, when so many thousands from the various sects banded together in love, rejecting their party man-made creeds--and taking the Bible alone as the rule by which their faith and lives should be formed—abandoning their party names, and cleaving to the good old name *Christian*.—Had we only lived and walked in the fear of God, and in the comforts of the Holy Ghost as we commenced, doubtless, the effect anticipated would have been realized; real good men of every sect could not oppose, but would unite in so holy a cause. Bad men of every party would oppose, and persecute; but this would have aided the good cause.

My fond soul-cheering hopes are almost blasted. We have greatly fallen from our profession. We have neglected to keep ourselves in the love of God, and in the humility and gentleness of Christ—some have turned aside to vain jangling for opinions, and to provoke

to disputation and debate and strife--we have turned our eyes away from the gospel too far in order to imitate the world, and worldly professors--many are more intent to proselyte than to convert souls to pure christianity.--Thus the great vessel of the reformation of the 16th century was stranded, and broken into a thousand pieces. So will be the fate of every one that hears not that prophet like unto Moses.—Yet there are enough of wise and holy men amongst us to steer the ship by the word and spirit of truth, and the expected good be yet effected.'

A third difficulty in preaching the gospel to the heathen, is that of addressing them through an interpreter, or in the broken language of the people whom he addresses. I have heard Germans attempt to address a congregation, and have been unable to keep my risible faculties in check by their awkward manner of expressing weighty truths. So it is with the pagans who hear our missionaries attempting to speak in their language. Of this the missionaries complain.

A fourth difficulty in the way of preaching the gospel to pagans, is their tenacity to their own long established idolatry and religious superstitions. This was the religion of their forefathers for countless generations back, and this is not the least argument with them that it is true, and not to be relinquished for any other. A few instances there are of some who have forsaken their religion, and embraced christianity; but the persecution and ill treatment they have to suffer from their countrymen for this defection and change, deter others from the same course.

Another difficulty of great magnitude, is that of presenting the truth of heaven in a tangible, convincing point of view. We may tell them that Jesus is the Christ, the Son of God, sent from Heaven to be the Saviour of the world. But by what arguments shall we prove the fact? Shall we appeal to the Bible for testimony? They have no knowledge of this book; and they must know that the Bible is true before they can receive its testimony. How shall we proceed? If they believe, it seems to me, they believe not from the testimony of the prophets and apostles, but from that of the missionaries themselves. An apostle with the miraculous gifts of the Spirit, could effect more in one day, than all the missionaries in the field can for scores years. I have for many years indulged in this cheering hope, that such gifts may yet be restored; if not I cannot see how the pagan world can be converted to christianity. In this I may err.

But shall the difficulties discourage so that we shall set still and do nothing to rescue the hundreds of millions of our fellow creatures bound for eternity without God and hope in the world? Shall we sit quietly and plunging see them into the yawning gulph of destruction without making one effort to save them? Shall we withhold from them the only effective weapon by which they shall be brought to believe in the great Messiah, and to obtain salvation through his name--the union of christians is this weapon. Shall we do worse than to set still? that is, wrangle and quarrel among ourselves, and disgrace religion by our unholy strife, debates and contentions about our different opinions? Shame, shame on the christian world! No let us turn our eyes to the heathen nations, and determine to exert our powers to release them from the chains of darkness, and give them the light of life. How shall this be done, says the honest Christian. This important question I will endeavor to answer in our next number.

B. W. S.

LECTURE VI, ON MATT. 5, 6, AND 7 CHAP.

Continued.

Matt. v, 31.—"Ye have heard that it was said by them of old time, of to the ancients, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment. But I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment, and whosoever shall say to his brother Raca, shall be in danger of the council, but whosoever shall say, Thou fool, shall be danger of hell fire."

I observed in a former lecture on this subject, that the law as delivered by Moses, was not the rule of life for a christian; but that law magnified or enlarg-

ed by Christ, extending it to the very incipient principles of the heart, is the christian's rule.—It may be said of us, as our Lord once said to a young man, who had observed all the precepts of Moses' law, "One thing thou lackest." We may keep the law of Moses perfectly as to the letter, and yet be destitute of the righteousness of the faith; or of the law of Christ. His law not only forbids murder, but also the very beginning of it, as anger against a brother without a cause—and all reproachful language, calculated to excite anger, as Raca, or fool. These are the incipients of murder, and are forbidden by the law of Christ.

