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

love of the truth, that they might be saved. And for this cause God shalll send them strong delusions that they should believe a lie. That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

The man of sin will be destroyed with the brightness of his coming—the Lord's coming. The words *even him* in vs. 9 are a supplement, not in the original, and evidently obscure the text. The words that follow, *whose coming* is *kata* after, in, or at, the working of satan, do not refer to the man of sin, for there is nothing said of his coming--he had come long before.—*Whose coming*, must refer only to that of the Lord Jesus, of which the text only speaks.

I would read the text thus, "Whose coming is (kata) after, or *at*, or *in*, the time of the working of Satan *en* in all power, signs and lying wonders, and in all deceivableness of unrighteousness in them that are lost or destroyed."

The man of sin with his associates is represented as the lost, or the destroyed. The reason why they are destroyed is given, because they received not the love of the truth that they might be saved. The gospel or truth had been preached to them with all clearness; but they "closed their eyes lest they see with their eyes —and be converted and healed, or saved." For this their unbelief, and obstinacy in rejecting the truth, "God will send them strong delusions that they may believe a lie; that they all might be damned who believed not the truth,--but had pleasure in unrighteousness." The same awful truth is taught 2. Cor. iv, 3 4. But if our gospel be hid, it is hid to them are lost, or to the destroyed. In whom the God of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ should shine unto them--or as it reads more properly, That they should not see the light of the glorious gospel of Christ. When a people have long rejected and resisted the gospel they become so hardened, that they can no longer be effected with its truth—God then gives them up to ruin, to destruction. Witness the Antedeluvians—the

cities of Sodom--the Jews, &c. The destruction of the man of sin with his associates will be another.

This event will take place at the coming of the Son of God, whose coming shall be at a time when the energy or working of Satan shall be at its hight, in (*en*) all power, signs and lying wonders, and in all deceivableness of unrighteousness in them that perish, or in the irrecoverably *destroyed*. The translators have rendered it, "*with* all power, signs and lying wonders, &c.--This seems to convey the idea that Christ himself will perform these lying wonders. But by reading the text literally, it removes this idea. "Whose coming is (*en*) in all power, in all signs and in all lying wonders, and in all deceivableness of unrighteousness, not in himself, but in them that perish, or in the destroyed.

From the passage we are led to conclude, that just before and at the coming of the Lord, there will be great signs and lying wonders performed by that wicked one and his associates, insomuch, that if it were possible, they shall deceive the very elect. Something akin to the power of magic, has already appeared; and if but a few of half the reports we hear be true, such signs and lying wonders begin to appear among the most foreign people from christianity, that ever pretended to it. Satan's power is great; therefore, our duty is to watch and pray, lest we be deceived also. When these signs appear, lift up your heads, christians; your redemption draws near. B. W. S.

For the Messenger.

Far West, March 1844.

THE CRISIS.

I have just finished reading a very sarcastic article in the Millennial Harbinger for Feb., last, over the signature of "Silas," with regret and sorrow, that such an article should find its way into that extensively read periodical. Who this "Silas" may be, I cannot imagine; and doubtless the same question presents itself to the minds of the reader; but as I intend to

sign myself Timothy, I shall at last, subject my readers to the same inconvenience of remaining as ignorant of my real name, as I am of that of Silas. Neither of us, I presume, will be likely to set the world on fire by our wisdom.

One would naturally infer from the production of 'Silas,' that he was appointed, not to the "care of all the churches," but to be a Castigator of a part of our religious Editors. Whether he concluded that since the *resolutions* of A. Campbell in a recent number of his paper, that editors in general would have a respite, unless attacked by him, I will not now pretend to say. His article however, has a strong squinting at the "censorship of the press" once suggested by the editor of the Harbinger.

How much of the censures given by 'Silas' to brother Scott, is really called for and correct, I will not undertake to decide. He may or may not deserve to be thus castigated. If for writing and publishing that Christians should 'be perfect'—that they should be ready to meet their Lord in 1844; or whenever he shall make his appearance in the clouds of Heaven, if faithfully warning a slumbering sectarian world—if teaching and urging these things merits a castigation, then has Silas done his duty nobly! But this is not all—these cannot be the causes of Silas' offence. The Evangelist and Harbinger have had some sparring about who "first restored the ancient gospel—who first preached baptism for remission of sins; and forsooth, this may be the *hobby* in the eye of Silas, and against which he has levelled his artillery. If so, I will not dispute with him about the impropriety of editors riding on such a hobby. But the Harbinger as well as the Evangelist, have both preached that old doctrine; a doctrine as old as pentecost, when it was first announced and carried into immediate practice, three thousand having obeyed the command of our Lord. The fact, however, of preaching the doctrine of baptism for remission of sins, is not a hobby. If it were then the apostles rode on the same hobby, but the claiming the honor of first preaching it some 15 years

ago, and disputing and wrangling about it now, is evidently a "*puny little hobby*" unworthy of any of our religious editors. Doubtless this *hobby* has been one of the "well meant indiscretions of 'these' worthy editors."

But the "Israelite" in whom Silas says "there is neither guile, nor too much worldly prudence" is arraigned before the bar of his imagination, tried, convicted and condemned for riding hobbies until he has worn out one whole suit of Boston Millerism. Silas now leaves him "patching the elbows with a few speculations upon the way and manner of destroying the wicked, not out of the earth only, but also out of hell." What a patch!! I leave the Israelite to put on his patches; but I fear if it is true that he is in company with a preacher whose "breath is as cold as death," he will never repair his coat, much less ride on another hobby. It may turn out however, that the Israelite may yet make his appearance with a new suit, and in as hot a climate as Silas could wish. Brother Scott and Field are both able, and doubtless willing to meet Silas on any of the points named, and denominated hobbies.

