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

EXECUTORS NOTICE.

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

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

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

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

JOHN T. JONES,
D. P. HENDERSON,

THE

CHRISTIAN MESSENGER.

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

AN INTERVIEW BETWEEN AN OLD AND YOUNG PREACHER.

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

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

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

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

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

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

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

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

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

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

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

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

nation for the government of his people. The authorities or executors of any laws but his own, it is evident, he did not ordain.

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

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

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

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

A SHORT SERMON.

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

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

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

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

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

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

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

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

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

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

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

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

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

CLEMENT.

A COMMUNICATION.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

JOHN G. HALEY.

J. CREATH'S LETTER.

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

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

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

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

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

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

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

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

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

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

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

JACOB CREATH, Jr.

DOCT. D. T. MORTON'S LETTER.

HANNIBAL MISSOURI, Dec. 4, 1844.

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

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

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

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

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

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

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

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

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

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

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

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

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

DAVID T. MORTON.

ELD. T. M. ALLEN'S LETTER.

Boone County, Mo., Dec. 5th, 1844.

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

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

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

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

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

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

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

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

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

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

T. M. ALLEN.

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

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

THE WANTS OF THE CHURCHES—No. 6.

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

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

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

CHURCH OFFICERS.

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

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

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

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

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

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

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

Positive Qualifications.

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

Active Qualifications.

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

Negative Qualifications.

1. Must not be riotous.
2. " " " unruly.
3. " " " self-willed.
4. " " " soon angry.
5. " " " given to wine.
6. " " " a striker.
7. " " " a money lover.
8. " " " a brawler.
9. " " " covetous.
10. " " " a young convert.

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

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

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

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

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

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

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

all take time to know one another, the scriptural character, and the *duties*, not *powers*, of the office. At some future time I may undertake to amplify the foregoing remarks, but cannot now promise when.

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

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

ANONYMOUS.

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

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

For the Messenger.

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

There were four districts represented as follows:

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

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

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

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

JOEL HAYDEN, Chairman.

S. S. Church, Secretary.

MISCELLANEOUS.

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

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

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

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

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

T. J. MATLOCK'S LETTER.

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

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

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

I know that in speaking of him, I speak of your co-editor, and here I am reminded of the moments of pleasure you have enjoyed in his society, when you have taken sweet counsel together for the good of the cause. The sweetness of his temper—the wisdom of his counsel, and his entire devotion to the good of others, you have experienced. But you are bereaved. I speak not of the bereavements of family—these are too tender and impressive for my pen. I leave them to abler hands. I sincerely sympathize with you. Allow me, bro. Henderson, fraternally to say, your head is taken from you. But like Elisha, you have his mantle (Editorial) and his spirit, and my prayer to Elijah's God is that you may be able to maintain both, and that through you, as bro. Stone's successor, "the light of the glorious Gospel of Christ," may continue to radiate our religious hemisphere until we shall rejoin our departed brother, bearing our sheaves with us, where death shall never come.

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

Yours in the Lord, T. J. MATLOCK.

RELIGIOUS NEWS.

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

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

I am as ever your brother in the good hope,

T. M. ALLEN.

OBITUARY.

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

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

B. W. S. jun'r.

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

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

D. P. H.

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

Your brother, T. M. ALLEN.

TIME.

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

THE

CHRISTIAN MESSENGER.

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

PERSECUTION.

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

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

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