Vs. 23. "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

If a person is about to offer a sacrifice, and remembers that his brother hath aught against him, because he may have been unjustly angry with his brother, or may have used reproachful language against him to excite his anger—he must desist from his purpose of offering, and go to his brother, and first be reconciled by an humble acknowledgement of his faults. Or should he remember that his brother has something against him without just grounds, yet he must go, and endeavor to convince him that it is groundless, and thus effect reconciliation. He must go to his offended brother, and not wait for him to come and tell him his fault. How contrary to this is the common practice of christians! It is a common saying, If a person has aught against me, let him come to me; It is not my duty to go to him. This is the inverse of truth.

That church does not worship acceptably, in which reconciliation amongst its members does not exist. It is not in a healthy state, nor does it exert a sanative influence on the unregenerated around. No refreshing seasons from the presence of the Lord will be experienced there while this state of things exist. What shall we say of the worship of the churches of every name, who not only are irreconciled one to another,

but ever wrangling, and hostilely opposing one another? Can such worship from such worshippers be acceptable to the God of peace?—to the prince of peace? Or is it in accordance with the gospel of peace, which enjoins us to live in peace with all men? The children of the kingdom are the children of peace. Where, O where are these children? Have they fled to heaven, and left a poor degenerate race behind? "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!"

Vs. 25. Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing."

I once heard a popular and learned preacher lecture on this text. It was at a time when it was a common saying, that such a thing was as true as preaching. The truth of the preacher was not then doubted. The preacher who lectured on this verse, said, that the adversary was God himself—the Judge was the Lord Jesus Christ, the officer was the devil, and the prison was hell. It was an awful sermon, and the people were awfully alarmed. Where shall they go for relief? Not to God, for he was their adversary—not to Christ, for he was their judge. They saw no way of escape from the hands of the officer, the devil, nor from hell.

This text is to be understood as among the common occurrences of life between man and man. It is immediately connected with the preceding verses, where speedy reconciliation was enjoined. If a man has aught against thee—he is the adversary.—Whether his demand against thee be for money or property; or whether for any other cause, you must speedily go and be reconciled while you have an opportunity. If not he may institute suit against you in court, and compel you to do right to your real injury.—What a good lesson is this to all. It would promote peace and harmony in the world. Civil courts would not be burdened

with business, and many barristers would have to dig or beg, or starve. The non-observance of this precept is the life of courtiers, as well as the ruin of the common people.

Vs. 27-33. On the subject of adultery, I have already written in the last No. to which our readers are referred.

Vs. 29–30. And if thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee; for it is profitable for thee, that one of thy members should perish, and not that thy whole body should be cast into hell.

It is not presumed that any in this intelligent age can take these things in their literal import. The meaning is, doubtless, that we are to deny ourselves, or sacrifice the dearest objects in life—dear as a right eye, or right hand, for the kingdom of heaven's sake. Let us examine ourselves, and ask what offends me, or causes me to offend, or stumble in the ways of God?—that hinders me in my heavenly course? Does it exist in my heart, or life? or both? Is it avarice, or covetousness? Is it the love of the world, of its honors, its possessions, or its applause? Is it pride or vanity? Is it indolence in duties, or the love of ease?—Cut them off, and cast them from you. Better this than to be cast into hell, where their worm dieth not, and the fire is not quenched.

Vs. 33–38. Again, ye have heard that it hath been said to the ancients, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths. But I say unto you, swear not at all; neither by heaven—nor earth—nor Jerusalem—nor by thy head. But let your communication by yea, yea; nay, nay; for whatsoever is more than these cometh of evil."

1. Christians in obedience to the law of Christ, are forbidden to swear at all. Not even to perform oaths to the Lord. So speaks the Apostle James, having learned from his Master; "But above all things, my

brethren, swear not, neither by heaven, neither by earth, neither by any other oath. But let your yea be yea, and your nay, nay; lest ye fall into condemnation." Js. v, xii.