Silas, not content with heaping odium on two of our Editors, introduces a third. It seems that nothing short of a Trinity or *society* of editors will afford him ample scope for his fulminations. The next editor represented as riding upon little hobbies, is the aged and beloved editor of the Christian Messenger, who for nearly half a century has been contending for the Christianity of the Bible, and whose practice has always kept up with his theory. Among other things that Silas says of B. W. Stone, he represents him as "an old soldier, telling of his youthful wars, and hair breadth leaps in the imminently deadly breach, and of his hard escape from the jaws of Calvanism, and old fashioned Trinitarianism, &c., Had Silas said no more about him than this, I would leave the community to decide upon the truth or falsity of the statement. The breath of calumny still breathes against that old servant of God, but none so foul as that of a professed

friend under the cloak of religious friendship. Is it true that Father Stone has written any thing in the Messenger like that which Silas attributes to him? Modesty would blush on the furrowed cheek of that old veteran, if such a thought had entered his mind. No, he has always been too modest even to reprove with proper and merited severity the waywardness and pampered pride of those who would be the greatest. But suppose he should speak of escaping from the jaws of Calvanism and 'old fashioned trinitarianism,' is he therefore to be held up to public disgrace as an old man on a hobby like the little boy on a broom stick? I should think it a great escape indeed, and would never be too thankful to our heavenly Father, for allowing me safety, from the jaws of two such monsters as '*Calvanism* and *old fashioned Trinitarinism.*' I rejoice that with the aid of such men as Father Stone and others in the 19th century, the teeth of these monsters have been extracted, and all they can now do, by the aid of religious dentists and sectarian doctors, is to growl and grind their jaws and utter these hoarse sounds of menace without injury to God's people. Silas not content with his facetious representation of an old soldier, makes a thrust at the name *Christian.* For his doing this, have I entered the list—taken up my pen, and as far as I am able, would I expose such contemptible artifices to bring disgrace or odium on that dear name. He has positively, dear reader, resolved the name Christian into a hobby on which Father Stone is riding. Do you doubt my statement? then hear him. Says he "Our religious editors have too many little hobbies under them. The Christian Messenger is telling us of the mighty struggles he and others had some forty years ago against Creeds, and for the divinely sacred and fore-ordained name *Christian* as a sort of *matronimic.*" This is his own language, and if I am not correct in affirming that the name *christian* is by him esteemed a hobby, then I cannot understand the meaning af language. The name *christian*, for wearing and owning which, the martyrs bled and died--a name that makes hell tremble—makes heaven resound with notes of praise, and that a hobby!! Surely Silas wrote without due reflection! But, he says, 'it was contending against creeds some forty years ago.' True, but for what did he contend, as the religion of Protestants? The *Bible* and the *Bible alone.* This was truly the beginning of "*this reformation.*" The yokes and fetters of sectarianism were thrown off, and the professors of religion urged to meet on that foundation, and build together for the skies.

But Silas says, he contended too for the name "Christian," as a "sort of *matronimic.*" In this Silas is equally unfortunate, for Father Stone and others have always contended it was a *Patronimic.* The church gave not that name. It was given by the authority of Jesus Christ the Father of the everlasting age. We have *matronimics* enough already; but for fear of offending, I forbear to name them.

But Silas says, "the Christian Messenger *is* telling us" &c., &c. Can Silas put his finger upon the page and line of the Messenger and make good his allegation? Is Father Stone looked upon as a braggadocia? Call up the last fifty years and make them testify. Let even his worst enemies (Silas not excepted) come forward and answer. All answer in the negative. He has never blown the trumpet of his own fame. Much of that honor which belongs to him, has he been robbed of, and others have appropriated it to themselves. The page of future history will yet do him justice and speak to his praise, when his now feeble and frail body shall sleep with his fathers in the dust of the earth. Envy and jealousy will not be admitted into those peaceful abodes of the spirits of departed saints.

But what was the object before the mind of Silas when he wrote that article? Would he on examination and reflection, argue that to contend for the Bible alone was a "puny little hobby." No, he certainly could not—would not. Why speak of hobbies? The only method by which a correct answer or solution can be given, lies in this truth, that there are but

few words in the whole article, to which he has invited special attention. The terms "*Christian, matronimic* and *auld lang syne*" are written in italics, and the reader especially called upon to pay attention to them. I refer my readers to the article itself, on page 62 of Harbinger for Feb., and ask if I am hasty in my conclusion. From the article it is clearly deducible that Silas wished to sport with the name Christian—make light of it by sporting with the age and infirmities of probably the first and oldest man now living who threw aside sectarian creeds and names, and contended for the name *christian* as given by divine authority.

If this is correct, and the object Silas had in view, why not come out like a man, and not sculk behind other things, to enable him to speak contemptuously of that worthy name worn by the ancient followers of Jesus Christ? Let him at once come out openly, and above board against that name, and ride his own hobby. I have purposely avoided noticing the modern hobby "Disciple" on which some have been riding, well knowing that it was too small for many to ride on at a time, but I now think the present crisis calls for "more manly and grave efforts" in contending earnestly for the "faith once delivered to the saints." I am heartily sick and almost surfeited at hearing and reading about "the Disciples meet on the first day of the week in the city of ——at the Lyceum Hall—The Disciples church—The disciples meeting house," &c., &c.,—and all such kindred lingo of pure sectarianism. There are thousands like myself, who for peace, have purposely avoided the introduction of another controversy on this subject; but if the present crisis calls for it, "to your tents oh Israel!" Let it come, but not under cover—not by innuendo—not by marring the peace and quiet of an old soldier of the cross—not by endeavoring to cast obloquy and shame upon hoary hairs. Did Silas but know it, all his arrows fall harmless, pointless and bloodless at Father Stone's feet.

Envy or jealousy may only be permitted to look up to that old Reformer—they can do him no harm. After all I have said on this article of Silas', I have no wish or desire to provoke the discussion of our name. If I have imputed a wrong motive to Silas, his article led me into the error. Let him say—speak for himself.

Once for all, we wish it distinctly understood, that there are thousands yet living, who feel religiously bound to defend the divinely APPOINTED NAME CHRISTIAN, (not as he sneeringly calls it, a *matronimic*) but as a *patronimic*.

We have no objection, indeed we are willing, to speak of all the followers of Jesus Christ as *The disciples of Christ*, because he is our teacher, and every disciple is a learner, but the modern short handed sectarian method of calling Christians, *Disciples*, without saying whose *disciples* they are, may lead many into error. Our sectarian neighbors may truly call us a sect. Though there are other terms by which we may be called, such as Saints, faithful brethren—the Saved—a holy people—a royal priesthood; yet OUR FAMILY NAME IS AFTER CHRIST—CHRISTIAN. For this name I am to suffer. If any man suffer as a *christian* (not disciple) let him not be ashamed. Ist Peter 4, 16. "If any man suffer as a Christian, &c., &c." Can Silas or any one else find the name *disciple* once used in all the Epistolary writings, beginning at the 1st chap. of Romans and ending with Jude? I now take my leave of Silas. "If these hints and overtures are imprudent or injudicious, forgive them; but really it seems as though the crisis calls for more manly, grave and elevated efforts, and let us all see what is wanting to make us more pure, more benevolent, more useful and more happy."

TIMOTHY.

REMARKS.

Timothy is admitted a hearing in our columns. His age—his experience—his knowledge of the

churches—his high standing as a Christian teacher, and withal, his devotion to the cause of christianity, constrain us to give him a hearing. His manner may be regarded by some as severe; yet the sentiments advanced, claim the serious consideration of all. Silence in some cases, may cease to be a virtue. We have endeavored during the current volume to strike at the root of "*Party Spirit.*" We experimentally know the bitterness of its fruit. We have urged upon all our brethren practical Christianity, as they will testify. We have feared the approach of that monster, *party spirit*, in our own ranks. In some of our religious periodicals of late, we have read many things we could not approve, and have feared that some (whether designedly or not, we cannot say) are now sewing up the seams of a "*denominational coat*," striped with party spirit, and that too, to be worn by the members of the church of Christ. Against this we do most solemnly protest, and trust that the remarks of Timothy may arrest attention and check such a spirit as this. For ourselves, we are determined to wear no such a garment. We will "stand fast in the liberty, wherewith Christ has made us free." We style no man on earth our master—our leader. Christ is our only lawgiver. Short of his authority, nothing shall command our submission. The church—its organization, its name or the name of its members, are not dependant upon any human proposition. This we have often affirmed, and upon a review of the whole premises, we re-affirm it with emphasis.

We trust that the readers of the Harbinger, as well as those of the Messenger, will turn back and read an article which first appeared in the Harbinger for 1843, and re-published in the Messenger, on the '*Improper use of the name Disciple.*" We also trust that they will particularly note the remarks made by the editor of the Harbinger, as well as the remarks of the senior editor of the Messenger on that subject. With us no doubt, many will conclude, that further debate on the subject of the name CHRISTIAN, may be dispensed with.

The publication of Timothy's article may seem to be a departure from our course, which is peace; but if such articles as that of Silas', be not noticed, there is an end of liberty amongst us. In giving the article a place in our columns, the junior editor takes the sole responsibility, saying in conclusion to Silas, that he is justly entitled to all the wreaths and crowns of glory that he may win from an impartial christian public, for his chivalrous adventure against brother Stone. We envy him not. D. P. H.

CONVERSION OF THE WORLD, No. 2.

If the world is to be evangelized and brought into gospel order, on whom are the vials of wrath to be poured? The conversion of the world will supersede the vials of wrath. Cannot both take place? Not a word about men repenting under all the plagues in the apocalypse. No room for the terrible figures of Daniel and John, or for the conversion of the world, before the coming of Christ. There can be no millennium till the wrath of the Lamb is past. No reign of peace till the sovereign order is given; which is not to be found in the Bible—it is only predicted. The Saviour did not anticipate the fact, that the gospel would evangelize the world—that the reign of peace would be brought in by the gospel which he established while on earth—not an idea of the kind proposed by Christ or his apostles, till after the fearful fall of Babylon. Christ said to his disciples and followers, "In this world ye shall have tribulation—"I came not to send peace on the earth but a sword." He bequeathed to his church—those who are worthy of his name; perils and persecutions! Who is to persecute when the world is evangelized? If the Bible be true, we are to have wars and blood shed till the Master comes, with confusion, distress of nations, perplexity &c. Place this coming over to the final judgment, as the Clergy have done, and we may place the

reign of peace over till the final judgment also. Can the present means, on earth, beat the sword into a plough share? It is impossible. War is taught as a science, and adepts in sheding human blood are *deified*. Not a nation on earth could be persuaded to part with its weapons of slaughter. It will not be done, while there is a throne or government standing on earth! We are perpetually running into error, by merging predictions relative to Christ's reign of glory, with the reign of his humility and suffering. This idea of the church coming up out of the *wilderness—converting* the world, prevents men from examining the true ground which we occupy—the unavoidable destiny of an apostate church—a fearful dissolution. While Satan can keep the Clergy, the learned, the dignataries of the church in *hot chase*, after some brilliant phantom—some "*Ignis Fatuus;*" they cannot, will not see, the lowering *cloud*, the gathering storm, soon to break upon a misguided world,—soon to break in unexampled vengeance on devoted christendom. Go where you will—listen to either the pulpit or the press, and one might be ready to expect the triumphs of christianity over error and vice. But what does fact say? What report does every day's-observation bring? What are we taught to expect, when we consult the sacred oracles? Paul says, "that in the latter times some shall depart from the faith giving heed to seducing spirits." In another epistle he is more explicit, saying, "know this also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemous" &c. What a picture has Paul drawn of the present age! But how do the Clergy and the periodicals contradict Paul. They are for converting the world in these latter days, and are putting forth their energies in making *millenniums!* And if, perchance, some common sense *Layman* speaks out, about the fearful, true state of things—the increase of crime—the approaching dissolution of an apostate church—O! it is "paralyzing" the mighty schemes of evangelizing the world. If the world is to be converted, Paul has made a mistake. Peter's testimony is

directly to the point. He says, "That there shall come in the last days scoffers, walking after their own lusts, saying where is the promise of his coming." The same impressive language relative to "the last days;" associated with scoffings about the coming of the Son of man. How applicable to the scoffings of the present times about the nearing advent of the crucified Messiah! More than half the living are treating the subject with contempt or indifference. Paul to the Thessalonians speaking of the same important facts and time, says, "The day of the Lord so cometh as a thief in night. For when they shall say, peace and safety; then sudden destruction cometh upon them." Daniel evidently alludes to the same period of peril and trouble, saying; "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble such as never was since there was a nation."

See Ezekiel 38, speaking of the latter years," when a tremendous array of armies called, *gog*, coming "against the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel which have been always waste; but it is brought forth out of the nations, and they shall dwell safely all of them. Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land." Couple this with Zach. "For I will gather all nations against Jerusalem to battle" &c. Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives" &c. Does this look like the reign of peace, about to be introuced by the potency of tracts, colleges, missions, ancient order &c., specious illusions like the false glow of apparent health upon the cheek of incurable consumption. But this is "paralyzing" the efforts of the pulpit to evangelize the Hindoos.—Mystery Babylon—the man of sin or the mother of harlots. The man of sin and the mother of harlots are to be converted, or exterminated before the world can be evangelized. There is no hope to be found in the sayings of the Lord or his inspired apostles for a conversion of the man of sin, but the most indubitable proof that the physical hand of an avenging God, in an hour of extremity to his saints—his witnesses, will order his body to the burning flame. Would to God I could break the fatal *spell* that hangs upon the eyelids of the pulpit!—but the day

is to come as a thief, because the watch is crying peace and safety. Every expression or idea of converting the world is a delusion ; and is tacitly saying, "peace and safety." For there is no peace to the world, till after it has been deluged in fire. As the study of prophecy, becomes daily more interesting—and the developing facts, hourly more alarming; I will propose a few; *fundamental principles*, of expounding prophecy.

The burden of prophecy, stands pointing to the dissolution of the present christian dispensation—not nature.

The new heaven and the new earth, is to be, a new *moral* state after the present dispensation is closed like the Jewish—dissolved; rolled together as a scroll.