2. Christians are to be so perfect, so addicted to truth, that their words are to be received as true without an oath of any nature. Their simple *yea*, and *nay* are to be considered sufficient to establish their assertions, or negations.

3. Whatsoever is more than these (*yea* and *nay*) cometh of evil. If more is required than these, it plainly implies, that the word of christians cannot be relied on, because they have been known frequently to swerve from truth. This surely cometh from evil. When a man tells us something, and by imprecations and oaths, swears it is true, we are led to suspect his veracity—it cometh of evil.

But it may be said, God hath sworn by himself. Well may he do it, for he is independent of the universe. He can do what he swears to do. But we poor things, if we swear even by our head, we are not able to make one hair white or black.

But it is said, an oath for confirmation is the end of all strife. So it was under the law and former governments; but Christ's law forbids his followers from swearing at all. Civil governments now do not require more than an affirmation. No man is constitutionally required to do more. A christian is certainly not required to act expressly in opposition to the plain law of Christ. This would be anti-christian, and would lay a foundation for persecution.

Some content themselves by saying, profane and common swearing only is forbidden in this passage. The opinion is too flimsy for a serious refutation. What sacred writer has thus restricted it to common swearing?

B. W. S.

22. (*To be continued.*)

CONVERSATIONS No. 12.

CLASS LEADER. My dear brother L. E. L. how, glad I am once more to meet you. I have desired another interview with you on the subject of the unity of the church or body of Christ—its branches, &c.

L. E. L. I hope you are now prepared by this time either to solve the difficulties on this subject presented in our last interview, or yield to the diction of inspiration.

C. L. I must be candid with you on the subject. I am unable to remove the objections brought forward in regard to a *tree*, standing as the representation of the true church of Christ. There is however another figure, which I will introduce by your permission to illustrate the views generally held in regard to branches of the church of Christ.

L. E. L. Please introduce your figure, and we will examine it, in the light of divine truth. Can you not however introduce a figure from the word of God?

C. L. I am not sure that I can. I have read and thought much on this subject since our last interview, and when I take a parable as illustrative of my views I find some objection that you would certainly present. I have thought of the VINE—the VINEYARD—the SHEPHERD, &c. &c. but then, I saw when the vine was the figure, that all the branches had to be in the vine to bring forth fruit, and of course if the fruit of the vine was to represent any thing—the thing represented, would always be the same; as we do not "gather grapes of thorns, or figs of thistles," and so with all the rest; for there was to be one FOLD and one SHEPherd.

L. E. L. I am gratified to know that you are studying the bible and that too, in a manner that will, I trust, enable you to understand it; but is it not strange that of all the parables of our blessed Lord, given for the illustration of his kingdom, not *one* can be found which will represent it as you supposed it to exist!

C. L. I am not willing to admit so broad a statement as that. I think I can find at least a part of *one parable*, that will favor my view of this subject. In Luke viii,

11, the Savior says "the seed is the word of God. Now compare this with what Paul says in 1 Cor. xv, 38. Paul says of *seed* that God giveth it a *body* as it pleaseth him." Where then is the impropriety in saying that when the seed or word is sown, God is pleased sometimes to give it a Methodist or Baptist, Presbyterian or any other body.

L. E. L. This manner of quoting the word of God in scraps, ought to be condemned. In this way I can prove that murder is taught in the bible. Please look at the text quoted. God gives to every seed his *own body*. The word of God is the seed, sown, and strange to tell, that it was sown for more than seventeen hundred years before *one methodist* ever was produced. Account for this, if you please.

C. L. I cannot do it. But do you not involve yourself in the same difficulty? Can you trace your descent from the Apostles?

L. E. L. That is not necessary. We have nothing to do with descent or succession in this argument. Have we the *seed?* The same seed which was sown by the Apostles?

C. L. Yes, we have the very same, which is the "*word of God.*"

L. E. L. Then pray tell me what was produced by the seed when sown by Jesus and his Apostles?

C. L. Christians—christians and nothing but christians.

L. E. L. Then I ask if I am in any difficulty? You admit we have the same seed. Let this be sown, and christians are produced now. This is what *we* profess to be, and can prove our birthright and establish our title. But where is the necessity to show how many, and whose hands this seed has passed through?