No destruction of this world by fire; but of its wicked inhabitants—compared to the flood.

No millennium, till the coming of the son of man.

No conversion of the world, till the man of sin is destroyed.

No destruction of the man of sin, till the Lord is revealed from heaven in flaming fire.

No peace to the world, while there is a standing throne on earth.

No beating the sword into a plough share, till the thrones are cast down.

No casting down of thrones, but by the king of kings.

No coming of the great king, till the Jews are gathered to their land again.

No coming of the Lord, till Popery has had another triumph over the saints in the killing of the witnesses.—Fearful anticipation!

Instead of the world being evangelized, as blinded men are expecting; it will soon be one vast theatre of war—a slaughter-house—calling for the interposition of heaven—closing the great drama of blood, by the personal advent of the Lord Jesus Christ; to the rescue of his saints—the salvation of Israel from extermination.

Probable time, about the year 1847 or '8—dates are rather absurd—we rely mostly on the *signs of the times*. Reader trim your lamp. On the above premises, with due respect to heaven; we *challenge all the living!*

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

AN EPISTLE.

2 Cor. iii. 2—"Ye are our Epistle written in our hearts, *read* and *known* of all men; manifestly declared to be the epistle of Christ ministered by us, written

not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart."

What is here said of the church at Corinth may with equal propriety be said of every true church of Christ.—1st The church is represented by an epistle or letter. 2. It was written by Christ himself through the ministry of Paul. 3. It was not written with ink, but with the Spirt of the living God. 4. It was not written on tables of stone, but on fleshly tables of the heart. 5. The letter was addressed to the world, that all might read and know it. To each of these items we will pay some attention.

1st. The church is represented as an epistle or letter. A letter gives information to the addressed of certain things. So the church like a letter gives important information to the world. The world reads in the church the power of God and his religion. They see among the number of saints those whose characters were just before, vile and abominable—as the unrighteous, fornicators, idolaters, effeminate, abusers of themselves with mankind, thieves, covetous, drunkards, revilers, and extortioners: but now the world sees them washed, sanctified and justified. They wonder at the great and good change, and acknowledge the power to be divine and almighty by which it was done.—They acknowledge the superiority of that religion to all others. Their religion, and their gods never effected such divine works.

They also read in the church the great mercy love and grace of God to stoop so low, and form such characters into such holy persons. This in spite of opposing efforts, convinces them of God's benevolence to the wretched world, and inspires hope in them, that he will also shew mercy to them. They are convinced of all, judged of all, and fall down before their God and worship him, and report that of a truth, God is in them.—So evidently does the Spirit of God and of glory rest upon his people.

They also read in or by the church that Paul and the other apostles were the apostles of Christ; for they

were those by whom the Lord ministered, and wrote the epistle. Without the spirit of discernment we can clearly see the characters of those ministers by whom letters are written or churches built up. If we see a church in which the power of grace, love, and holiness of God do not appear--in which we discover not the beams of truth in their godly conversation and life--in which the spirit of God does not dwell, and manifest itself in love, joy, peace and all other divine fruits, we have good reason to suspect him as being a minister of Christ; and *vice versa*.

It may be asked; How did Paul minister in writing this letter, or forming this church in Corinth?

In the first place, he preached Jesus Christ who was sent by the Father to be the Saviour of the world --that he died for our sins, according to the scriptures, that he was buried and rose again from the dead according to the scriptures. To these facts he testified, and confirmed his testimony by miracles following.-- He was determined to make known nothing but Jesus and him crucified--He so spake, with such benevolence, zeal and life, that the Corinthians hearing, believed and were baptized. Then they received the Holy Spirit of promise, whereby they were sealed unto the day of redemption. They were prepared as blank paper, not to be inscribed with ink, but with the Spirit of the living God. So evident is the inscription, that it is known and read of all men. This is designed of God for the good of all men. For "the manifestation of the spirit is given to or for all men that all may be profited. This incription written by the Spirit of God on the fleshly table of the heart is that strong bias in the christian to holiness. So the law of sin in the members, or in the body, is that strong bias to iniquity in the unconverted. This latter law cannot be subject to the law of God written on tables of stone, or by ink on paper; by no other law but that written with the spirit of the living God in the heart, and in the mind. This truth, maugre philosophy, will stand forever. B. W. S.

1,000 SPIRITUAL PREACHERS WANTED IN THE VALE OF THE MISSISSIPPI.

To each of whom a great reward will be given, glory, honor, immortality, and eternal life. This reward is sure, being signed and sealed by the Lord of the Universe.

Astonishing! said my neighbor; Why, we have more preachers already than we can support. 1,000 more! Why it would require for a decent support at least 5, or 600,000 dollars a year, and where is all this money to come from?

True, sir, We have a great abundance of preachers; but are they of the right sort? Are they spiritual? If not, they are not wanted. If they were spiritual, very little would support them; for such require but little. They are plain and frugal in their dress and expenses.

But preachers must keep pace with the ton of the country in dress, equipage, and living; else they will be despised, and effect no good influence in society.

This is acknowledged to be the philosophy of the day: but how vain! how contrary to fact! how contrary to the scriptures! The taste of the world, and the pride of the human heart, have nearly expelled from the earth the race of spiritual preachers. In their original constitution they were appointed to be examples of the flock, and of the world. Follow us, as we follow the Lord was their language to the people. They spoke against the wearing of gold and costly apparel; therefore, it is inferrable they did not wear them themselves. But the order of heaven is inversed.—Once the preachers were leaders; but now the people take the lead, and the priests follow.

Decency is commendable; and decency in plain, coarse apparel displeases none but fops and dandies; and shall preachers turn aside from the good old way to please such trash? A spiritual preacher seeks not to please men, but God. Fact demonstrably proves that one spiritual preacher in his home-spun, threadbare garments, travelling through the world weeping over sinners, bearing precious seed, and persuading the people night and day with all earnestness to learn and live, does more real good than scores of dandy-pleasers, who read from the pulpits their freezing lectures, or vociferate in thunders of Sinai their spiritless sermons.

Pray, sir, what do you mean by a spiritual preacher?

A spiritual preacher is one who has the Spirit of his God—one who lives in the spirit—walks in the spirit—and ministers the spirit to the hearers. He preaches what he experi-

mentally knows, and lives and walks daily in the way he recommends to others. As he knows experimentally the truth, he feels its vast, and paramount importance—that the eternal destiny of the world depends upon the knowledge, reception and obedience of the truth. He weeps and prays fervently in secret for a lost perishing world—he warns with earnestness and affection the sinner of his danger, exhorts him to flee from the wrath to come, and points him to Jesus, the way, the truth and the life, the only Savior and hope of a ruined world—he presses upon him the loving invitations of the gospel to come to Jesus, and encourages him with the kind assurances that he shall not be cast out. He portrays the glories of heaven, and the horrors of hell—the goodness the severity of God, to induce him to speedy obedience. His constant theme is, that ye must be born again, or never see the kingdom of God. He comforts and builds up believers in their most holy faith, and exhorts them by many arguments to perseverance. He gives every one his portion in due season.