C. L. To identify it. This is the only good reason.

L. E. L. The necessity for this, does not exist, as we both agree that the word of God is the seed.

C. L. I must confess you have gotten out of the difficulty; but will not this reasoning bring me out also? Have we not the seed the word of God?

L. E. L. Yes you have it, but the difficulty recurs;

how does it happen that the same seed some 1700 years after it was first sown by Christ and his apostles produced methodism?

C. L. I do not know. They must have sown a different kind of seed.

L. E. L. You have said right. This is the secret. We have but one gospel to preach to sinners. But one kind of seed to sow, and if you will turn your mind to the 1st, chap. of Gallatians, you will find that the *anathema* of heaven rests on any one who preaches a different gospel.

C. L. Then I understand you to charge our minters with preaching another gospel.

L. E. L. I fear indeed that many of them preach themselves instead of Christ--preach for gospel the tradition of men. The doctrine as taught in their DISCIPLINE, is very far from the doctrine taught in the NEW TESTAMENT. Many of you preachers have departed still farther from the bible, for they deny the truth of some of the plainest declarations in God's word. No doubt, you are branded with heresy, by many of them for submitting to baptism for remission of sins.

C. L. That is a fact; for already do some of them look cold at me, and I expect when they hear of this day's work, they will be for excluding me; indeed one preacher has forbid my continuing these conversations.

L. E. L. Have you a stationed minister in your village?

C. L. We have, and he says that you should talk to him and not with his members or class leaders. Are you willing to see him?

L. E. L. Yes I am perfectly willing, if he will agree to keep in a good humor. I will then make good all my charges.

C. L. I will then introduce him at our next interview.

L. E. L. In the meantime let us pray for humility and grace to support us. Oh what a pity the world is so divided!--Vale, vale. L. E. L.

For the Christian Messenger.

BROTHERS STONE AND HENDERSON:

ITINERACY No. 2.

I have just returned from a tour of preaching of five weeks and three days, in the Iowa Territory. This new prosperous fertile and highly interesting portion of the Great Valley of the Mississippi, lies north of the State of Mo. and west of the Mississippi river, and extends from the last mentioned river across to the Missouri river. It is three hundred miles in length, and two hundred and fifty in breadth. It has been about ten years since its first settlement, and we have brethren and churches in almost every section of this territory.

The first place I visited was Fort Madison on the Mississippi river. There we have a small church, and some excellent brethren; but they have no meeting house to worship in. Brother Ross occasionally preaches to them. There is great opposition in this place to the cause we plead, and many deep seated prejudices against us. Seven were received here by letters, we had a tolerable fair hearing. The brethren in this place, and other parts of the Territory have suffered from impostors. It is advisable when brethren travel out of their own vicinity to carry their *written credentials* with them, and when a strange brother comes to a church; the Elders ought to feel no backwardness in asking for his testimonials before they permit him to address them. Brethren and churches, mark this—it will save you much trouble,--it will save the cause you love. Our cause is somewhat popular in some sections of the country; and bad men are frequently imposing upon our brethren. Therefore, brethren be bold to ask for the credentials of strange men.

The next place we visited was Lost Creek, six or eight miles north of Fort Madison, on the road to Burlington. They have a log meeting house--and although, it was a very cold day, the house was well filled with an intelligent and attentive assembly. Brother Ross is their proclaimer, and has his membership here. This was the only meeting house I preach-

ed in, in five weeks--I delivered one discourse, and passed on.

The next place we visited was Burlington city, on the banks of the ancient father of waters—about one hundred miles north of Palmyra; where there is a small congregation gathered, principally by the labors of brethren Matlock and Ross, this winter one year ago. The brethren have no meeting house. We succeeded in renting the basement story of the Methodist chapel from a school teacher to preach in at night—but they compelled him to cancel the contract—and thus we were deprived of a place to speak in. They had been carrying on in the upper story for several weeks, a *long dry windy*, and stormy meeting--and continued it nearly all the time we were there--so as to prevent their people from hearing us; we succeeded in gaining eight persons by confession and otherwise—and among the number an intelligent young man, who I hope will be useful to the cause of God in *his day*. Brethren Hodgin's, Matlock and Ross, aided in the meeting. These *long winded* noisy and stormy meetings are becoming quite fashionable in the west,--especially about the time we are going to hold meeting in any place. When I was young I thought it was the thunder that killed the people, but as I became older and more intelligent, I found that it was the lightning that killed them. From Burlington we proceeded to Bro. William Morgan's—five miles from that city, where we addressed one of the best congregations we saw in that Territory.--From that place we proceeded to Basy's school house, where we received two confessions,--a Bro. Holland and his lady, who made the noblest public confession I ever heard. He had been skeptical. From that place we proceeded to West Point, where we received four confessions; here we were refused the use of all the meeting houses. We went to see the circuit rider twice, and proposed to preach time about with them. But he refused, and called the Discipline a set of "Prudential Rules." Previously he had been abusive against the Christians. From this place we proceeded to Farmington on the

Desmoines river near the line which divides the Territory from Mo. This is the most clear and beautiful river I ever saw. Near this town lives the celebrated Pantheist Abner Kneeland; he was absent spending the winter in the south. At this place we received four confessions, and Bro. Matlock immersed them in the placid Desmoines. At this place we heard on Lord's day, a Bro. Hawk preach, a Methodist circuit rider, who preached a most excellent discourse and manifested more of the Christian and gentleman, than any man of that denomination with whom we have met. We earnestly recommend and request the brethren in the Territory to pay for the Messenger—a dollar per year, and sustain a paper devoted to their best interests. I hope that many brethren who reads this letter will pay for the Messenger; and thus hold up the the hands of one who has borne the burden and heat of the day, who is now leaning upon the top of his staff, full of days and piety, just ready to fall into his grave and sleep with his fathers. I wish the brethren in Mo. to remember that our next state meeting will be held the third Lord's day in May next, at Fayette in Menard county Mo. on the Missouri river; and to send a letter and messenger giving account of their church, its organization, numbers, order, Elders, numbers received by confession, dismissed, dead &c. since last May. Brethren, *please attend to it without failure.* To shew my faith in Itineracy by my works--I have preached the gospel in the following states to-wit: Maryland, Pennsylvania, eastern and western Virginia, Kentucky, Ohio, Indiana, North and South Carolina's, Mississippi, Louisiana, Tennessee, Illinois, Missouri and Iowa. I have spent twenty-six, (nearly twenty-seven years) of the prime and flower of my age in proclaiming the salvation of God to the great congregation of mankind. For a quarter of a century hard labor, I have but little to shew—besides tears, sorrows, pains, afflictions, persecutions, slanders, prayers, cries and souls for my hire. It is not in the power of language to describe my experience in that time. My record is on high, and my tears are in thy bottle. My work

is more than half done,--we have but little time to work in, but we have a long eternity to rest in. Brethren, be diligent, the night of death is at hand. Yours in the hope of that blessed morning.

J. CREATH.

N. B. I omitted to state that Bro. Charles Bland an intelligent and zealous private christian of Tully Mo. formerly of Maysville Kentucky, accompanied me, and was of great service in many respects.

J. CREATH.

STARTLING FACTS.

We have lately read an article from the People's Almanac, which has very seriously affected our mind. It appears to us that the devil has come amongst the inhabitants of the earth having great wrath because he knows his time is short. He appears to be now mustering his forces in Europe and America, to make his last attack on the scattered, divided and unsuspecting people of the Lord. Alas! Alas! How unprepared for such an attack are they! Their forces are divided and turned against each other in the spirit of war, while their wily foes are surrounding them for destruction. Brethren of every name, look at your common danger, cease from your unhallowed strife and contention, and flow together under the banners of heaven. No time is to be lost. B. W. S.

SIGNS OF THE TIMES.

The crowned heads of Europe are all uniting themselves more closely, and giving more power to the hierarchies to crush the liberties of men, and prevent the progress of truth.

In Ireland, all Presbyterian and other marriages for the last centuary have been declared null and void by the Judges of England, except such as have been performed by an Episcopal priest!! This legal quibble, it is said, orriginated with the High Puseyite Dean of Derry!

In Scotland, the government has employed all its energies to destroy the liberties of the Presbyterian

people, and to exalt the Erastian clergy for state purposes. When the Queen was in Scotland, she refused it is said, to be present at the service of the Presbyterian kirk—prepared expressly for her, but sent for a Puseyite priest to read prayers at Dalkeith House!