This is the kind of preachers we want. Paul gave the pattern in acts 20 to the elders or overseers of the church at Ephesus. The pattern was himself spread open for their inspection and imitation, 1. He served the Lord with all humility and with many tears. 2. He kept back nothing that was profitable, but declared the whole counsel of God, though it subjected him to persecution, and hatred. 3. He taught from house to house, as well as publicly. He did not think he had done enough when the congregation was dismissed—that in private circles he might indulge in frivolity. No; he taught from house to house. 4. His doctrine was repentance and faith, without which all else was unprofitable. 5. Neither persecution nor afflictions could move him from his course; nor did he account his life too dear a sacrifice for truth. 6, He coveted no man's silver, or gold or apparel; and therefore was under no temptation to please men by his smooth doctrine, in order to obtain them. 7. When he needed these things he labored with his own hands for himself and those who were with him. 8. He delighted in the saying of his Lord, that it was more blessed to give, than to receive. What preachers amongst us can say this from the heart?

My dear sir, I am inclined to believe you will not get many such preachers in the world, much less in the valley of the Mississippi. I have heard some of our preachers say, If the people will not pay me, I will quit preaching to them,

and go where I can be supported. These preachers appear to be coveting gold, and silver, and apparel.

Such as these we desire not—the world is too full already of such. I grant the scriptures are full and plain on the subject of ministerial support. But if the people neglect their duty, shall preachers neglect theirs? Preaching the gospel was never designed to enrich the preachers. To enrich them is a perversion of heaven's order, and the ruin of both themselves and the church. Witness the period when the humble, holy, suffering church was taken under the protection of the Emperor Constantine. He enriched and highly honored the preachers. This turned them away from the simple truth and they lost the spirit of the Lord in the spirit of the world. They still declined from the right way till the man of sin was seated in the temple of God. It is hard for a rich man to enter into the kingdom of heaven; how hard must it be for such preachers to induct others there when they cannot enter themselves! A rich preacher is a useless thing,—a mere drone to eat the honey without labor.

Our Lord's example was certainly given for our imitation. He could have commanded the wealth of the universe; but he became poor, that we through his poverty might be made rich. The foxes had holes, the birds of the air had nests, but the Son of man had not where to lay his head. His example was a veto against covetousness, and a rich ministry. Had he designed to please men, he would have come in grand style, and with the abundance of wealth. Had he thought that he would have been more useful in converting the world by assuming such style, he surely would have done it. John the Baptist—the 12 apostles were all poor; and these were chosen by the wisdom of heaven, and were therefore thought to be more useful than the rich. We read of no rich preacher in the New Testament, nor in the best days of the church, before they were made rich by Constantine, when Heaven's order was prostrated by that deed.

The great truth "that Godliness with contentment is great gain," and having food and raiment let us be therewith content, are the prominent duties of Christians. But they who will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and have pierced themselves through with many sorrows. But thou, O man of God, flee these things, &c, 1 Tim. vi.

A money-lover, or one who will be rich, is a covetous man—covetousness is idolatry—idolatry is the loving and serving the creature more than the Creator--and no idolator hath any inheritance in the kingdom of heaven. Covetousness or the love of money is the root of all evil. It is a sin above all others, and will ultimately be that which shall condemn more of the human family than any other. To preach and live against covetousness, is fatal to popularity. This adulterous generation of professors of christianity cannot bear the doctrine—it is to sever them from their God. They love to hear the speculations, the opinions, the controversies, the doctrines of order, preached, and he is accounted the most poplar, who can say the smartest and tartest things about these subjects. O shame! The present church and the world are closely wedded, and almost walk hand in hand, and heart to heart.

The preacher knows well, if he preaches against covetousness as a damning sin, that he will cut himself off from all help from the people. If he loves money, he will omit this odious doctrine.

There are two kinds of preachers, one is carnal the other is spiritual.—The carnal, mind or attend to the things of the flesh—the spiritual, mind or attend to the things of the spirit. The carnal seeks and looks for a reward on earth, and murmurs if he does not receive it.—The spiritual seeks and looks for his reward in heaven, and murmurs not, if he receives none on earth. Having his mind fixt on the recompense of reward above. They that are in the flesh or carnal, cannot please God.

I rather think if a liberal reward of dollars were made, instead of eternal life, you would sooner have your number 1,000 preachers filled up. For mankind prefer present enjoyment and rewards to those which are future, however great the disparity between them.

When a king or a president sends an ambassador to a foreign people to negotiate important matters, does the ambassador expect a reward for his services from the people to whom he is sent, or from the king who sent him?

Certainly from the king.

The whole orthodox world of preachers of every name, say, they are ambassadors to the people in the world, called and sent by the king of heaven to negotiate terms of reconciliation. To whom should these ambassadors look for a reward for their services? Surely to him who sent them, and not to the people. Every one, of whom we have any account, that the Lord called and sent of old, was supplied by the Lord who sent them. He asks his disciples, when I sent you without purse or scrip, lacked ye anything? They answered him ; no. Has he changed, and cannot now do what he once could? Who will affirm? Those preachers, who boast that they are called and sent by the Lord, ought certainly to look to him only for their reward, believing that our king reigns in Zion, and has all hearts in his hands. But these same preachers are loudest in their demands for money from the people. O faithless generation! preachers there are, who are sent by the church to a sinful world. It is reasonable and scriptural that such should be supported by the church, and that they expect a reward from the church for their labors; and that church is guilty which neglects their servants: if the preacher sows spiritual things, it is but right that he should partake of their carnal things, but not to be made rich.

B. W. S.

LORD'S DAY.

The sects charge us with denying the divinity of Christ—the operation of the spirit, and with *badly keeping Lord's day.* In the latter charge we justly stand guilty before God. Here is an ugly ulcer in the very vitals of our church. Because no positive command is found in the new Testament, to, "remember the Sabbath day and keep it holy," the moral obligation to keep it holy is thrown off by thousands of our brethren, with the example of many of our teachers "*in high places.*" Call a certain day, *Lord's day*, and we are instantly involved in a moral obligation to keep it as such. Call a certain day *Lord's day*, and then go about our own concerns, to the plough, merchandize or trade, if we can, without violating a moral obligation! It can't be done. Now, what is Lord's day? Does it mean nothing more than sound?—Is there no obligation implied in the expression? Call it Lord's day, then how can any one called by the hallowed name of Christ, go about his secular concerns—giving or receiving visits—exchanged often with the world—in amusements, past time, sports—conversing about any thing but Christ and him crucified—the news, politics, scandals, broils, mistakes, faults, foibles of all—evil surmisings, backbitings &c. I fault not visits, on Lord's day, where

Jesus, glory, resurrection, immortality, eternal life, is the the blissful theme—*but how few and far between, are such!* The professor is badly taught, or badly inclined who does not religiously keep Lord's day. Call first day of the week, Lord's day, and the Lord's business comes with claims involving the great concerns of eternity with its rising sun—calling the busy sons of earth off from the noisy concerns of this world, to the mighty concerns of an invisible world, to which we are all advancing in rapid step—calling pious believers to the house of prayer—there in fellowship of saints to remember the death, and resurrection of Christ till he returns in glory. Eternal consequences!—the destiny of all the living, hang suspended on the moral concerns, which returning Lord's day obtrudes upon the ceaseless rush of business and cares, which drown men's souls in the love of money. It intervenes between the master and his servant, bidding haughty man to remember he has a Master in heaven who will measure out to him the mercy or stripes he has meted to his slave. Call one day in seven Lord's day, and all are sinning against heaven's majesty, and challenging his authority or right to a day of man's time—who do not religiously spend that day in God's service. Lord's day relaxes our avaricious hold on the world, and directs the mental eye toward the invisible world, described in the volume of inspiration. No man violates the morality of Lord's day without becoming immoral, and falls into a loose observation of heaven's law in every shape. I never saw a man keep Lord's day badly, who did not badly keep all the gospel precepts. Nor have I seen a pastor of a church keep Lord's day badly, whose flock did not as badly keep the road to heaven.

Are we to be silent in these things, and guiltless before God? The Lord knows my heart is pained at the idea of giving pain. Are we to be silent in this hour of peril and increasing crime, when the love of many is waxing cold? Paul has well described the present age, saying, "Moreover, know this that in late times, difficult seasons will present themselves: for christians become selfish, lovers of money, boastful, haughty, evil-

speakers, disobedient to parents, unthankful, unholy, without natural affection, irreconcileable, slanderous, intemperate, fierce, enemies to goodness, betrayers, rash, infatuated, lovers of pleasure more than lovers of God; keeping to a form of Godliness, but having cast aside the power thereof." (Wakefield's version.) Are we not in these last times? Are we not approaching some eventful crisis? When the Lord will "render his anger with fury, and his rebuke with flames of fire."

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

☞ TO OUR CORRESPONDENTS. ☜

We must once more beg leave to say, that as fast as time and circumstances will permit, we shall attend to their communications. We have many on hand, and as many different topics introduced. We hope to have more time during our next volume, than we have had during the last, to attend to this department. Some of them shall be allowed a hearing through the columns of the Messenger; others we must decline for several reasons. 1. No article shall ever appear, unless the real name of the author is sent to us. We may publish the initials, if requested, although we prefer every writer signing his real name. 2. Inflammatory personal articles, such as we have on hand cannot be inserted. If writers wish to shew their courage and smartness by sending us such articles, they shall be indulged to their hearts content by having them consigned to the flames.—3. And once more, when our friends write to us on their *own* business, we must request them to pay the postage. It is a heavy tax on us to pay 25 cts. for a letter not worth a farthing to us, nor to any one else, save the writer. Our regular contributors are not included. We hope they will still write—write "*multum in parvo*"—much in little.

EDITORS.

OBITUARY.

We have just received an account of the death of my old sister, Catharine Henderson of Carlisle, Ky. She departed this life March 5th, 1844, after patiently suffering an illness of several months. She died as she lived, a

Christian. Sister Henderson professed the faith of Christ since early in 1801, in my congregation at Caneridge Ky., and continued a stedfast, and humble christian till she died. "Blessed are the dead that die in the Lord!"

Also, near Springfield, Ill. died another old dear sister, Oct. 19 1843, MARGARET STEVENSON, in the 80th year of her age. With her I have been intimately acquainted for more than 40 years, during which time she was truly an example of piety, and for which length of time she maintained her membership in the church of Christ.

Also, our dearly beloved Bro. JOHN CARTMEL, an Israelite indeed, in whom there was no guile. B. W. S.

RUSH Co. INDIANA, Feb. 8th, 1844.

DEAR FATHER STONE.—These lines are intended to inform you of the death of my father John Cartmel; and through your Messenger to inform and encourage all those who have strong consolation in Christ Jesus, and that those who are still in the gall of bitterness may think and meditate how triumphantly and gloriously a christian can meet the monster death.

He left home about the 9th of August, in good health and fine spirits for Kentucky, which place he reached about the 4th day. He attended a few meetings, visited a few of the friends and relatives in that country, and on the 1st day of September, he was taken ill after he rose in the morning. He found he could not eat and again laid down, never to rise more without assistance. He lay until the last day of September, and although our friends had written to us in due time, yet the letters never reached us until the day before his death, and when myself, with one of my brothers reached the place we found him not, but saw the place where they had laid him. He died at his nephew's, George McDaniel's in Harrison county, where I have no hesitation in saying, he received all the care and attention that mortals were able to afford. He bore his illness with great fortitude and composure for a man of his age being in the 77th year of his age. He expressed himself ready to go—his only wish was, to get home, or see his children. I am happy to say that he died in full faith and hope of the gospel of Christ, whose servant he had been for a half century. But the thought is almost too much for my fortitude, when I think he lay so long without the knowledge or presence of one of his children to take the last fond look of a pious father—but this was not the will of God, and we must submit to the providence of our heavenly father in all things. O that we may all meet death with as much fortitude and resignation, is the sincere prayer of your brother. J. H. CARTMEL.

MACOUPIN Co. ILLINOIS, March 23rd, 1844.

DEAR BROTHER STONE.—This will inform you of the death of my companion, Joshua Richardson He died on the 14th of March, in the 81st year of his age. He has been a soldier in the revolutionary war. He has been a member of the Christian church 35 years; and departed in the triumphs of faith. You will please notice this in the Messenger.

MARY RICHARDSON.

Religious News.

GALENA ILLINOIS, March 17th 1844.

Dear Brother STONE & HENDERSON;—The Brethren here, wish to inform you that they organized a Christian church in this place, the 6th of August 1843. There is an extensive field for laborers. Will the brethren in Jacksonville, send up brethren Henderson and Lancaster, to labor with us for two weeks or more, they could do a great amount of good, depend on it, this is an important point, and is likely to be the resort of many brethren. I have baptized two persons and I think the public mind is now prepared to be addressed on the subject of christianity. There are many here that are inclined to skepticism, who if converted, would make good christians. JAMES RUMBELD.