Theodore Hook, of "Factory Education Bill" notoriety, a high Puseyite, is chaplain to the Queen; Samuel Wesley, (a grandson of Charles Wesley!) a rabid Puseyite, is also chaplain; Archdeacon Wilberforce, a Puseyite leader, is tutor to the Prince of Wales, the future sovereign of the Kingdom.

Ireland is on the verge of a change—the burdens of an oppressed people are about being removed—the power of the Romish priesthood will be mightily augmented.

In Canada, the order of the Jesuits has again been established, and Popish Cathedrals are being built in Kingston and Toronto. Puseyism is openly and unblushingly proclaimed by the Canadian "Successors to the Apostles"!

In Italy and South America, the Inquisition is in operation, and an edict of that hellish and bloody engine of priestly despotism, has been issued against the Jews, dated the 24th June, 1843! of the most barbarous description.

In Denmark and Germany, Christians are fined and imprisoned for worshiping God according to conscience; and in France, Protestants are not allowed to hold public worsbip without consent first obtained from the civil authorities! Louis Phillippe thinks he may want priestly assistance to keep the crown in his family, and he is controlled by the Pope.

On the American frontier, in Canada East, (about St. Pye village,) a French convert to the Christian faith had his dwelling burnt down by Popish persecutors. Not far from the same place, the Priests of Rome openly burned about three hundred copies of the Bibles! which had been given by benevolent Christians to the poor and ignorant French peasantry of that region. Puseyism of the grossest character is spreading far and wide among American Episcopalians.

A solemn inquiry for all Christians, in view of the above—Has not the church and the world been long and fearfully amalgamated? 1st. By means of State connexion? 2d. The unscriptural power and support given to religious teachers?. 3. The creeds and articles of faith made by men, as guides to truth and salvation, instead of the pure testimony of God? and, 4th. By the vast and gross ignorance engendered by the foregoing causes throughout the professing Christian world?—Ought there not to be a clear line of demarcation between the servants of Christ—and the servants of Satan? and may not the events of our day be leading rapidly to ensure this, as the overflowing torrents of turbid priestly opinions, are leading men more highly to prize the fountain of pure and saving truth, the Bible.

TENDER MERCIES OF PRIESTCRAFT IN THE 19TH CENTURY.

In the month of June 1841, in Lacanshire, England, eleven laborers were sentenced by the Ecclesiastical Court, to a fine of five shillings, each and costs, varying from ten shillings and six-pence to twenty-four shillings; but being poor and unable to pay, they were imprisoned in the common jail, some of them for a period of sixty-three days, and only released from their oppressors by direct application to the Queen! The ground for this persecution was the alleged violation of a law, passed in the palmy days of priestcraft, in the time of Elizabeth or James the first, which the English clergy have managed to keep on the statute book until this day, and which imposes a fine upon every one who, 'without reasonable excuse, absents himself from the parish church.' The crime of these Lacanshire laborers was—*they did not attend the parish church on Sunday!!*

'*Like causes produce like effects.*'—The church of the Reserves in Canada is the same as the church of the Tythe Proctor in England and Ireland, and will persecute whenever intelligence is asleep, or the restraints of law do not interpose.

THE IMMORALITY OF A DOMINANT CHURCH IN THE ISLAND OF CEYLON.

A missionary in that Island writes, under date, 14th April 1841;—"The present system of ecclesiastical monopoly here, upon the subject of marriage as on others, is a premium upon irregularity and disorder." None are permitted to marry but the clergy of the Episcopal church, and they *refuse to marry* where one or both parties have not been "christened," by an Episcopalian, or where they have been scripturally baptized upon a profession of faith in Christ,—but not within the pale of the dominant sect. Many pious people, non-Episcopalians, could not get married upon the Island without renouncing their faith, and becoming proselytes to Episcopacy! And non-Episcopalian Christians were obliged, therefore, to act "upon the intrinsic sanctity of the marriage tie apart from human laws of ratification"! The writer also remarks, "we have no means of redress in this instance, without lodging a complaint, through the Archdeacon to the *bishop!* at Madras, and then it would be labor in vain." Thus the boasted "*purest* church in the world," (as saith the clergy of the diocese of Toronto,) is openly promoting vice and hypocrisy in Ceylon, under the protection of law, and the people have no redress!! The inhabitants of Canada should never forget, that, not many years ago, the same party claimed exclusive right to marry in this colony, and only relinquished their hold in 1831, when compelled by the strong and repeated action of the people's representatives.