REMARKS.

We have much desired to visit Galena, and present the Bible alone as the religion of heaven. For the present however, we cannot make any definite engagement to go to Galena. Brother Lancaster is engaged in taking the oversight of the congregation in Jacksonville, and cannot travel extensively. Who among our preaching brethren will go to Galena, and there "*preach the word?*" D. P. H

Adams County Ill.

Dear brother STONE & HENDERSON;

Seeing that your paper is devoted to religious instruction and religious intelligence, I wish you success in the promotion of ancient christianity. I would inform you that the good cause is doing very well in this section, though the brethren might do a great deal more than they do. I I have in the bounds of my labor, seen more than 50 submit to the requirements of the gospel in twelve months past. At the congregation where I belong, we lately had an interesting meeting of two days, which resulted in the immersion of 7 persons on the 4th Lord's day in Feb., and one more confessed that night. Among that number, were two of my children. The oldest of them being 13 years. I have been doing all I could in the cause of my master; having had a severe spell of sickness last spring. My life was dispaired of and consequently was prevented from laboring much in the good couse of our common Lord. My complaint is a chronic disease of the liver. I am still unwell, and not much hope of ever being well again. I want to do all I can in the good cause of my master, but my circumstances are very much deranged on account of the affliction of myself and family.

Yours in the glorious hope of immortality,

DAVID HOBBS.

Mackinaw, Tazewell County, Ill. March 19, 1844.

Dear brother STONE & HENDERSON;

I have the pleasure of informing you, that brother Ryan held a meeting in Sand Prairie, commencing on Saturday before the first Lord's day in this month and continued nine days. I was called to his assistance. We had a happy time. Sixteen joined with the brethren on the *Bible*. Thirteen by immersion, and three had been immersed before. Much good could be done there I think at this time.

Yours in the hope of eternal life,

JOHN LINDSAY.

☞ We thank bro. John Hawes, of Eminence, Logan County for furnishing us an account of the above meeting. We shall expect to hear often from bros. Ryan and Lindsay. EDITORS.

Callaway County, Mo. March 14, 1844.

Dear Brothers STONE & HENDERSON,

I take up my pen this morning to write you a few lines, and send you the names of a few subscribers for the next volume of the Messenger. I am in good health, thanks to the Father of mercies, and now on my way to Illinois, where I shall spend a few weeks. I shall then start for Kentucky, Henderson county, if the Lord will. There I expect to spend the summer. Since I saw you, I have been laboring in Boon, Howard and Cooper counties, mostly among the churches, trying to teach practical christianity. This is greatly needed here as in other places. I am truly glad to see the attention of so many brethren turned to this subject. I hope we will have a better state of things. The Messenger no doubt will accomplish much in this good work. I will exert myself more than formerly to obtain subscribers

I have lately had an addition of ten to the church in Tarapin, Boon county; eight by confession and baptism, and two by letter from the Baptists. Farewell, may grace, mercy aud peace be with you.

LIVY HATCHITT.

☞ Bro. Hatchitt, is appointed to act as one of our General Agents, wherever he may travel, and our subscribers may make payment to him. EDITORS.

Ross County, Ohio, March 4, 1844.

Father STONE;

There has been a great increase in the church since last June, without any intermission. The additions are every week, so that within twenty miles, there have been 450 added. We have attended to baptising every few days all winter. We also learn that more than 200 have joined a small distance south of us—150 east of us—and 150 north east, all within 40 miles, making above 900, and our prospects as good as ever. We all live in union as we have lived for 25 years.

The Ohio, Sciota Salt Creek Christian Conference, met on the Friday before the 4th Lord's day in August last, and the churches were represented. One church from Harrison township, Jackson county, was reported to have been constituted on the 21st July, and numbered at one month old 150 members. Wm. Wilson was set apart for the ministry. I was directed to have the minutes of the conference published, but the clerk failed to send them on, therefore I send you the above for publication.

I have published a large number of Hymns Books, which I shall sell as low as ever such have been sold in Ohio, of our book; and invite the brethren to call and see the work.

I have a great desire to see you once more. Please insert in the Messenger how you enjoy your health that we may hear.

Your brother, JOSEPH BAKER.

Bro. Baker and my brethren are informed that my health is good for one of my age, and my hope of immortality is strong. I rejoice to hear of the success of truth in Ohio. Will bro. Baker become our agent and send us on good paying subscibers? B. W. S.

Lewiston, March 1st, 1844.

Dear brother STONE:

Please give your views of the 11th verse of the first chapter of Peter's second epistle. Is that the kingdom of Christ on earth, or triumphant in heaven? Also, 19th verse of the same chapter. The church here has had about 20 additions since I wrote you last, but does not appear prosperous at present. We want more spirituality among us. We number about 100. We would be truly glad of visits by preaching brethren.

Your brother in hope of immortality. WM. H, HOWARD.

Bro. Howard's queries shall be attended to in our next no. B. W. S.

Alton, Ill., March 26, 1844.

Beloved brethren of the Messenger;

Your highly gratifying letter came safe to hand, together with the ten copies you sent me of your paper. The letter was read by almost all hands of the fragment of the church at this place, and with no small degree of concern. Your periodical is read by not a few, for I take great care to circulate it as much as I can and expect to procure about ten subscribers against the time set for our meeting, which we hope you will fix upon the first Saturday and Sunday in April next, as our rent will then be going on and we have no teaching brethren here and shall rely solely on you for help at present. We wish you to write and let us know who will come, and when, so that we notify the citizens of Alton and its environs through the Telegraph.

Yours affectionately. S M MORRISON.

☞ We publish the above extract from bro. Morrison's letter, in order that our teaching brethren may call at Alton and aid the few christians in that place We have made arrangements with Elder J. P Lancaster, to spend a few weeks there with the brethren, commencing on the 26th inst; and devoutly pray that much good may be done, D P H

Extract of a letter from Elder M. Scott, of Waynesville Illinois, March 1.

Strange, Brother Stone, as it may appear to you, notwithstanding the great victory the sects say their champion Mr. Rice gained in the late discussion over Bro. Campbell, not one of them in my knowledge have subscribed for the debate. We of the west are bold to say, that if Mr. Rice is a christian or a gentleman, he will renounce the charge he so unjustly, and I may add unmanly, made against you in the debate. His feelings, however, may be like the Doctor you spoke of in the last Messenger, "let all Spain perish first; for I have written and publish it, &c. &c."

Brother Davenport's name is dear to the churches in the northern part of the State; as a man well qualified to do good. We would be glad he would continue to give us information of his operations through the Messenger, a paper as we think second to no other that we have seen. Your brother in hope of a better state of things. M. S.

HYMN BOOK.

Circumstances have hitherto retarded the progress of our Hymn Book. At the time we first issued our notice of a new Hymn Book, we had a great scarcity in the West. Since then, two editions have appeared, which have supplied many who were destitute. These and other causes have so far, kept ours from the press. We shall however give timely notice to the many applicants now on file. EDITORS.

PROSPECTUS FOR VOLUME XIV.

We are now about to close the 13th volume of our paper, and will soon commence the 14th volume.—We are much flattered for the course we have pursued in the current volume; and in our next we shall labor hard, not only to maintain our present standing, but are determined to make the Messenger still more useful. We are heartily sick of the unprofitable controversies of the present age, and shall labor to restore a spirit of union among all the followers of our Lord.—We view the christian world in a very distracted and divided state and far from that religion taught and inculcated in the New Testament. We shall therefore keep before the public eye, the important truths of the gospel, and labor for harmony and for peace. The signs of the times, shall be closely observed and diligently reported, embracing the movements of the day in the old world as well as on our own continent, both politically, morally and religiously, as far as they are connected with the interests of the church. We shall leave, as we have hitherto done, dissertations on the Prophecies to those Periodicals, which take a deep interest in them. They, we think on many subjects have confused the minds of the public, rather than profited them. Yet we may occasionally touch this subject. We shall increase our exchange list so as to be in possession of important news on the subjects already hinted at, and when we find articles that we

deem useful we shall always transfer them to our columns. It is however our intention to keep our Messenger mostly filled with original articles.

We request all our Agents and friends to exert themselves to obtain many good subscribers for the work, and frank them to us through their post masters as early as possible.

Our present subscribers we hope will each continue and endeavor to get others to subscribe. If each one would spare time to get another subscriber and send on to us through the post master, it would enable us soon to make an enlargement of the Messenger.—Brethren you can do it easily; only say it shall be done.

All of our present subscribers, who may wish to discontinue will please forward to us their notice by the 15th of April at farthest.

The Messenger will be issued on good paper containing 32 pages reading matter, stitched in printed covers, every month, commencing the 1st of May 1844 making a solid volume of 384 pages, at the very low price of $1.00 per annum in advance, or on the delivery of the 2d No.

Any person or number of persons who shall send us $5,00 shall be entitled to 6 copies and so on in the same proportion.

Let the Post-Office and county be particularly named where the subscribers reside, so that we can make the proper entries of receipts.

The Post Masters are bound by law, to send us Communications containing money under their frank when written by themselves, and all subscribers names can be thus sent to us free of postage.

All communications must be directed to the "Editors of the Christian Messenger" Jacksonville, Illinois, Post paid or franked by the Post Masters.

☞ Those to whom we send a Prospectus will please act for us in obtaining subscribers and remitting us money. Let the names be sent to us as early as the 15th of May next.

B. W. STONE.
D. P. HENDERSON.

TO OUR PATRONS AND AGENTS.

Through the tender mercies of a kind Providence we have visited several hundred of our friends reguarly once every month for the last eleven months. We have had much to encourage and much to discourage us. The Messenger has been read with an increasing interest during the year. So say many of our able and talented brethren. Our number of readers regularly augmenting say the same. We have avoided new and exciting topics. They are generally more injurious than useful. Although firm believers in the near approach of the Lord of life and glory to judge a wicked world, and to redeem all his people—the righteous, yet we have not been able to feel the force of modern interpretations of Prophecy with regard to that event. We have therefore guardedly left that subject out of view, as one of excitement.—We have warned our readers of the danger of Catholicism, rapidly increasing and soon to swarm like locusts over our land. The Protestants have swallowed an opiate—its effects they yet feel. To rouse a sleeping world has been, still is, and will be our object. We have aimed in a proper spirit to warn our own brethren. They, we thought, needed timely admonition of their danger. We have seen, and still see, too much conformity to this world among them. For so doing we have incurred the displeasure of some. This grieves us, and still we hope they may yet see their folly. We have aimed at practical religion—the religion of the heart, which propels the whole man into active and overt acts of benevolence and good works. We have reproved and rebuked, and we regret to say that *innuendoes* have appeared in some of our Journals, condemning that course. We remember that Solomon has said "The wounds of a friend are faithful but the kisses of an enemy are deceitful." "Open rebuke is better than secret love." We cater not to the taste of this corrupt generation. To God we are responsible for what we write and teach.—He is our Judge. We have been pained at the course pursued by some

of our leading Periodicals. The spirit that once prompted the sons of Zebedee to ask the Saviour who should be greatest, is too manifest not to be seen. The gauze is too flimsy to hide the deformity. Instead of uniting all our powers against the wickedness of the world, the Press—the great engine of moral power, has been prostituted to selfish purposes.—We have feared—still fear that our reformation, good as it is in theory, will effect but little, unless those who are throwing their monthlies, semi-monthlies and weeklies before our communitties, will leave *self* in their offices and give Christ and his holy precepts to the people.—We sincerely and ardently pray that this may be done.

We now take leave of our readers of this volume. We issue the 11 and 12. Numbers in one cover, and hope that it will prove satisfactory to all.—We issued our Prospectus about a month since for Vol. 14, and feel encouraged at the prospect ahead. When we issued our Prospectus we did not know that our agents and friends to whom we sent them would be taxed letter postage. We did not wish them to be taxed on our account. We hope none will be offended but will receive our apology. To all such, we now say, deduct the postage from monies collected for us. We have the promise from many brethren that they will aid us in the ensuing year, by writing and extending our circulation. We shall do all we can to promote the cause of our blessed Lord. Will our friends aid us? will they send us our *hard earned* and *just dues*?

Editors.

ERRATA.

Pa. 333, line 13 from top	*plunging*, put after		*them*
" line 10 from end of art.	for set	read	*sit*
" line 10 from botton	for *of*	"	*or*
334 line 3 from bottom	" *exist*	"	*exists*
343 line 15 from top	" *reads*	"	*read*
344 line 5 from bottom	" *centuary*	"	*century*
348. The caption	" *Laymen*	"	*Layman*
355 line 6 from the bottom and other places	" *Calvanism*	"	*Calvinism*
356 line 21 from bot.	" *These*	"	*the*
" line 6 from bot.	" *matronimic*	"	*matronymic*
359 line 12 "	" *patronimic*	"	*patronymic*
" line 20 from bottom	" *braggadocia*	"	*braggadocio*
358 line 6 from bot	" Oh	"	O
362 line 15 from top	" *dignataries*	"	*dignitaries*
364 line 7 from bot.	" *absurd*	"	*obscure*

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