The same persecuting spirit exists now, as may be seen from the rabid effusions in the Church Newspaper; and, but for the fear of the people, we should now fare worse than the Lancashire laborers, or the inhabitants of Ceylon. *Query*:—Is it to promote such crimes against humanity and religion, that the public lands of this Province have been devoted to the Episcopal clergy, and that our educational institutions have been placed under their control? Christians and philanthropists are only half awake to the importance of this question.

BEAUTIES OF PRIESTCRAFT.

"That the Sacraments be effectual because of Christ's institution and promise, *although administered by evil men.*"

[26th Article of "the Church"!] If this has any meaning it implies that a swearer, a drunkard, a liar, a thief, a whoremonger, or adulterer, being a priest of the Episcopal succession, is nevertheless the glorious channel through which apostolical grace is communicated to man in the sacraments of the church!

The electricity of the succession loses none of its virtue by passing through dirty hands, over empty skulls, or through hypocritical hearts; but it meets with a powerful non-conductor in *Common Sense.* Now, while the efficacy of the Christian ordinances depends, we admit, upon the character and condition of mind of the recipients of them, and not upon the administrator; yet this is not the doctrine taught here,—no:—It is that,—irrespective of the character and condition of mind of the recipient, or of the administrator,—some mystical, priestly virtue or blessing descends to the parties by reason of the priest's being the assumed grand conductor of *successional electricity.*

THE LAYMEN.

We publish the following article, but do not endorse for the correctness of every sentiment advanced. The prophecies of future events to us are very cloudy, and for this reason we have said but little about them. We do think that the following article is worthy of attention, and should be read with candor by all. At least there is much plausibility in the sentiments. The world is sleeping—dreaming about future events of peace, which we fear will never come. The vials of indignation will be poured out on an unprepared, ungodly world. Let us hear the Layman on these points.—EDITORS.

For the Messenger.

CONVERSION OF THE WORLD.—No. 1.

DEAR BROTHERS STONE AND HENDERSON:

The rapid progress of Popery, to me is truly alarming. I consider it one of the most indubitable signs of the coming of the Son of Man.

In my last letter to you, I made some remarks on the subject. The progress of Popery is not a new idea with me: take up my work of 1842, page 32, the "much dreaded mother of harlots," is alluded to, also on page 132–3, "the idea of her becoming ascendant, is touched, when every

thing like the gospel of Christ, or truth, will be put to the sword by the mother of harlots, or atheism; probably the former, within a few short years: in the Catholic States." Now brethren, no doubt but within a few shorts years we will see the Catholic Church ascendant.—see her blood stained hands, all crimsoned again in the blood of saints—see her Inquisition, that *hell on earth*, reestablished, with racks, dungeons, flames, lawless massacres, immolating its millions at the shrine of their Hydra of despotism—this Moloch of Christendom. What a superficial view of holy writ—of the prophecies, have the clergy taken! how have they chased the brilliant *phantom*, of evangelizing the world! and have clothed the subject in the most gorgeous drapery that enthusiastic imagination could throw over the chimera,—And how have the opinions of your humble brother the Layman, been interdicted by many in *high places*, as "*paralyzing*" the mighty efforts making, to disciple the world, and of making millenniums! With the exception of yourself, I have the editorial corps against me, (this is the common fate of truth.) Against me, either by silence or innuendoes, because I have had the temerity to preach the speedy return of the Lord, and the *closing of the present Christian dispensation.*

I have taken a broad position in divinity—that no popular doctrine, as taught by the pulpit, is true!! Are there not ten tongues and presses teaching error for one that is teaching the truth? Are they not as zealous and persevering as the teachers of truth? How is the world to be evangelized by teaching error? Truth soon does its work, and leaves the mass fit subjects for perdition. How is truth to triumph over error? Demonstration, the power of working miracles, gave it but a partial ascendancy in the days of the apostles. It was soon placed in the shade by the rise of the son of perdition in the temple of God; where he will hold dominion till the King comes, or Paul is not good authority. Who is to persecute after the world is evangelized? The Little Horn is to make war on the saints, and overcome them till his body is given to the burning flame. The power of persecution, is alone in the hands of the majority. Persecution is to prevail over the just, till the beast is destroyed and given to the burning flame." What is the body of this beast—this government? Are not men the component parts of this *body*, upon which this *flame* is to act?—The beast of Daniel and John are the same—synonymous

with the Man of Sin and Mother of harlots, now putting on the most formidable array of terrors, for the last tragedy of blood in the slaughter of the *witnesses.* And this too; right in the face of the "thousand and one," associations for evangelizing the world, by missions, colleges, tracts, societies, periodicals. more in number than the stars! All publshing their progress in converting the world, while we see an awful increase of crime, and the mighty march of Popery!! I can scarcely take up a religious periodical, without seeing on some of its pages some bloated account, saying or scheme about the conversion of the world.

I would ask on what promise, word or text, in all holy writ, is the hope predicated, that the pulpit with the editorial corps, are harping upon the idea, the inflated phantom of *converting the world?*

All the sects, aye, even the man of sin are dreaming about evangelizing the whole human family, and bringing all lands and nations, languages and tongues into gospel obedience! God forbid that I should paralyze the energies or exertions of those engaged in the laudable enterprise! But on what hangs the hope? No donbt, but Satan has been helping to blow the mighty bubble, making men *heave* at impossibilities—misleading the energies of a misguided pulpit—leaving the little sphere of action in which they might be useful, for a widening field—a world!

I may be told that the hope of evangelizing the world, is suspended on the promises of an unchanging God. I am ready to admit the fact, that we have many precious promises, that all nations, tongues and languages, shall serve and obey the Messiah—that the knowledge of the Lord is to cover the earth as the waters cover the sea—that He shall see the travail of his soul and be satisfied—that the wolf and lamb shall lie down together and men learn war no more. But with what period of man's history—with what age of the world do these promises stand related?

Evidently, they stand related to a future age, a future dispensation, a new order of things, a new heaven and a new earth, and not to the present order, the present dispensation. The Jews mistook the nature of Christ's reign, which ne established among them—expected a triumphant conqueror, and to their ruin rejected the meek and lowly Savior, in the age of his humiliation and suffering; so are we perpetually mistaking the nature of his present reign, by confounding it with his triumphant reign—the reign of

the exalted King of kings. The pulpit and periodicals err exceedingly, by not classifying God's promises. The reign of peace has nothing to do with the present reign of Christ's suffering, in which his followers are to fill up their measure. Not an hour of peace will the world see, till the man of sin is destroyed; not an hour of peace, while there is a throne or government standing on earth!

Is the man of sin to be destroyed by *logic?* Or is all rule and all authority to go down by common consent? Little is the world dreaming about the scenes of woe which are approaching, to break the syren song of 'peace and safety,' and give a time of trouble such as never was; if Daniel be good authority.

No popular doctrine is true, nor need I expect a hearing from a popular peace predicting pulpit! Now brethren, who is to evangelize the world? Is it to be done by the slandered, vilified Christian church? The power of raising the dead in her hands might do more now, than in the days of our Lord, but it is doubtful. Is it to be done by the Protestant world? Protestants are wavering before the mighty pomp and mummery of Catholic Priests. If the signs of the times are to be relied on, the Man of Sin, is most assuredly to have a full share in the mighty work. He is treading on the heels of every missionary on earth—converting their converts—reaping their harvests—supplanting their missions, and pushing his exertions beyond the boundaries of Protestant landmarks. So, if our clergy, and sanguine evangelists do not soon convert the *man of sin*, he will soon have the world converted to the most blasting despotism that ever cursed a credulous human family.

S. M. McCORKLE, *a Layman.*

To be continued to next no.

A THOUGHT.

2. Thes. ii. 8, 9. And then shall that wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming.—*Even him*, whose coming is after the working of Satan, with all power, and signs and lying wonders, and with all deceivableness of unrighteousness on them that perish, because they received not the